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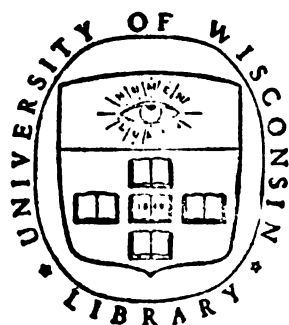
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# SYNOPSIS OF CRITICISMS.



A  
SYNOPSIS OF CRITICISMS

UPON THOSE  
PASSAGES OF THE OLD TESTAMENT,  
IN WHICH  
MODERN COMMENTATORS HAVE DIFFERED  
FROM THE  
AUTHORIZED VERSION;  
TOGETHER WITH AN EXPLANATION OF VARIOUS DIFFICULTIES IN  
THE HEBREW AND ENGLISH TEXTS.

BY THE REV. RICHARD A. F. BARRETT, M.A.,  
FELLOW OF KING'S COLLEGE, CAMBRIDGE.

All flesh is as grass,  
And all the glory of man as the flower of grass.  
The grass withereth,  
And the flower thereof falleth away;  
But the word of the LORD endureth for ever.—1 PETER i. 24, 25.

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VOLUME III.—PART I.

LONDON:  
LONGMAN, BROWN, GREEN, AND LONGMANS.

M DCCC XLVII.



**ALEXANDER MACINTOSH,**  
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## PASSAGES

IN WHICH MODERN COMMENTATORS DIFFER FROM THE AUTHORIZED  
VERSION OF THE OLD TESTAMENT.

### FIRST BOOK OF CHRONICLES.

CHAP. I. 6, 7, 8.

*Au. Ver.*—6 And the sons of Gomer; Aschenaz, and Riphath [*or*, Diphath, as it is in some copies], and Togarmah.

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim [*or*, Rodanim, according to some copies].

6 *Sons.*

*Dathe.*—*Posteri.*

*Dodanim.*

*Ged, Booth.*—Rodanim.

*Dathe.*—*Rodanaei.* Sic 8 codd. Kenni-cotti. Sed plures habent ירדנים, uti est Genes. x. 4.

*Houb.*—7 ירדנים, *et Rhodanim.* Legitur Gen. x. 4; ירדנים, *et Dodanim*, et similiter hoc loco Syrus, nec non Codex Orat. 53. Cæteri Codices ירדנים, per litteram *Ress*, ut Sam. Codex, suprâ-dicto Genesis loco. Utrum præstet incertum. Sed antequam *Dodanim* ne discordia sit cum scriptione, quæ in Genesi.

8 שם, *Phut.* Codex Orat. 53 ושם, *et Phut.* In cæteris Codicibus, quia superstitio scribarum non audebat addere litterulam ו, quam deesse viderent, circulum posuerunt inter שם et שמים.

Ver. 10.

— תוֹמָה הוֹלִי לַחַיִּים נִבְרָא בְּאֶרֶץ : —

— οὗτος ἤρξατο εὖαι γίγας κυνγὸς ἐπὶ τῆς γῆς.

*Au. Ver.*—10 And Cush begat Nimrod: he began to be mighty upon the earth.

*He began, &c.*

*Ged.*—The first potentate upon earth.

*Dathe.*—10 *Cush genuit Nimrodum, qui primus fuit potentia insignis.*

VOL. III.

Ver. 11—12.

*Houb.*—11 ירדנים: Masora לודים, *Ludim*, uno scriptum, et ita duo Codices Orat. Ita etiam Gen. x. 13.

12 שמים: Codices duo plenè שמים, *Phetrusim*: sic Syrus et plerique; sic etiam postea כסלודים, plenè.

Ver. 17.

בְּנֵי שֵׁם עֵילָם וְאַשּׁוּר וְאַרְפַּכְשָׁד  
וְלִדָּה נִמְרוֹד וְעֵיֶז וְהוּל וְגֶתֶר  
שֵׁם בְּנֵי

υἱοὶ Σήμ· Ἀλάμ, καὶ Ἀσσοῦρ, καὶ Ἀρφα-  
ξὰδ, καὶ Λοῦδ, καὶ Ἀράμ. Καὶ υἱοὶ Ἀράμ·  
Ὠς, καὶ Οὐδ, καὶ Γαθέρ, καὶ Μεσόχ.

*Au. Ver.*—17 The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech [*or*, Mash, Gen. x. 23].

*And Aram, and Uz, and Hul, &c.*

*Pool.*—*The sons of Shem*; either the name of *sons* is so taken here as to include grandsons, who are called *sons*, Gen. xxix. 5, 2 Sam. xix. 24; or, these words, *the children of Aram*, are understood and inserted before *Uz*, out of Gen. x. 23, where they are expressed.

*Bp. Patrick.*—*Uz, and Hul, and Gether, and Meshech.*] These were not the sons of Shem, but his grandsons by Aram his youngest son: as appears from Gen. x. 22. But nothing is more usual in Scripture, than to call grandsons by the name of sons. As Laban is called the son of Nahor, Genesis xxix. 5, being his grandchild by Bethel. And Mephibosheth is called the son of Saul, 2 Sam. xix. 24, because he was descended



from him by his son Jonathan. Meshech had two names; for he is called Mash, Gen. x. 23, and possessed the mountain of Masius in Mesopotamia; as Bochart thinks in his *Phaleg*, lib. ii., cap. 11. Though Mash may very well be thought not to be another name, but only the contraction of Meshech: who some think was the father of the Cap-padocians.

*Houb., Ken., Pilkington, Dathe, Ged., Booth.*—And Aram; and the sons of [*Dathe*, *posteri*] of Aram were [Genesis x. 23, one MS., and some copies of LXX] Uz. and Hull, &c.

*Pilkington.*—Five sons of Shem are mentioned, Gen. x. 22, and four of Aram. But 1 Chron. i. 17, all the nine are said to be the sons of Shem: It may be alleged indeed, that, grandsons are frequently called sons, in Scripture; yet this appears not to be the intention of the writer of Chronicles here; but the difference to have been occasioned by the omission of רבני ארם. Since, in the Alex. copy of the LXX, the four last are expressly said to be *the sons of Aram*, as in Genesis.

*Houb.*—17 *Et Aram, et Hus, Genesis* x. 23, legitur, *filiū Aram Uz, Hul*, cū tamen hic *Uz et Hul* fratres *Aram* dicantur. Utraque scriptio stare non potest, et ea amplectenda, quam in *Genesi* sic habemus, אֲרָם וְחִי וּז אֲרָם וְחִי אֲרָם, *Aram; filii autem Aram Uz et Hul*; quippe non dubium est, cū olim sic legeretur, saltum fecisse Librarios ex וּז אֲרָם in alterum, atque aded omisiisse וְחִי, quod inter utrumque legebatur. Hæc docebat in *Criticâ Sacrà Lud. Capellus*, neque quidquam contradicere aut mutire ausus est *Buxtorfius* in *Anticriticâ* aŭâ.

**Ver. 18.**

וְאַרְפַּכְשָׁד יָלַד אֶת-שֵׁלַח וְשֵׁלַח יָלַד  
אֶת-עֵבֶר :

καὶ Ἀρφαξὰδ ἐγέννησεν τὸν Καϊνὰν, καὶ  
Καϊνὰν ἐγέννησεν τὸν Σαλὰ, καὶ Σαλὰ ἐγέννησεν  
τὸν Ἑβερ.

*Au. Ver.* — 18 And Arphaxad begat Shelah, and Shelah begat Eber.

**Bp. Patrick.**—18 He follows Moses exactly; who gives no account of the posterity of the two sons of Shem first mentioned, but only of the third, Arphaxad; that he might the sooner come to him from whom the Israelites descended. Here the LXX

interpose Cainan between Arphaxad and Shelah ; but it is not in the Greek Muscovite translation ; as is observed by primate Usher, in his Letters, cccxvi. (and see Bochart, in his Phaleg., lib. ii., cap. 13).

*Ged.*—Some copies of Sept. and Luke iii. 36, read, *And Arphazad begat Kainan; and Kainan begat Shelah.* It is not however in Josephus, and may be an interpolation.

**Ver. 19.**

וּלְעֶבֶר יֵלֵךְ תְּשִׁי בָנִים וְגו'

καὶ τῷ Ἐβερ ἐγεννήθησαν δύο υἱοί, κ.τ.λ.

*Au. Ver.*—19 And unto Eber were born two sons, &c.

*Houb.*—19 יד שני בנים, *nati sunt duo filii*, ex scripturâ יד, quam habet Sam. Codex, parallelo loco Gen. x. 25, ubi Hod. Codex יד, undè mendum יד fuerit huc fortè allatum, nisi ex יד, ut lego in uno Codice, per litteram ו malè collocatam.

**Ver. 22.**

*Au. Ver.*—22 Ebal.

*Ged., Booth.*—Obal. Gen. x. 28.

*Bp. Patrick.*—See Gen. x. 28, where the first of these is called Obal: from whence some have argued, that the name in this place is corrupted. As if, in process of time, there might not be a variation in the vowel: Moses pronouncing the name as they spake it in his time, and this author as they spake in his.

*Houb.*—עֵבֶל, *Hebal.* Gen. x. 28, עֵבֶל,  
per litteram ו. Hic etiam Syrus עֵבֶל, et  
similiter Codex Orat. 42.

**Ver. 27.**

See notes on Gen. xvii. 5, vol. i., p. 18.

**Ver. 30.**

*Au. Ver.*—Hada [*or*, Hada, Genesis xxv. 15].

*Ged.*—Hadar.

**Ver. 32.**

וּבְנֵי הַמִּדְבָּר פִּילְגֶשֶׁת אֲבִרְתָּם יִלְדָּה  
אֶת־זִמְרֹן וְגו'

עממי "מלדה

καὶ υἱοὶ Χεττούρας παλλακῆς Ἀβραάμ· καὶ  
ἔτεκεν αὐτῷ τὸν Ζεμβράμ, κ.τ.λ.

*Au. Ver.*—32 Now the sons of Keturah, Abraham's concubine: she bare Zimran, &c.

*Houb.*—32 Filii Cethuræ. Cethura concubina Abraham genuit Zamran, &c.

32 בני קֶטוּרָה, *filii Cethura*, Desideratur alterum קֶטוּרָה, *Cethura*, quo nominativo utatur verbum יָרָה, *peperit*; quod quia Veteres non legebant, alii aliter rem extulerunt, et in salebrā hæserunt. Videt prudens Lector, quā faciliē unum קֶטוּרָה propē alterum fuerit prætermisum. Nisi fortē olim legebatur, יָרָה, non omisso nexu, ut legunt Græci Interpretes.

Ver. 36.

בְּנֵי אֱלִיפָז הַיִּזְרְעֵלִי וְאִמָּלֶק וְזִפְוֹ וְנֶמְנָה  
בְּנֵי הַתְּמָנָה וְהַעֲמֵלָה:

ἑνὸς Ἑλιφάζ, Θαμνὰ, καὶ Ὀμάρ, Σωφάρ, καὶ Γουθάμ, καὶ Κενὴξ, καὶ Θαμνὰ, καὶ Ἀμαλήκ.

*Au. Ver.*—36 The sons of Eliphaz; Teman, and Omar, Zephi [or, Zepho, Gen. xxxvi. 11], and Gatam, Kenaz, and Timna, and Amalek.

*Zephi.*

*Pilkington, Ged., Booth.*—Zepho. [Gen. xxxvi. 11, and Arab.]

*Timna.*

*Pool.*—*Timna*: there is another Timna, the concubine of Eliphaz, Gen. xxxvi. 12, but this was one of his sons, though called by the same name; there being some names common both to men and women in the Hebrew and in other languages.

*Bp. Patrick.*—It is plain from Genesis xxxvi. 12, that Timnah was not one of his sons, but his concubine; by whom he begat Amalek. This, therefore, is a short form of speech, as much as if he had said, "Of Timnah Amalek." Who was not equal to the rest of his sons, and therefore he mentions his mother's name. Kimchi hath expressed this so well, that it may be for the reader's use to transcribe some of his words: which may serve for a rule in such-like cases. "In my judgment (saith he) the Scripture uses here a concise and compendious way of speaking; for there was no need that Ezra should recount all these things exactly and accurately, which had been done before in the law (he means in the book of Genesis), therefore he describes these genealogies briefly." Thus he doth in the seventeenth verse of this chapter, mentioning Uz and Hul after Aram: who were not his sons but his grandsons. R. Solomon hath the same observation (see Buxtorf's Anticritica, par. ii., cap. 2).

*Ken.*—Timnah was the concubine (not the son) of Eliphaz, and the mother (not the brother) of Amalek; and Eliphaz had only six sons; (see Gen. xxxvi. 11, 12, and page 376:) so that there must be a mistake here. And yet, as the printed Hebrew text is, so is the present Greek version, Vatican edition, so the Syriac version, so the Latin, but not so the Arabic. For the Arabic version has here the true reading—*And Timnah, which was the concubine of Eliphaz the son of Esau, bear him Amalek* [so *Lud. Cappell., Houb., Dathe*]; and thus the Alexandrian copy of the Greek version—*Θαμνα δε η παλλακη Ελιφαζ ετεκεν αυτη τον Αμαληκ.*

*Ged. and Booth.* omit the word Timna. So one MS.

*Houb.*—*Σωφάρ, et Thamna.* Ita observat in hunc locum *Lud. Cappellus*: "1 Chron. i. 34, sic legimus in Hebræo, *filii Theman, Eliphaz, Omer, Tsephi, Gatham, Kenex, et Thimnah et Hamalec*; atque sic quidem habet sixt. edit. At editio Wechellii habet, *Θαμνὰ δε η παλλακη Ελιφαζ ετεκεν αυτη τον Αμαληκ*, atque sic esse legendum liquet ex Gen. xxxvi. 12, ubi idem habetur totidem verbis in Hebræo. Et sane Thimna non fuit Eliphazi filia, sed vel uxor, vel pellex, vel concubina." Ex quo colligebat *Lud. Cappellus*, ex Genesi supplendum esse locum, quod et nos, interpretando, fecimus. Huic verò Cappellianæ criticæ favet interpres Arabs, qui sic habet, *et Thamna erat concubina Eliphaz filii Esau, et peperit ei Amalecum.*

Ver. 41.

*Au. Ver.*—Amram [or, Hemdan, Gen. xxxvi. 26].

*Ged., Booth.*—Hemdan.

*Pilkington.*—We read *חַמְדָּן*, Gen. xxxvi. 26; *חַמְדָּן*, 1 Chron. i. 41, but when we find *Hamdan* in the Samaritan Pentateuch, and the Arabic version of Chronicles, we can be in very little doubt which was the proper name, though the other versions give *Hamran*, according to the faulty copy in Chronicles; which only proves that mistakes in the similar letters were made in some more early copies.

Ver. 42.

*Au. Ver.*—*And Jakan* [or, Akan, Gen. xxxvi. 27].

*Pilkington, Ged., Booth.*—*And Akan.*

*Pilkington.*—*יָכָן*, Gen. xxxvi. 27, is *יָכָן*, 1 Chron. i. 42. The *jod* was evidently put

to the name in Chronicles instead of the *vau*; it was written, *And Achan*. But this mistake was made so early that the Latin and Syriac versions read *And Jacan*; though the Greek and Arabic have it properly, *And Achan*.

Ver. 43—54.

*Au. Ver.*—43 Now these *are* the kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baalhanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, Hadad [*or*, Hadar, Gen. xxxvi. 39] reigned in his stead: and the name of his city *was* Pai [*or*, Pau, Gen. xxxvi. 39]; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah [*or*, Alvah], duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

See the notes on Genesis xxxvi. 31—43, vol. i., p. 79—82.

*Houb.*—46 מִסּוֹרָה: Masora, מִסּוֹרָה, ex quorundam codicum fide; nam sic lego in uno meorum. Ita etiam legebant Vulgatus et Syrus.

50 *Hadad*.

*Ged.*—Hadar [Gen. xxxvi. 39].

*Pai*.

*Houb., Ged., Booth.* — Pau [Genesis xxxvi. 39].

*Houb.*—מִסּוֹרָה: Nos, מִסּוֹרָה, cum Vulgato,

*Phau*: sic omnes veteres legebant, et sic ego in uno Codice Orat.

*Mezahab*.

*Bp. Patrick.*—Some of the Jews fancy this Mezahab to have been a very ingenious woman, being the first that found out the art of drawing gold out into wires or threads: for *zahab* signifies *gold* in Hebrew. But the LXX take this for the name of a man, and translate it *υἱοῦ Μαζωάβ*.

*Duke.* See notes on Gen. xxxvi. 15, vol. i., p. 74.

*Ged.*—The prince of Thimna, the prince of, &c. See notes on Gen. xxxvi. 40, vol. i., p. 81.

CHAP. II. 6.

*Au. Ver.*—Zimri [*or*, Jabdi, Josh. vii. 1].

*Booth.*—Zabdi.

*Au. Ver.*—Dara [*or*, Darda].

*Ged., Booth.*—Darda.

Ver. 7.

וַיִּבְנֶה פְּרָמִי עֶבְרִי עֹזְרֵי וְשָׂרָאֵל וְגו' καὶ υἱοὶ Χαρμὶ, Ἀχάρ δ' ἐμπροδοστήτης Ἰσραὴλ, κ.τ.λ.

*Au. Ver.*—7 And the sons of Carmi; Achar [*or*, Achan], the troubler of Israel, who transgressed in the thing accursed.

*And the sons of Carmi; Achar, &c.*

*Houb., Ged., Booth.*—And the son of Zabdi was Carmi [Josh. vii. 1], and the son of Carmi was Achar.

*Achar.* See notes on Josh. vii. 1.

*Houb.*—7 וּבְנֵי חַרְמִי, et filii Charmi. Mirum videri debet scriptorem sacrum recensere filios Charmi, antequam dixerit, ille Charmi cujus esset filius. Neque enim unquam sacræ genealogiæ filios recensent, patre non prius commemorato. Quod nisi factitarent, filii, cujus stirpis essent, omnino ignoraretur. Sed ex Josue vii. 1, cognoscimus Charmi fuisse filium Zamri ejusdem, qui Josue eodem loco vocatur Zabdi. Itaque hic locus ex loco Josue sic supplendus, בְּנֵי חַרְמִי וּבְנֵי חַרְמִי, filii autem Zamri Charmi, filii autem Charmi, Achar. Omisum fuit a scribis membrum prius, ob similitudinem ejus cum altero membro. Porro nihil mendi est in בְּנֵי, filii, numero plur. quamvis sequitur unus filius Achar, non plures filii. Nam filii tituli loco est in singulis generationibus, sive illæ plures sunt, sive unæ. Sic postea ver. 8, filii Ethar, Azarias. Cæterum hic חַרְמִי, melius quam עֶזְרִי, Josue vii. 1, ut ad eum Josue locum docemus.

**Ver. 9.**

וּבְגִי חֲצֵרוֹן אֲשֶׁר נִוְלַד-לּוֹ אֶת-  
יִרְחֵמְאֵל וְאֶת-זָרַם וְאֶת-פְּלוּבִי :

καὶ υἱοὶ Ἑσρᾶμ, οἱ ἐτέχθησαν αὐτῷ, ὁ  
Ἰεραμεὴλ, καὶ ὁ Ἀράμ, καὶ ὁ Χαλέβ.

*Au. Ver.*—9 The sons also of Hezron, that were born unto him; Jerahmeel, and Ram [*or*, Aram, Matt. i. 3, 4], and Chelubai [*or*, Caleb, ver. 18, 42].

*That were born to him.*

*Heb.*— הָרֵאָה, (*alii Hesron*) *qui ei nati sunt.* Omittit hæc Arabs, quæ quidem habent aliquid insuetum, forsân etiam mendosum, tum in eo הָרֵאָה sing. tum in illis רֵאָה, quæ sequuntur, quæque alius sunt tenoris, quam quæ supra et infra.

*Ram.*

**Ged., Booth.**—Aram [Matt. i. 3, 4].

**Ckelubai.**

*Booth.*—Chaleb [see verses 18, 42].

**Ver. 11.**

*Au. Ver.*—Salma [or, Salmon, Ruth iv. 21, Matt. i. 4].

*Ged., Booth.*—Salmon.

*Houb.*—שָׁלֵם, *Salma*, Idem nominatur Ruth iv. in fine, nunc שָׁלֵם, nunc שָׁלֵם. Diximus ad eum locum esse legendum שָׁלֵם; ubi etiam legere liceret שָׁלֵם, modo alterutro modo his legatur. Nam in eadem oratione vix credibile est scriptorem sacrum idem nomen proprium aliis atque aliis litteris enuntiassse. Secus est hic loci, ubi tam bepe שָׁלֵם, quam vel שָׁלֵם, vel שָׁלֵם. Nam nominum priorum litteræ vocales nudum pronuntiandi sonum sæpe habent, qui sonus alio atque alio modo diversis temporibus, potuit vel scribi vel enuntiari. Itaque eæ castigationes nominum, quæ fiunt ex locis parallelis, variarum tantum scriptio- num in loco habendæ sunt, ubi occupantur in eorum nominum litteris vocalibus, neque aperta in iis menda sunt, nisi quæ consonas spectant. Sic אָע, *Acan*, mendum est in libro Josue, pro אָח, *Achar*, in quo verbo inest *turbavi*, non item in *Acan* (אָע). Contra ver. 13, ubi nunc legimus שִׁמְשֵׁי, *Sim- ma*, cum tamen 1 Sam. xvi. 9, legatur שִׁמְעֵי, *Simme*, variam scripturam dixeris esse, potius quam mendum.

**Ver. 13.**

*Houb.*—13 <sup>ו</sup>ו, et *Isai.* Circulo superno animadvertitur <sup>ו</sup>ו n; recte. Nam legendum <sup>ו</sup>ו, ut proxime antecessit <sup>ו</sup>ו, sine n. Quod n ortum ex scribis Syris et

Arabibus, qui utrique eam litteram et præponunt nomini *Isai*.

**Ver. 15.**

**אַצֶּם הַשְּׁטֵי בְּיַד הַשִּׁבְעִי :**

**Ἄσάμ ὁ ἕκτος, Δαυὶδ ὁ ἑβδόμος.**

*Au. Ver.*—15 Ozem the sixth, David the seventh.

*Houb., Ged., Booth.*—15 Ozem, the sixth, Elihu, the seventh, and David the eighth.

*Houb.*—דוד השביעי, *David septimus*. Habent Syrus et Arabs, *Elihu septimus*, *David octavus*. Et quidem fuisse *Isai* octo filiorum patrem declarat 1 Sam. xvii. 12, Davidem autem fuisse eorum natu minimum docemur 1 Sam. xvi. 11. Ergo parum intelligitur, cur hic omittendus fuerit *Elihu*, praesertim cum ille *Elihu* infra xxvi. 18, narretur fuisse dux satellitum ex Tribu Juda; et cum hoc ipso in loco pagina sacra prae se ferat se velle omnes filios *Isai* esse nominatos; nam ne ipsas quidem omittit filias. Ergo nos non vituperandum sumus, qui ex Syro Int. eum filium *Isai* in contextum revocemus.

**Ver. 16.**

*Houb.*—חֲמוּמִים, et sorores eorum. Nunquam id nomen sine ך scriptum recurrit, quin illud suppleant quidam Codices; ut hoc loco duo Codices Orat. habent חֲמוּמִים; tertius, חֲמוּמִים, utque cæteri ad marginem docent esse legendum.

**Ver. 17.**

*Au. Ver.*—17 And Abigail bare Amasa :  
and the father of Amasa *was* Jether the  
Ishmeelite [2 Sam. xvii. 25, Ithra an Is-  
raelite].

*Jether the Ismeelite.* See notes on 2 Sam. xvii. 25, vol. ii., pp. 610, 611.

**Ver. 18.**

וְכֵלֶּב בְּרַחֲצֹרוֹן הוֹלִיד אֶת-עֲזֹבָה  
אִשָּׁה וְאֶת-יְרִיעוֹת וְאֶלֶף בָּנֶיהָ יָשָׁר  
וְשׁוֹבֵב וּמֵרְדּוֹן :

καὶ Χαλεὶβ υἱὸς Ἑσρώμ ἔλαβε τὴν Γαζουβὰ  
 γυναικα, καὶ τὴν Ἱεριώθ· καὶ οὗτοι υἱοὶ αὐτῆς,  
 Ἰασάρ, καὶ Σουβάβ, καὶ Ἀρδών.

*Au. Ver.*—18 And Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth : her sons *are* these ; Jeshier, and Shobab, and Ardon.

*Pool.*—*Her sons*, i. e., the sons, either 1. Of Jerioth, she being last mentioned; or rather, 2. Of Azubah, who is by way of distinction called his *wife*, when Jerioth



probably was only his concubine, and, as it may seem, barren; and therefore upon Azubah's death he married another wife, ver. 19. And those other sons of this Caleb, mentioned below, ver. 42, are his sons by some other wife distinct from all these.

*Bp. Patrick.—Of Jerioth.*] This is understood by Conradus Pellicanus, as if he had said, that "of his wife Azubah he begat Jerioth:" for there is nothing in the Hebrew that answers to the word *children*.

*Ken.*—*כלב וכו'*—rendered by the English translators—*And Caleb the son of Hezron, begot children of Azubah his wife and of Jerioth*. But, omitting the words inserted in a different character, it will be—*And Caleb begat Azubah wife and Jerioth!* That Azubah was Caleb's wife, appears from ver. 19, and the true reading here seems to be preserved in the Syriac and Arabic versions—*And Caleb begat Jerioth by Azubah his wife*. And therefore, (as *Noldius* tells us, that *אז* sometimes signifies *de* or *ex*) there needs but the following correction—

וכלב חוליד את עזובה אשה ואז  
וכלב חוליד את עזובה אשתו את

יריות  
יריות

*Ged., Booth.*—18 And Caleb, the son of Hezron, begot of Azubah his wife, Jerioth; whose sons are these: Jeshur, and Shobah, and Ardon.

*Begot . . . Jerioth.* The Hebrew here is badly arranged, and has much puzzled interpreters. I take *Jerioth* for a daughter, with the Latin vulgate; which reconciles the text to itself; by the exclusion of a single letter: which letter is wanting in, at least, one manuscript. Others make *Jerioth* another wife; and others, one of Chaleb's sons. —*Ged.*

*Houb.*—18 *Caleb autem filius Hezron genuit ex Azubâ uxore suâ; cujus hi fuerunt filii, Jerioth, Jaser, Sobab, et Ardon.*

*אז עזובה, Azubam.* Hunc locum depravatam fuisse multæ res persuadent. Nam quam *Azubam* Caleb genuisse hic dicitur, eam fuisse Caleb, non filiam, sed uxorem, docemur ex versu sequenti. Sed præterea compositionem hanc, *genuit Azubam mulierem*, quis dixerit esse Hebraicam, ut significetur *genuit filiam*? Neque licet interpretari, *genuit ex Azubâ*, cum legatur *אז עזובה*, non. . . . *אז עזובה*. Nam nunguntur, qui unum sæpè alterius loco esse volunt.

*Nec denique genuit . . . Iriaoth; nam cum sequatur, isti sunt autem filii ejus, manifestum est nondum fuisse nominatum ullum ejus filium. Nobis quidem sic videtur constituenda oratio. 1o. Ut יריות אה דישת post אהל ביה, ut Jerioth annumerari possit cum filiis Caleb, quos habuit ex Azubâ. 2o. Ut pro his verbis, והל אה עזובה אשה, quæ compositionem falsam habent et versui 19, contradicunt, legatur hoc modo, והל אה עזובה אשתו, genuit ex Azubâ uxore suâ; ut deinde appositè subsequatur. . . . אהל, isti sunt autem filii ejus. Huic animadversioni favet ex parte Syrus qui vertit, אהל פן עזובה, genuit ex Arubâ. Ubi Aruba, pro Azuba ex mendo Syriaco, ob similitudinem litterarum; quod quidem descriptoribus Syris sæpè accidit, cum nomina propria exararent. Denique Jerioth non esse alteram Caleb uxorem, probat id ביה, filii ejus, quod sequitur. Nam legeretur ביהם, filii earum, si duæ uxores essent antea nominatæ. Et præterea liquet filios eos, qui hoc versu memorantur, esse Azubâ filios, ex ed quoddam deinde narratur, eâ Azubâ mortuâ, cepisse Caleb alteram uxorem, quam non cepisset, si ei superasset uxor nomine Jerioth: cepisset tantum concubinam, quo nomine venit Epha ver. 46. Sic *Dathe*.*

*Dathe.*—18 *Calebus, filius Hezronis, sustulit ex Azuba, uxore sua, hos filios: Jeriothum, Jeserum, Sobabum, Ardonem.*

*Mawer.*—18 Hæc verba haud dubie sunt corrupta. Neque enim forma loquendi Hebraica est, *parere fecit mulierem*; neque *Jerioth* est nomen alterius mulieris Calebi; sequitur enim numerus singularis, et in sequenti versu narratur, eum Asuba mortua aliam duxisse uxorem. Igitur sic videntur verba esse legenda: והל אה עזובה אשתו, אהל דישת. —*Dathius.* Sanissima omnia. Ad והל אה cf. 8, 8, ubi in verbis והל אה אשתו, quoniam ante והל אה abest, non potest non esse nota accusativi. *Dathius* quidem illo loco verba והל אה עזובה trahit ad proximè præcedens cum, ita ut non a והל אה sed a והל אה regantur; quod tamen non fecisset vir doctus, si consulisset comma 11. Sed potest והל אה nostro hoc loco etiam verti: *genuit*, libros procreavit cum, licet hanc conversionem, quam de *Wettio* placuisse video, ob locum ante laudatum non probaverim. Ad suffixum autem et vs. seq. quod attinet: *Jerioth* fuit Calebi concubina, *Asuba* legitima uxor; ad hanc refertur suffixum, hac mortua *Calebus* aliam duxit.

Ver. 21.

וַיֵּאָחֶזְרָא בָּמָה חֲצִרֹן מַלְכִּי-בֶת-מַכִּיר יֶאֱבִי  
 גִּלְעָד וְהָיָה לְהָהָה וְהָיָה בְּרֵשִׁים  
 שְׁנָה וּבְתָלָד לֹא מֵת-שָׁנָה :

καὶ μετὰ ταῦτα εἰσῆλθεν Ἑσρὼν πρὸς τὴν  
 θυγατέρα Μαχὶρ πατρὸς Γαλαὰδ, καὶ αὐτὸς  
 ἔλαβεν αὐτήν, καὶ αὐτὸς ἐξῆκονταπέντε ἐτῶν  
 ἦν· καὶ ἔτεκεν αὐτῷ τὸν Σερούχ.

*Am. Ver.*—21 And afterward Hezron went into the daughter of Machir the father of Gilead, whom he married [Heb., took] when he was threescore years old; and she bare him Segub.

*Pool.*—*The father of Gilead*; of a man so called. Or if *Gilead* be the name of that known country, *father* is put for head or governor, as it is used 1 Sam. xxiv. 11; 2 Kings v. 13; xvi. 7; Isa. xxii. 21; or for protector or curator, as *father* is used Job xxix. 16; Jer. ii. 27; Lam. v. 3; this man being a man of noted valour, and the great champion in those parts. *Whom he married*, Heb., and he took her, to wit, to wife. Or, after he had taken her; for so the particle *was* is used, as hath been formerly noted.

Ver. 22, 23.

וַיֵּאָחֶזְרָא בָּמָה חֲצִרֹן מַלְכִּי-בֶת-מַכִּיר יֶאֱבִי  
 גִּלְעָד וְהָיָה לְהָהָה וְהָיָה בְּרֵשִׁים  
 שְׁנָה וּבְתָלָד לֹא מֵת-שָׁנָה :

23 καὶ ἔλαβε Γεδσοὺρ καὶ Ἀράμ τὰς κόμας  
 Ἱαιρ ἐξ αὐτῶν, τὴν Κανὰθ καὶ τὰς κόμας  
 αὐτῆς, ἐξῆκοντα πόλεις. πᾶσαι αὗται υἱῶν  
 Μαχὶρ πατρὸς Γαλαὰδ.

*Am. Ver.*—22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities. All these belonged to the sons of Machir the father of Gilead.

*Pool.*—*And he took*, or, for he had taken. So this is the reason why he had so great a territory and jurisdiction given to him. *With the towns of Jair*, i. e., with those twenty-three cities which he is said to have, ver. 22. *From them*, i. e., from the former inhabitants, which is easily understood. *To the sons of Machir*; partly to his own sons, and partly to his son-in-law Jair, who is here reckoned as his own son.

*Ged.*—22 Segub begot Jair, who had twenty-three cities in the land of Gilead: 23 all those cities belonged to the descendants of Machir [transposed from ver. 23]; but were taken from them by the Geshurites and Syrians; together with Havoth-Jair [the villages of Jair], namely Kenath and its dependancies, sixty townships.

*Booth.*—22 And Segub begot Jair, who had twenty-three cities in the land of Gilead. 23 All these cities belonged to the descendants of Machir; but the Geshurites and Syrians took them from them, with the towns of Jair, with Kenath, and its towns, sixty cities.

*Houb.*—22 Segub autem genuit Jair, qui possedit in terrâ Galaad viginti tres civitates. .... 23. Quibus Gessur et Aram præriperunt oppida Jair, et Canath vicusque ejus, sexaginta urbes. Omnes illi filii erant Machir, patris Galaad.

23 *סרסו*, ex illis. Antea dictum est de uno Jair, qui possedit civitates viginti tres. Itaque id, ex illis, numero in plurali, significat aliquid hic deesse, ubi dicebatur de alio filio, vel aliis filiis Segub, qui possiderent alias eas civitates, quæ junctæ viginti tribus, numero erant sexaginta; quas sexaginta urbes cepere illis Gessur et Aram. Nisi sumitur aliquid deesse, habebit hic versus nodum non solvi facilem; quomodo urbes Jair, quæ ver. 22, dicuntur esse numero viginti tres, nunc sexaginta esse memorentur, etsi viginti tribus sola urbs Canath additur cum vicis suis. Denique id quod sequitur, omnes hi filii Machir, pertinere ad ea tantum, quæ supra sunt, non potest, cum de unâ filiâ Machir dictum fuerit, non autem de cæteris ejusdem filiiis. Itaque censendum abesse nunc à contextu filios Machir eos, ad quos spectaret *סרסו*, ex illis, et qui, ad filios Jair adjuncti, urbes haberent eas sexaginta, quas eis cepere Gessur et Aram.

Ver. 24.

וַיֵּאָחֶזְרָא בָּמָה חֲצִרֹן מַלְכִּי-בֶת-מַכִּיר יֶאֱבִי  
 גִּלְעָד וְהָיָה לְהָהָה וְהָיָה בְּרֵשִׁים  
 שְׁנָה וּבְתָלָד לֹא מֵת-שָׁנָה :

καὶ μετὰ τὸ ἀποθανεῖν Ἑσρῶν, ἦλθε Χαλὶβ  
 εἰς Ἑφραθά· καὶ ἡ γυνὴ Ἑσρῶν Ἀβιά· καὶ  
 ἔτεκεν αὐτῷ τὸν Ἀσχω πατέρα Θεκωά.

*Am. Ver.*—24 And after that Hezron was dead in Caleb-ephrahta, then Abiah Hez-

ron's wife bare him Ashur the father of Tekoa.

*Pool.*—*Caleb-ephraiah*; a place [so *Datha*, *Gesen.*, *Ged.*, *Booth.*], then so called by a conjunction of the names of the man and his wife; afterwards supposed to be called *Beth-lehem Ephraiah*. Others translate the words thus, *When Caleb took Ephraiah*. So it is an ellipsis of the verb, which is here to be understood out of ver. 19, where it is expressed. *Abiah bare him Ashur*, after the father's death. *The father of Tekoa*; a known place, 2 Sam. xiv. 2, 4; Jer. vi. 1; Amos i. 1; whose *father* he is called, because he was either the progenitor of the people inhabiting there, or their prince and ruler, or the builder of the city.

*Gesen.*—גֵּבֶל אֶפְרַיִם *Caleb-ephraiah* pr. n. of a place otherwise unknown, 1 Chron. ii. 24.

*Houb.*—24 *Postquam autem mortuus esset Hebron, venit Caleb in Ephraim, erat autem uxor Hebron Abia, quæ peperit ei Ashur, patrem Thecuæ.*

גֵּבֶל אֶפְרַיִם: Non licet convertere (*postquam mortuus est Hebron*) in *Caleb Ephraim*. Nam nullam fuisse nec regionem, nec urbem *Caleb Ephraim* nominatam, abunde probant sacri interpretes. Quamobrem superest ut cum vulgato et cum græcis interpretibus sic legamus... בא, venit Caleb in Ephraim, i. e., in regionem, ut videtur, Ephraïdēm. Nam in אֶפְרַיִם demonstrari nomen loci, non autem Caleb conjugem Ephraim, de qua versus 19 id probat, quod abest propositio אַ post verbum בא, quæ præpositio non abesset, si sententia esset, *ingressus est ad Ephraim*, vel *congressus est cum*... Non semel accidit ut verbi בא litteram א scribæ omitterent, et id Masora ipsa confitetur, cum in Genesi xxx. 11, emendat בַּר, ut sit בא, venit fortuna.

Ver. 25.

וְיָהִימֶלֶךְ אֶת־

— και Ἀσάν ἀδελφὸς αὐτοῦ.

*Au. Ver.*—25 And the sons of Jahmeel the firstborn of Hebron were, Ram the first-born, and Bunah, and Oren, and Ozem, and Ahijah.

26 Jahmeel had also another wife, whose name was Atarah; she was the mother of Onam.

*Ram.*

*Ged.*—Aram. See notes on ver. 9. And Ahijah.

*Bp. Patrick.*—26 There being (according to our translation of ver. 25) mention of his former wife, it seems not to be unreasonable to take Ahijah to have been the mother of Ram, and the rest which he had by Ahijah. So the words may be understood, supposing the particle *mem* to be wanting before Ahijah.

*Houb.*—25 ΠΑΤΗΡ: Græci interpretes ἀδελφὸς αὐτοῦ, *frater ejus*, qui quanquam legerent ΠΑΤΗΡ, reprobanda esset eorum hæc scriptio. Neque enim apud sacrum scriptorem usu venit, ut postquam ejusdem patris plures filios nominarit, ultimum filium dicat penultimi esse fratrem; diceret *fratrem eorum*, non *fratrem ejus*, quoniam tres fratres ultimum antecesserunt. Syrus et Arabs, *soror eorum*, ex conjectura, quia forte, post fratres recensitos, venire solent, si quæ sunt, fratrum sorores. Clericus supplet ΑΥΑ, ex, et sine autoritate, et sine necessitate; fingitque *Aschia* fuisse Jerameel uxorem. Erat sapientius cum vulgato convertere, et *Achia*, ex scripture אֶפְרַיִם, quam habuisse vulgatum non dubitabit lector, si eam in hod. codicibus superstitem repererit, ut ego eam reperio in Codice Orat. 42.

Ver. 31.

*Au. Ver.*—31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.

*Bp. Patrick.*—*The sons of Appaim; Ishi.* The plural number is often used when one son or daughter only is spoken of (as I observed ver. 8) for in that one all the posterity are comprehended. The next words are another example of this.

*Children of Sheshan.*

*Dathe, Geddes, Booth.*—Daughter of Sheshan [ver. 34].

*Houb.*—"The children [i. e., son] of Sheshan." See his notes on ver. 34.

Ver. 34.

וְלִישָׁשָׁן בָּנִים כִּי אִם־בָּנוֹת וְגו'

και οὐκ ἦσαν τῷ Σωσάν υἱοί, ἀλλ' ἡ θυγατέρες κ.τ.λ.

*Au. Ver.*—34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.

*Had no sons.*

*Houb.*—34 Porro Sesan non jam erant filii, sed tantum filiae, &c.

... וְאִם־בָּנוֹת: Nos, non jam erant. Addimus

*jam*, quia ver. 31, dictum est *Sesan* habuisse filium *Oholai*. Qui filius mortuus erat eo tempore, cum de eo dicitur, *non erant illi filii*.

Ver. 36.

*Houb.*—36 יהי: Lege יהי, genuit, et infra ver. 37, sic lego in quinque codicibus. Sic etiam emendandum vers. 38, 39, et 40. Nam יהי barbarum, et Grammaticam contra normam, quæ non sinit abesse litteram י, litteræ radicalis vicariam.

Ver. 42.

יבגני כלב אחי ירחמאל מישע  
כלב הוא אבירא ויבגני מישע אחי  
יבגניו :

καὶ υἱοὶ Χαλὲβ ἀδελφοῦ Ἰεραμελ, Μαρσὰ ὁ πρωτότοκος αὐτοῦ οὗτος πατὴρ Ζιφ· καὶ υἱοὶ Μαρσὰ πατρὸς Χεβρών.

*Au. Ver.*—42 Now the sons of Caleb the brother of Jerahmeel were, Mesha his first-born, which was the father of Ziph; and the sons of Mareshah the father of Hebron.

*Pool.*—The sons of Caleb, to wit, of that Caleb mentioned ver. 18, as appears by comparing that verse with ver. 24. And these are his sons by another and his third wife. See on ver. 18. *Ziph*; the name either of a man, or of a place, of which see Josh. xv. 24, 55; and then *father* is to be understood here, as vers. 23, 24. *The father of Hebron*; not the place so called, but a man, as is evident, because his sons here follow.

*Bp. Patrick.*—The father of *Ziph*.] The prince of *Ziph*, as some understand it. There were two places of this name in the tribe of Judah (see Josh. xv. 24, 25).

*The sons of Mareshah the father of Hebron.*] Hebron here is the name of a man, not of a place: for his posterity is immediately mentioned: but Kimchi makes this to be the sense of these and the foregoing words: "The sons of *Ziph*, were Mareshah [so *Houb.*, see below], the father of Hebron." Which is very natural.

*Houb.*—42 מישע, *Mesa*. Ille *Mesa* nunc dicitur fuisse Caleb filius primogenitus, etsi antea non nominatus est vers. 18 et 19, ubi filii Caleb agebantur. Neque ex iis duobus versibus docemur quis fuerit Caleb filius omnium primogenitus. Itaque ex hoc versu nihil confici potest adversum id, quod ver. 18, emendavimus. Græci interpretes hoc versu 42, convertunt Μαρσὰ, *Marisa*, quem *Marisa* dicunt fuisse patrem *Ziph*. Sed mox

additur, *filii Marisa patrie Hebron*. Hæc seriem non habent, et conciliari vix possunt. Itaque non addiscendum id prius *Marisa*, pro *Mesa*, græcorum interpretum. Sed quæritur is *Marisa* (מרסא) qui nunc legitur, cujus sit filius. Nam de ejus patre silet hic versus. Nihil magis obvium, quam si dicas omissum fuisse וי, post בני, et sic legendum, מישע בני וי מרסא.

Ver. 46, 47.

*Au. Ver.*—46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez; and Haran begat Gazez.

47 And the sons of Jahdai; Regem, &c. And Haran begat Gazez.

*Houb., Ged., Booth.*—And Haran begat Jahdai.

*Houb.*—46 et 47 ויבני מרסא, *Gesez*; *filii autem Jaddai*. Idem vitium hic quod supra ver. 42, ubi *Marisa* in genealogiâ sine patre compareret. Nam pater istius *Jaddai* non comparuit in antedictis. Sed error in promptu est. Nam cum versu 46, sic narretur, *Epha concubina Caleb genuit Haran, Moza et Gesez*; porro *Haran genuit Gesez*, satis apertum est, et non tangi duos *Gesez*, et unius non fuisse patrem Haran eundem, qui ejus frater fuisse mox dicitur. Itaque pro altero מרסא, legendum ידאי.

Ver. 48.

*Au. Ver.*—48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

*Houb.*—מך, *peperit*, masculino genere, etsi habet pro suo nominativo concubinam *Caleb*, mendum non excusandum, cum præsertim ver. 49, legatur מך, ut est legendum.

Ver. 49.

*Au. Ver.*—49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeaz: and the daughter of Caleb was Achsa.

*Bp. Patrick.*—49 By the word *father* in this verse, in all likelihood, is meant the prince or ruler of these places [so *Pool*, *Dathe*]. For Gibeaz was a city in the tribe of Judah; and so was Madmannah (Josh. xv. 31, 57).

*Dathe.*—In textu est מך, *pater*, quod h. l. et in sequentibus sæpe pro conditore oppidi dicitur. Nam Siph et alia, quæ sequuntur, sunt nomina propria locorum.

Ver. 50.

אחזת חיה בנני כלב עדהרר בכוור  
אפרתיה שוקל אחי חרת יערים :



Haroeh was the lord and governor. But Jacciah follows the LXX, and leaves Kimchi's explication.

Ver. 54.] This Salma, the son of Caleb the younger (ver. 51), had a numerous posterity. For from him descended the inhabitants of Beth-lehem (so we are to understand this word, for Beth-lehem was the name of a place, not of a man), the Netophathites, and those of Ataroth, and Beth-jobab (so these words we translate "the house of Jobab" should be rendered: for he is not speaking of Jobab's family, but of Caleb's), and half of the Manahethites, and the Zorites, who were a people possessed of a town called Zorah: where the other half dwelt.

*Pool.*—53 *The families of Kirjath-jearim*; or, in *Kirjath-jearim*; all which descended from Shobal, ver. 50. *Of them*, i. e., of the family of the Mishraites, last mentioned. *The Eshtaolites*; the inhabitants of two places called *Zoreah* and *Eshtaol*, Josh. xv. 33.

55 *The scribes*; either civil, who were public notaries, who wrote and signed legal instruments; or ecclesiastical. And these were either Levites, or Simeonites, or rather Kenites, and are here mentioned not as if they were of the tribe of Judah, but because they dwelt among them, and probably were allied to them by marriages, and so in a manner incorporated with them. *Which dwelt*, or rather, *dwelt*; Heb. were dwellers. For the other translation, *which dwelt*, may seem to insinuate that these were descendants of Judah, which they were not; but this translation only signifies their cohabitation with them, for which cause they are here named with them. *At Jabez*; a place in Judah, so named probably from that famous Jabez of that tribe, chap. iv. 9. *The Kenites that came of Hemath*; who dwelt in Judah, Jud. i. 16. Thus they are distinguished from the other branch of the Kenites, who dwelt in the tribe of Manasseh, Judg. iv. 11.

*Ged.*—52 Shobal Abi-Kirjath-jearim had a son, Reiah, who peopled one half of Manuhath: 53 but the families of Kirjath-jearim were the Ithrites, the Phuthites, the Shumathites, and the Mishraites, from whom the Zorathites and the Eshtaolites.

54 Shalmah Abi-Bethlehem peopled Netophath [so *Booth*.] and Ataroth-Beth-Jobab; and one half of Manuhath and of Zorath.—55 But the Sopherite families, who inha-

bited Jabez, the Thirathites, the Shimanthites, and the Shuchathites, were Kenites, who came from Hamath Abi-Beth-Rechab.

52—54. Although I have translated these verses, I confess I am not content with my version. I have already observed, that there is much confusion in the genealogies of Chronicles, which no interpreter has yet been able to remove. I have spent much time in the attempt, but to little purpose.

# CHAP. III. 1.

וַאֲנִי הָיָה בְּנֵי דָוִד אֲשֶׁר נִלְדְּלוּ  
בְּחֶכְרֵיו הַחֲכֹרִי וְאֶמְנֹן לְאֶחָיו  
הַיִּזְרְעֵאלִי שְׁנֵי בָנָיו לְאִבִּיגַיִל  
חַפְרָקִלִית :

καὶ οὗτοι ἦσαν υἱοὶ Δαυὶδ οἱ τεχθίντες  
αὐτῷ ἐν Χεβρών· ὁ πρωτότοκος Ἀμμών τῇ  
Ἀχιναὰμ τῇ Ἰερραλίτιδι· ὁ δεύτερος Δαμυήλ  
τῇ Ἀβιγαίᾳ τῇ Καρμηλίᾳ·

*Au. Ver.*—1 Now these were the sons of David, which were born unto him in Hebron; the firstborn Ammon, of Ahinoam, the Jezreelitess; the second Daniel [or, Chileab, 2 Sam. iii. 3], of Abigail, the Carmelitess.

*Bishop Patrick.*—*The second Daniel.*] This second son is called Chileab in 2 Sam. iii. 3, where I have given an account of it. And here it may be noted, once for all, that it was a frequent thing among the Jews for men to have two names; especially when they lived sometimes in one country and sometimes in another.

*Dr. A. Clarke.*—*Daniel.*] In 2 Sam. iii. 3, this person is called *Chileab*; he probably had two names. The Targum says, "The second, Daniel, who was also called Chileab, because he was in every respect like to his father." The Targumist refers here to the import of the word דָּאֵל, *like to the father*. Jarchi says the two names were given to this person because David, having taken Abigail immediately after the death of Nabal, it could not be ascertained whether this child were the son of *David* or of *Nabal*, therefore David called him דָּאֵל, *Daniel*, *God is my Judge*, and דָּאֵל, *Chileab*, he who is *like to the father*; probably from the striking resemblance he bore to David, his reputed father. "God is my Judge, I have not fathered another man's child; this is entirely like unto myself."

*Houb.*—1 נָדָו לוֹ : *Infra* ver. 5, נָדָו לוֹ, *qui*



also who were *dead* in his enumeration. *Jarchi* supposes that the duplicate *Elishama* and *Eliphelet* are those which increase the regular number *seven* to *nine*; and that the dead without posterity, as well as the living, are mentioned to increase the number of David's descendants: for, says he, the whole book is written for the honour of David and his seed.

*Pool.—Object.* There are but seven mentioned in 2 Sam. v. 14, &c. *Ans.* Two of them are omitted there, because they died very early [so *Bp. Patrick*], or were inglorious, or died without issue; and here we have *all the sons of David*, as it here follows, ver. 9, which clause is not added, 2 Sam. v.

*Houb.*—6 אֵלִישָׁמָה, et *Elisama* et *Elipheleth*. Eadem nomina recurrit ver. 8. Quod cum videret Lud. Cappellus, statuebat hunc locum emendandum esse ex loco parallelo 2 Sam. v. 15, ubi unus tantum legitur *Elisama*, et unus *Elipheleth*, et ubi Davidis filii septem nominantur, post Bethsabee filios, non, ut hic, novem. Nobis contra sic videtur, supplendum esse ex hoc loco prædictum Libri Samuelis locum. 1o. Quia in Libro Samuelis nominantur quidem filii Davidis, hic autem non tantum nominantur, sed et numerantur, *novemque* fuisse, præter Bethsabee filios, affirmantur. 2o. Quia sunt etiam *novem* filii infra xiv. vers. 4, 5. Non illi autem cognomines, quæ re commovebatur Lud. Cappellus, ut duos filios ex hoc loco crederet esse tollendos, sed unus *Alipheleth*, alter *Alpheleth*, unus *Elisama*, alter *Elisua*. 3o. Quia eodem loco etiam *Noge* legitur, quem filium ex albo etiam tollendum esse Lud. Cappellus judicabat. Denique proclivius est, ut verba, Codicibus describendis, paulum immutentur, quam ut perperam iterentur. Hoc dico, facilius fuisse, ut אֵלִישָׁמָה bis scriberetur, cum fuisset semel scribendum אֵלִישָׁמָה, semel etiam אֵלִישָׁמָה, sine ; et ut אֵלִישָׁמָה etiam bis scriberetur, cum scribendum semel fuisset אֵלִישָׁמָה, postea אֵלִישָׁמָה, quam ut bis scriberetur אֵלִישָׁמָה, et bis אֵלִישָׁמָה, cum utrumque semel tantum fuisset scribendum. Etiam proclivius est ut verba omittantur, quam ut addantur. Itaque, quanquam cætera paria essent, quæ certè non sunt, tamen potius supplendus ex hoc loco Samuelis locus, quam hic ex illo mutilandus et amputandus. Huc adde Græcos, Vulgatum, Arabem habere etiam *novem* filios, tametsi alios aliter aut collocatos, aut nominatos; Syrum denique legisse אֵלִישָׁמָה,

quod habetur infra cap. xiv. Antea ver. 5 scriptum fuit בְּנֵי שֶׁעָרָה, pro בְּנֵי שֶׁעָרָה; nunc contrario errore, sed simili ex causa, אֵלִישָׁמָה, pro אֵלִישָׁמָה.

Ver. 12.

*Au. Ver.*—Azariah [or, Uziah, 2 Kings xv. 30].

*Ken., Gesen., Booth.*—Uzziah. See notes on 2 Kings xv. 1.

Ver. 15.

*Au. Ver.*—15 And the sons of Josiah were, the firstborn Johanan [or, Jehoahaz, 2 Kings xxiii. 30], the second Jehoiakim [or, Eliakim, 2 Kings xxiii. 34], the third Zedekiah [or, Mattaniah, 2 Kings xxiv. 17], the fourth Shallum.

*Pool.*—*Shallum.* Of whom, at least under that name, there is no mention in the history in the reign of Josiah's sons, 2 Kings xxiii., xxiv. But in Jer. xxii. 11, there is mention of *Shallum the son of Josiah, king of Judah, which reigned instead of Josiah his father*; which most conceive to be the same who is otherwise called *Jehoahaz*, 2 Kings xxiii. And this seems most probable.

*Bp. Patrick.*—Ver. 10—15. *The sons of Josiah were, the firstborn Johanan.* There is nothing needs explaining in the foregoing genealogy down from Solomon to this time; but here is some difficulty: for this Johanan is thought by many to be the same with Jehoahaz, who succeeded Josiah in the throne. But he was not his firstborn; being but twenty-three years old when the people made him king, and after three months' time, his brother, being put in his place, is said to be twenty-five years old (2 Kings xxiii. 31, 36). Petavius hath said a great deal about this in his annotations upon Euphrasianus ad Hæres. Epicur. p. 18. But, after all, I take the truth to be, that Johanan was his eldest son, but died before his father: and therefore is not mentioned in the book of the kings: as Jehoahaz is not mentioned here, being made king by the people of the land, and presently dethroned.

*Jehoiakim.* Who was next to him, to whom by right of succession the kingdom belonged: he being the eldest now Johanan was dead. He was called by his father Eliakim: but had this other name imposed on him by the king of Egypt (2 Kings xxiii. 34).

*Zedekiah.* Who was the youngest of all Josiah's sons, as appears by his age, when



he was made king after Jehoiakim was carried captive. The same Petavius thinks there were two Zedekiahs; one the son of Josiah, who was their last king; the other the son of Jeconiah (mentioned in the next verse), who never came to be king.

*Shallum.*] This was the next son to Jehoiakim, and the same with Jehoahaz, as is plain from Jer. xxii. 11 (see my notes upon 2 Kings xxiii. 30, 31). He is put last, because he was not at all considerable; being made king by a popular faction; and in three months' time thrust out of his throne by the king of Egypt, who carried him thither, and there he died.

Ver. 16.

וְיֶחֱזִקִּיָּהּ יֶחְזִקִּיָּהּ בֶּן־יֹאכִיָּם  
: בֶּן־יֹאכִיָּם

*καὶ υἱοὶ Ἰωακίμ, Ἰεχωνίας υἱὸς αὐτοῦ, Σεδεκίας υἱὸς αὐτοῦ.*

*Au. Ver.*—16 And the sons of Jehoiakim; Jeconiah [or, Jehoiachin, 2 Kings xxiv. 6; or, Coniah, Jer. xxii. 24] his son, Zedekiah his son.

*Zedekiah his son.*

*Pool.*—Not his natural son, for he was his uncle, 2 Kings xxiv. 17; but his legal son, or his successor, upon whom the son's right was devolved by virtue of that law, Numb. xxvii. 8—10, and therefore it is not strange if he have the name of *son* with it. See the notes on Luke iii. Or this was another Zedekiah; because it is improbable, and without example, that one and the same man should be twice mentioned in the same genealogy as the son of two several parents.

*Dr. A. Clarke.*—*Zedekiah his son.*] If this be the same who was the last king of Judah, before the captivity, the word *son* must be taken here to signify *successor*; for it is certain that Zedekiah was the successor of Jeconiah, and that Zedekiah was the son of Josiah, and not of Jehoiakim.

*Ged., Booth.*—16 And the sons of Jehoiakim were Jeconiah and Zedekiah.

That errors have obtained here, cannot be doubted. All the versions have the *sons* of Jehoiakim; from which it seems that *his son*, has been written by mistake after Jeconiah and Zedekiah, as both the Vulgate and Arabic omit the word.—*Booth.*

*Houb.*—16 יֶחֱזִקִּיָּהּ בֶּן־יֹאכִיָּם, (*filii Joachim*) *Jeconias filius ejus, Sedecia filius ejus.* Initio versus 17, legitur יֶחֱזִקִּיָּהּ, וְכֵן, *filii autem*

*Jeconia*; in quibus verbis sacer scriptor declarat se non antea dixisse qui fuerint filii Jeconia, sed mox dicturum. Ergo in antecedentibus non bene legitur, *Sedecia filius ejus*, nempe *Jeconia*. Ergo legendum, vel cum Vulgato et cum Arabe, יֶחֱזִקִּיָּהּ בֶּן־יֹאכִיָּם, sublatō utroque *ut ante et post יֶחֱזִקִּיָּהּ*, (*filii autem Joachim*) *Jeconias et Sedecia: filii autem Jeconia*; vel hoc altero modo יֶחֱזִקִּיָּהּ בֶּן־יֹאכִיָּם, *Jeconias filius ejus et Sedecia*; ita ut *Sedecia* sit alter *Jeconia* filius, sublatō eo tantum *ut*, quod post יֶחֱזִקִּיָּהּ legitur, et quod ex antecedentibus facile geminatum fuerit. Nisi placet ut relictis duobus *ut*, addatur *ut* ante יֶחֱזִקִּיָּהּ hoc modo, יֶחֱזִקִּיָּהּ בֶּן־יֹאכִיָּם (*Jeconias filius ejus*) *et Sedecia filius ejus*, i. e., ejusdem *Jeconia*. Quanquam *ut* iteratum de diversis hominibus solet enuntiari. Porro iste *Sedecia* non idem est, qui ante ejusdem fere nominis, filius *Josia*. Utrumque distinguit Arabs. Nam *Sedeciam* *Josia* filium appellat סַדְקִיָּהּ, per litteram *Sin*, Hebraicam *Samech*; hunc vero סַדְקִיָּהּ, per litteram *Sad*, Hebraicam *Tsade*, addito etiam *ut* post *ut*. Imo distinguit utrumque Hebr. codex. Nam alter nominatur סַדְקִיָּהּ, alter יֶחֱזִקִּיָּהּ, sine *ut*.

Ver. 17.

וְיֶחֱזִקִּיָּהּ אֶסְרִי אֶסְרִי בֶּן־יֶחֱזִקִּיָּהּ

*καὶ υἱοὶ Ἰεχωνία, Ἀσσίρ, Σαλαθιήλ υἱὸς αὐτοῦ.*

*Au. Ver.*—17 And the sons of Jeconiah; Assir, Salathiel [Heb., Shealtiel] his son.

*Pool.*—Of *Jeconiah*; *Assir*, or, of *Jeconiah the captive*, or *prisoner* [so *Dr. A. Clarke, Booth.*]; which is added to show that he begat his son when he was captive in Babylon, as it is noted, Matt. i. 12, whither he was carried captive, 2 Kings xxiv. 15. *Object.* It is said of this Jeconiah. Jer. xxii. 30, *Write this man childless.* *Ans.* So he is called, because he was an unhappy prince, and had no son that succeeded him in the throne [so *Dr. A. Clarke*], as the next words explain it. See more on that place. *Salathiel his son*; either his legal or his natural son.

*Bp. Patrick.*—17 Some think that *Assir* is not the name of his son, but signifies *captive*; to denote that his son Salathiel was born when he was a captive in Babylon, as St. Matthew notes (ch. i. 12), which doth not contradict the prophecy of Jeremiah, who said he should die childless (Jer. xxii. 30), for his meaning is no more, but that he

should have no child sitting on the throne after him. But Jacobus Capellus, in the place forenamed, makes Salathiel another instance of an heir being called a *son*. For he thinks he succeeded Jeconiah in the dignity to which he was restored by Evil-merodach; but was the son of Neri, who sprung from Nathan.

*Salathiel his son.*

*Booth.*—בנ after Salathiel is inconsistent with the first part of the text, 2 Kings xxiv. 15.

Ver. 18.

יְהוֹשָׁפָט וְיְהוֹנָדָב  
וְיְהוֹנָדָב וְיְהוֹנָדָב וְיְהוֹנָדָב  
וְיְהוֹנָדָב וְיְהוֹנָדָב וְיְהוֹנָדָב

Μελχिरὰμ, καὶ Φαδαΐας καὶ Σανασάρ, καὶ Ἰεκεμία, καὶ Ὠσαμὰθ, καὶ Ναβαδίας.

*Au. Ver.*—18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

*Pool.*—*Malchiram also and Pedaiah*: the sentence seems to be short and imperfect, as is frequent in the Hebrew language, and something is here understood, as, the sons also of *Salathiel* were *Malchiram and Pedaiah*, &c., as they gather from hence, that the same *Zerubbabel* is called the *son of Pedaiah*, ver. 19, and the *son* (i. e., the grandson) of *Salathiel*, Matt. i. 12. Or *Malchiram* and the rest here named were the sons of *Jeconiah*; and they are different *Zerubbabels*, which are mentioned here, ver. 19; Matt. i. 12; Luke iii. 27; of which see the notes on those places.

*Bp. Patrick.*—[Ver. 18.] These were not all the immediate sons of *Jeconiah*, but the sons of *Salathiel*; as may be gathered from hence: that in the next verse *Zerubbabel* is said to be the son of *Pedaiah*, and in St. Matthew (ch. i. 12) to be the son of *Salathiel*; that is, his grandson. So there is something to be supplied, to make out the sense of this verse, viz., “The sons also of *Salathiel* were *Malchiram*, and *Pedaiah*, &c.” But *Grotius* (on Matt. i. 23) thinks, that *Zerubbabel* here mentioned is not he who was the leader of God’s people when they returned from their captivity in *Babylon*; with whom *Huetius* also agrees. But others think, this may better be solved by supposing, that *Salathiel* dying without children, *Pedaiah* raised up seed to his brother, as the Scripture speaks, and begat *Zerubbabel* of *Salathiel*’s wife. Who therefore was the son of *Pedaiah*, because begotten by him; and yet the son of *Salathiel*, because begotten of

his wife; who had no son by *Salathiel*, but by *Pedaiah*; who begat him, not to be his heir, but the heir of his brother who was dead.

*Dr. A. Clarke.*—18 *Malchiram also.*] *Calmet* supposes we should read here, and the sons of *Salathiel* were *Malchiram* and *Pedaiah*, &c.

Ver. 19.

יְהוֹנָדָב וְיְהוֹנָדָב וְיְהוֹנָדָב  
וְיְהוֹנָדָב וְיְהוֹנָדָב וְיְהוֹנָדָב  
וְיְהוֹנָדָב וְיְהוֹנָדָב וְיְהוֹנָדָב

καὶ υἱοὶ Φαδαΐας, Ζοροβάβελ, καὶ Σιμεὶ καὶ υἱοὶ Ζοροβάβελ, Μοσολλὰμ, καὶ Ἀνανία, καὶ Σαλωμεθὶ ἀδελφὴ αὐτῶν.

*Au. Ver.*—19 And the sons of *Pedaiah* were, *Zerubbabel*, and *Shimei*: and the sons of *Zerubbabel*; *Meshullam*, and *Hananiah*, and *Shelomith* their sister:

20 And *Hashubah*, and *Ohel*, and *Berechiah*, and *Hasadiah*, *Jushab-hesed*, five.

19 And the sons of *Pedaiah*.

*Dr. A. Clarke.*—*Houbigant* thinks these words should be omitted. *Pedaiah* is wanting in the *Arabic* and *Syriac*. If this be omitted, *Zerubbabel* will appear to be the son of *Salathiel*, according to Matt. i. 12, and not the son of *Pedaiah*, as here stated.

*Booth.*—And the sons of *Salathiel* were *Zerubbabel*, &c.

*Houb.*—19, 20 וְיְהוֹנָדָב וְיְהוֹנָדָב, *filius autem Phadaiaæ Zorobabel.* Atqui *Mathæus Evangelista* facit *Zorobabel* filium *Salathiel*, non autem *Phadaiaæ*. Quæ pugnancia interpretēs ut concilient, alii dicunt fuisse *Zorobabel* filium adoptivum vel *Phadaiaæ*, vel *Salathiel*. Sed quo exemplo docent in genealogiis sacris locum habere adoptionem filiorum? Alii docent *Mathæum*, cum diceret *Zorobabel* esse filium *Salathiel*, dicere voluisse *filium filii*, filium nempe *Phadaiaæ*, filii *Salathiel*. Sed cum in cæteris *Mathæus filios* recensuerit, quis eum credet in uno *Zorobabel* recensuisse *filius filii*? Nimium credulos habere se putant lectores, qui hæc commiscuntur. Omittunt וְיְהוֹנָדָב, *Syrus* et *Arabs*, et quamquam difficultatem non tollunt, tamen suspicionem movent, hæc verba וְיְהוֹנָדָב esse supervacaneæ, seu quod וְיְהוֹנָדָב ex linea superioris, in qua id legitur, in inferiore, scribæ lapsu, descenderit, seu quod וְיְהוֹנָדָב, quod proxime antecedit, scriba corrupte geminarit, scribens וְיְהוֹנָדָב. Nam si hæc verba tollas, erit *Zorobabel*, qui sequitur, filius *Salathiel*,

ut et *Nadabiah* et cæteri, qui antecedunt.....  
 וְיָנִי דְבַנִּי, *filius autem Zorobabel*... Non com-  
 paret hoc loco inter Zorobabelis filios ille  
*Abiud*, quem nominat Mathæus. Nec di-  
 cendum prætermisisse eum *Abiud* hujus libri  
 scriptorem. Nam non dubium est volun-  
 tatem ejus fuisse, ut ne quem prætermitteret.  
 Itaque aut scriba omisit *Abiud*, aut potius  
*Anania ex Abiud* fuerit depravatam. Nam  
 si *Abiud* erat Hebraice scriptum דְּבַנִּי, cum  
*Anania* ita sit exaratum, דְּבַנִּי, non difficile  
 fuerit, ut alterum pro altero describeretur...  
 וְיָנִי דְבַנִּי: Syrus hæc tria verba omittit.  
 Plures hic sunt quam *quinque* Zorobabelis  
 filii. Itaque propius accedit Syrus ad  
 numerum *quinque* hic notatum. Nam in eo  
 sunt tantum sex filii Zorobabel.

Ver. 21.

וְיָנִי דְבַנִּי וְיָנִי דְבַנִּי  
 וְיָנִי דְבַנִּי וְיָנִי דְבַנִּי  
 וְיָנִי דְבַנִּי וְיָנִי דְבַנִּי

καὶ υἱοὶ Ἀνανία, Φαλειτουργία, καὶ Ἰεσσαίας υἱὸς  
 αὐτοῦ, Ῥαφάη υἱὸς αὐτοῦ, Ὀρνά υἱὸς αὐτοῦ,  
 Ἀβδία υἱὸς αὐτοῦ, Σεχενίας υἱὸς αὐτοῦ.

*Au. Ver.*—21 And the son of Hananiah;  
 Pelatiah, and Jessaiah: the sons of Re-  
 phaiah, the sons of Arnan, the sons of  
 Obadiah, the sons of Shechaniah.

*Houb., Ged., Booth.*—21 And the son of  
 Hananiah was Pelatiah, and Isaiah, his son;  
 Rephaiah, his son; Arnan, his son; Obadiah,  
 his son; Shechaniah, his son.

*Houb.*—21 וְיָנִי: Illud וְיָנִי, quod hoc versu  
 quater legitur, quater esse legendum וְיָנִי,  
*filius ejus*, docet ipsa per se pagina sacra.  
 Nec aliter legunt omnes veteres. Sed in  
 fine post וְיָנִי, addendum וְיָנִי, *filius ejus*,  
 quod etiam legebant veteres, et quod scriba  
 omisit, deceptus similitudine ejus וְיָנִי, quod  
 sequitur initio versûs 22.

*Dathe.*—21 *Filii a) Hananjae Pelatja et  
 Jesaja. — Filii Rephajæ, Arnanis, Obadjæ,  
 Sechanjæ.*

a) Pro וְיָנִי legendum est וְיָנִי sequuntur  
 enim duo nomina. Sic οὐ et Syrus et 6  
 codd. *Kennicotti*. Sic quoque in versu 23.

Ver. 22.

וְיָנִי דְבַנִּי וְיָנִי דְבַנִּי

— καὶ Νεαδία, καὶ Σαφάθ, ἕξ.

*Au. Ver.*—22 And the sons of She-  
 chaniah; Shemaiah: and the sons of She-  
 maiah; Hattush, and Igeal, and Bariah, and  
 Neariah, and Shaphat, six.

*And Neariah, and Shaphat, six.*

*Pool.*—To wit, including the father. But  
 the Hebrew word *shisha*, which is rendered  
*six*, may be the proper name of one of the  
 sons of Shemaiah, who may be so called,  
 because he was the sixth son.

*Bp. Patrick.*—Here are but five sons of  
 Shemaiah; and therefore the Hebrew word  
*shishah* (which we translate *six*) is rather the  
 name of his last son; who might possibly be  
 so called, because he was his sixth son.

*Dr. A. Clarke.*—22 *The sons of She-  
 maiah—six.*] Five only are found in the  
 text, and the versions give us no assistance;  
 neither do the MSS. correct the place. If  
 the father be not here included with his sons,  
 some name must be lost out of the text.

*Ged., Booth.*—And Neariah, and Azariah,  
 [Syr., Arab.] and Shaphat, six.

*Houb.*—*Naariah, Saphat, quinque.*

CHAP. IV. 1.

*Au. Ver.*—The sons of Judah; Pharez,  
 Hezron, and Carmi [or, Chelubai, ch. ii. 9,  
 or, Caleb, ch. ii. 18], and Hur, and Sho-  
 bal.

*Bp. Patrick.*—By the sons of Judah are  
 meant his posterity [so *Pool*]: for here is  
 only one of his sons mentioned in this  
 place: viz. Pharez: whose son Hezron begat  
 Carmi, (the same with Chelubai and Caleb,  
 ch. ii. 9, 18), whose sons were Hur and  
 Shohab: who is the same, I suppose, with  
 Shobal; of whose posterity he intends here  
 to give an account.

Ver. 2, 3.

וְיָנִי דְבַנִּי וְיָנִי דְבַנִּי  
 וְיָנִי דְבַנִּי וְיָנִי דְבַנִּי

2 — αὐτοὶ αἱ γενεαὶ τοῦ Ἀβὰθ. 3 καὶ  
 οὗτοι υἱοὶ Ἀδὰμ, Ἰεζραήλ, κ.τ.λ.

*Au. Ver.*—2 And Resaiah [or, Haroeh,  
 ch. ii. 52] the son of Shobal begat Jahath;  
 and Jahath begat Ahumai, and Lahad.  
 These are the families of the Zorathites.

3 And these were of the father of Etam;  
 Jezreel, and Ishma, and Idbash: and the  
 name of their sister was Hazeleponi.

2 Begat.

*Houb.*—וְיָנִי, genuit, vitiose sine וְיָנִי, ut  
 jam diximus; itaque etiam hoc loco habent  
 וְיָנִי, plene, quatuor codices. Porro ille  
 וְיָנִי, *Raja*, idem est, qui cap. ii. 52, vocatur  
 וְיָנִי, *Eraa*. Nam utrobique ille dicitur  
 fuisse filius *Sobal*.

2 These are the families of the Zorathites.

3 *And these were of the father of Etam ; Jezreel, &c.*

*Father of.* See notes on ii. 49, p. 9.

*Ged.*—These were the Zorathite families, who peopled Ethan, Jezreel, &c.

*Booth.*—3 — These are the families of the Zorathites. And these peopled Etam, Jezreel, &c.

*Houb.*—*Hæ sunt cognationes Sarathi.*

3 *Hi sunt stirps Etam : Jezrahel, &c.*

*Dathe.*—*Hæ sunt familiæ Zorathæorum.*

3 *Hæ autem sunt familiæ conditoris Etami, Jezreel, &c.*

*Bp. Patrick.*—2 Zora is not the name of a man, but of a place in the tribe of Judah : where several families of that tribe settled themselves, who descended from Jahath, Shumai, and Lahad, the sons and grandsons of Shobal, by whom this city was built and inhabited. Thus Kimchi explains this place.

*Pool.*—*Etam* is the name either of a man, or of a place ; of which see below, ver. 32 ; 2 Chron. xi. 6 ; whose inhabitants descended from him. The name of his father is not here expressed.

*Ken.*—3 *And these are the father of Etam, Jezreel and Ishma and Idbash.* This is the true version of the printed Hebrew ; and if words ever wanted sense, they do so here. Doubtless, instead of מִן, *pater*, the original MS. had מִן, *fili* ; agreeably to all the ancient versions.

Ver. 4.

*Au. Ver.*—4 And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the first-born of Ephratah, the father of Beth-lehem.

*And Penuel, &c.*

*Ged., Booth.*—And Jahath begot Penuel, &c.

*Father of.* See notes on ii. 49, p. 9.

*Bp. Patrick.*—*Penuel the father of Gedor.* In the eighteenth verse of this chapter, Jereb is said to be the father, that is, the lord, of Gedor. But there might be then two lords of the same city ; as there are now among us several lordships in the same town.

*These are the sons of Hur.* By some other wife than her by whom he had the children mentioned, chap. ii. 20.

*The father of Beth-lehem.* In the second chapter, ver. 52, Salma is said to be the father of Bethlehem ; but that doth not contradict this : for they might both be lords

of the same place, especially one being the grandfather, the other the son.

*Pool.*—4 Either they are other sons besides those mentioned chap. ii., or there is some variation in their names, which is most frequent among the Hebrews, as hath been oft proved. *The father of Beth-lehem* : this title is here given to the father, and chap. ii. 51, to Salma, his son, who had it either with or after his father. See the notes on chap. ii. 51, 52.

Ver. 7, 8.

*Au. Ver.*—7 And the sons of Helah were Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobeab, and the families of Aharhel the son of Harum.

7 *And Ethnan.*

*Pool.*—Understand here, and Coz, out of the beginning of the following verse. The like ellipses we have in the end of ver. 13, and of chap. vii. 18.

*Houb., Dathe, Clarke, Ged., Booth.*—And Ethnan and Coz [Chald.].

*Houb.*—8 פִּי, *Cos autem.* Deest alterum פִּי, post *Ethan* ; quod non videre non potuit *Piscator*, et post eum *Clericus*. Neque enim diceretur, *Cos autem genuit* ..... nisi antea dictum fuisset, ex quo parente is fuisset prognatus.

8 *The son of Harum.*

*Dr. A. Clarke.*—*The son of Harum.* Jabez should be mentioned at the end of this verse, else he is as a *consequent* without an *antecedent*.

*Ged.*—It is not plainly said whose son Jabez was : but it is highly probable that Koz was his father.

*Booth.*—8 And Coz begot Anub, and Zobeab, and the families of Aharhel, the son of Harum. 9 And Aharhel begot Jabez, who was more honourable, &c.

Ver. 9.

וַיְהִי יַעֲקֹב בֶּן־כּוֹז הַחֲדָשִׁי וְיִשָּׁב  
הָרָאחַ שֶׁמּוֹ יַעֲקֹב לְאֶמֶר בֶּן־יִזְרְהִי  
בְּעֶצֶב :

καὶ ἦν Ἰγαβῆς ἔνδοξος ὑπὲρ τοὺς ἀδελφούς αὐτοῦ· καὶ ἡ μήτηρ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰγαβῆς, λέγουσα, Ἐτεκεν ὡς γαβῆς.

*Au. Ver.*—9 And Jabez was more honourable than his brethren : and his mother called his name Jabez [*that is*, sorrowful], saying, Because I bare him with sorrow.

*Bp. Patrick.*—*Was more honourable than*

his brethren.] Wiser in the law, as the Targum expounds it: who had respect, it is likely, to his piety and devotion, expressed in the next verse. Others think he was a person of greater courage and valour.

*Jabez* [that is sorrowful].

*Gesen.*—*יָבֶז* pr. n. *Jabez* [r. *יָבֶז* obsol. i. q. *יָבֶז* to be in pain]. a) A man 1 Chron. iv. 9, 10, where it is explained as if for *יָבֶז* he causes pain, sc. to his mother.

*Houb.*—9 *וְיָבֶז בֶּן יִשָּׁר*, fuit autem *Jabes*. Idem reprehendendum, quod antea ver. 8. Nam de *Jabes* nihil antea dictum fuit. Deest *יָבֶז* post *יִשָּׁר*, *Arum*. Forte etiam plurima desunt. Nec abest suspicio mendi in originatione illa nominis *Jabes* (*יָבֶז*) ex *עֵבֶר* ducti, tractata una littera. Quod omnino esse insuetum. Quod si vero legeretur *יָבֶז*, nominis originatione rite et consueto more facta esset, et diceret mater *Jabes*, *peperi eum in lippitudine*, vel in *lacrymis*, ex significatione Arabico verbi *עֵבֶר*.

Ver. 10.

וַיִּקְרָא יָבֶז לְאֱלֹהֵי יִשְׂרָאֵל לֵאמֹר  
אֲדֹנָי הַיְּהוָה הַיְּהוָה וְהַיְּהוָה אֲתָנִי וְהַיְּהוָה  
וְהַיְּהוָה יִתֶּנְנִי וְהַיְּהוָה יִתֶּנְנִי וְהַיְּהוָה  
יִתֶּנְנִי וְהַיְּהוָה יִתֶּנְנִי וְהַיְּהוָה יִתֶּנְנִי

καὶ ἐπεκατέσαστο Ἰγαθῆς τὸν Θεὸν Ἰσραὴλ,  
λέγων, Ἐάν εὐλογῶν εὐλογήσῃς με, καὶ πλη-  
θύνῃς τὰ ὄριά μου, καὶ ἢ ἡ χεὶρ σου μετ' ἐμοῦ,  
καὶ ποιήσῃς γνῶσιν τοῦ μὴ ταπεινώσαι με,  
κ.τ.λ.

*Au. Ver.*—10 And *Jabez* called on the God of Israel saying, Oh that thou wouldst [Heb., If thou wilt, &c.] bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me [Heb., do me] from evil, that it may not grieve me! And God granted him that which he requested.

*That thou wouldst keep me from evil.*

*Pool.*—*That thou wouldst keep me from evil*, or *work with* (for so the Hebrew prefix *mem* is sometimes used, as Cant. i. 2; iii. 9; Isaiah v. 7, 8) *evil*, i. e., so restrain and govern it.

*Gesen.*—*יָבֶז* n) Once *יָבֶז*, 1 Chron. iv. 10, pp. to do so as to abstain from evil, i. q., to abstain from evil. Others less well, to do me from evil, i. e., to keep me from harm.

*Gesen., Thesaur.*—n) Singulare est *יָבֶז*, 1 Par. iv. 10 quod non aliud esse

potest quam: *abstinuit a malo* alicui inferendo, pr. ita egit ut abstineret a malo. Ita certe formulam explicare malim, quam cum *Winero*: *facere* aliquem abesse a malo, i. e., incolumem præstare.

*Houb.*—10 *וַיִּתֶּנְנִי מִיָּד יְהוָה*, et *feceris a malo*. Id nihil sonat Hebraice, ut nec Latine. Verum ordinem putabat Clericus esse talem, לְהוֹדִי עֵבֶר מִיָּד יְהוָה, et *feceris ut ne doleam a malo*. Sed vereor ut hæc loquendi forma, *feceris ut ne.....* parum sit Hebraica. Sane ea est sine exemplo. Mendum latet in *וַיִּתֶּנְנִי*, quod ex Syro corrigi potest, qui, quamquam diversa in sententia, tamen scripturam bonam suppeditat. Nempe ille sic, תִּשְׁמַרְךָ מִיָּד יְהוָה, et *servet te a malo*, matre *Jabes* loquente; legebat Syrus verbum *וַיִּתֶּנְנִי*, *servare*. Itaque si leges *וַיִּתֶּנְנִי*, et *serves me*, pro *וַיִּתֶּנְנִי*, erit oratio plana et expedita. Litteras *וַיִּתֶּנְנִי* et *וַיִּתֶּנְנִי* scribæ sæpe permiscuere, neque multum distabat *וַיִּתֶּנְנִי* ab *וַיִּתֶּנְנִי*.

*That it may not grieve me.*

*Pool.*—*That it may not grieve me*; that it may not oppress and overcome me, which will be very grievous to me. The consequent put for the antecedent; and more is understood than is expressed. He useth this expression in allusion to his name, which signifies *grief*: q. d., Lord, let me not have that grief which my name implies, and which my sin deserves.

*Ged., Booth.*—That I may be no more sorrowful!

*Gesen.*—*יָבֶז* 1. To work, to form, to fashion, see Piel no. 1. The primary idea lies perhaps in *cutting* both wood and stone, comp. *יָבֶז*, *יָבֶז*, *יָבֶז*.

2. To travail, to suffer pain, to be afflicted, grieved; also in mind, and in Kal trans. to pain, to afflict, to grieve, 1 Kings i. 6; 1 Chron. iv. 10. Part. pass. f., Isaiah liv. 6.

*Prof. Lee.*—Infin. aff. *יָבֶז*. Giving me pain, 1 Chron. iv. 10, only.

Ver. 11.

*Au. Ver.*—11 And *Chelub* the brother of *Shuah* begat *Mehir*, which was the father of *Eshton*.

*Houb.*—11 *וְכָלֹב*, et *Calub*. Quis sit iste *Calub*, et cuius prosapiæ, non apparet ex ante-dictis. Itaque etiam hoc loco quædam desiderantur, vel fragmentum hic habemus alius genealogiæ, quod fuerit huc allatum, suppositumque antecedenti.

Ver. 13.

*Au. Ver.*—13 And the sons of *Kenaz*;

Othniel, and Seraiah : and the sons of Othniel ; Hathath [or, Hathath, and Meonothai, *who* begat, &c.].

*Pool.*—*Kenaz* ; the son either of Chelub, ver. 11, or of his son Eshton, ver. 12, and the father of Jephunneh, and consequently Caleb's grandfather, ver. 15 ; whence Caleb is called a *Kenezite*, Numb. xxxii. 12. *Hathath* ; understand and *Meonothai*, out of ver. 14. See above on ver. 7.

*Houb., Ged., Booth.*—Hathath and Meonothai [Vulg.].

*Houb.*—13 דודן, *Hattath*. Supplemus, post id nomen, alterum *Maonathi*, quem legere videtur Vulgatus, et quem abesse docet initium versus sequentis. Vide supra ad versus 8 et 9.

Ver. 14.

— וְשָׂרָיָה הוֹלִיד אֶת־יֹאבֵד אָבִי גִיָּא

בְּרָשִׁים בְּיָ חֲרָשִׁים הָיָה :

— καὶ Σαραΐα ἐγέννησε τὸν Ἰωβὰδ, πατέρα Ἀγεαδαῖρ, οὗ τέκτρονες ἦσαν.

*Au. Ver.*—14 And Meonothai begat Ophrah : and Seraiah begat Joab, the father of the valley [or, inhabitants of the valley] of Charishim [*that is*, craftsmen] ; for they were craftsmen.

*Father of.* See notes on ii. 49.

*Bp. Patrick.*—Ver. 14. *The father of the valley of Charashim.* Or, of those that dwelt in Gecharashim : which was a city in the tribe of Benjamin, mentioned in Neh. xi. 35.

*Ged., Booth.*—*Who peopled the valley of artisans, &c.*

Something is wanting after *Ophrah*. At the end of this verse may have been, *Jephunneh begot Chaleb.*—*Ged.*

*Dathe.*—*Et Seraja genuit Joabum, qui vallem incolis instruxit, qui, quoniam fabri fuerunt, huic valli nomen vallis fabrorum dederunt.*

Ver. 15, 16.

15 וַיְבֹרֶךְ יֹאבֵד בְּרֵיָתָיו עִירָה אֶלָּה

וְנָעִם וַיְבֹרֶךְ אֶלָּה הָבִיז :

v. 15. ב' ט' ס

15 καὶ υἱοὶ Χαλεβ υἱοῦ Ἰεφοννη \*Ηρ, Ἀδὰ, καὶ Νοδὺμ· καὶ υἱοὶ Ἀδὰ Κενίζ.

*Au. Ver.*—15 And the sons of Caleb the son of Jephunneh ; Iru, Elah, and Naam : and the sons of Elah, even Kenaz [or, Uknaz].

16 And the sons of Jehaleleel ; Ziph, and Ziphah, Tiria, and Asareel.

*Bp. Patrick.*—15 *Jephunneh.* Some take this Jephunneh to be the same with Hezron, whose son Caleb was : and had this son by a different wife from her mentioned ch. ii. 18.

*The sons of Elah, even Kenaz.* Or rather, Uknaz was the son of Elah : as some of the Jews understand it.

*Ged.*—"The sons of Elah were Uknaz."

15 Here seems to be wanting, *Jealeleel.*

16 Here seems to be wanting, *Ezrah.*

*Booth.*—15 And the sons of Elah were Kenaz and *Jehaleleel.* 16 And the sons of *Jehaleleel*, &c.

*Houb.*—15 *Filii Caleb, filii Jephone, Hir, Ela, Naham.* *Filii autem Ela, Kenex.*

15 יִיר, *Hir.* Sic Vulgatus, et Græci interpretes. Pertinet י, ad nomen subsequens מֵאֵלָה, et conjunctio est, quæ eadem non abest ante נָעִם, *Naham.* Eadem vero conjunctio supervacanea est in fine versus ante נָעִם ; et legendum נָעִם vide versionem.

Ver. 17, 18.

17 וַיְבֹרֶךְ יֹאבֵד יֶתֶר וּמֶרֶד וְעֶפֶר וַיְלִיד וְתַחֲלִי אֶת־מִרְיָם וְאֶת־יִשְׁבָּח אָבִי אֲשֶׁר־מָצָא : 18 וְאֶת־הַיְּהוּדִיָּה יִלְדָּה אֶת־יֶגְדִּי אָבִי גְדֹר וְאֶת־יֶחֱזִיאל אָבִי שׁוֹכֹ וְאֶת־יֶחֱזִיאל אָבִי זָנוּחַ וְאֶלָּה בְּרֵיָה בְּתֻלָּה בַת־פָּרַעַה אֲשֶׁר לָקָח מֶרֶד :

καὶ υἱοὶ Ἐφρῆ, Ἰεθέρ, Μωράδ, καὶ Ἀφερ, καὶ Ἰαμῶν· καὶ ἐγέννησεν Ἰεθέρ τὸν Μαρῶν, καὶ τὸν Σεμεὶ, καὶ τὸν Ἰεσβὰ πατέρα Ἐσθαιμῶν. Καὶ ἡ γυνὴ αὐτοῦ αὕτη Ἀδία ἔτεκε τὸν Ἰάρεδ πατέρα Γεδωρ, καὶ τὸν Ἀβέρ πατέρα Σαχών, καὶ τὸν Χερὶλ πατέρα Ζαμών· καὶ οὗτοι υἱοὶ Βερθία θυγατρὸς Φαραῶ, ἣν ἔλαβε Μωρῆδ.

*Au. Ver.*—17 And the sons of Ezra were, Jether, and Mered, and Ephar, and Jalon : and she bare Miriam, and Shammal, and Ishbah the father of Eshtemoa.

18 And his wife Jehudijah [or, the Jewess] bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took.

*Father of.* See notes on ii. 49.

17 And she bare Miriam.

*Ged.*—*Jether begot Miriam.*

So Sept. The present text has *and she begot Miriam* : which is neither Hebrew nor sense. Indeed, the whole of verses 17, 18, and 19, is a jumble of words so oddly

his brethren.] Wiser in the law, as the Targum expounds it: who had respect, it is likely, to his piety and devotion, expressed in the next verse. Others think he was a person of greater courage and valour.

*Jabez* [that is *sorrowful*].

*Gesen.*—פָּצַח pr. n. *Jabez* [r. פָּצַח obsol. i. q. פָּצַח to be in pain]. a) A man 1 Chron. iv. 9, 10, where it is explained as if for פָּצַח he causes pain, sc. to his mother.

*Houb.*—9 וַיִּזְעַק, fuit autem *Jabes*. Idem reprehendendum, quod antea ver. 8. Nam de *Jabes* nihil antea dictum fuit. Deest וַיִּזְעַק post אָרַם. Forte etiam plurima desunt. Nec abest suspicio mendi in originatione illa nominis *Jabes* (עֲבֵז) ex עֲבָד ducti, trajectory una littera. Quod omnino est inusitum. Quod si vero legeretur בעֲבָז, nominis originitio rite et consueto more facta esset, et diceret mater *Jabes*, peperit eum in lippitudine, vel in lacrymis, ex significatione Arabico verbi עֲבָז.

Ver. 10.

וַיִּקְרָא יָעֶבֶז לֵאלֹהֵי יִשְׂרָאֵל לֵאמֹר  
אֲסִפְּנוּ הַרְבֵּהּ הַרְבֵּהּ וְהִרְבֵּיתָ אֶת־גְּבוּלִי  
וְהִיתָחַ יְדִי עָלַי וְשִׁיתָ מְרֹעַ לְבִלְתִּי  
עֲצָבִי וְגו'

καὶ ἐπεκαλέσατο Ἰγαβῆς τὸν Θεὸν Ἰσραὴλ, λέγων, Ἐὰν εὐλογῶν εὐλογήσῃς με, καὶ πληθύνῃς τὰ ὄριά μου, καὶ ᾗ ἡ χεὶρ σου μετ' ἐμοῦ, καὶ ποιήσῃς γέγωνεν τοῦ μὴ ταπεινώσασθαι με, κ.τ.λ.

*Au. Ver.*—10 And *Jabez* called on the God of Israel saying, Oh that thou wouldest [Heb., If thou wilt, &c.] bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me [Heb., do me] from evil, that it may not grieve me! And God granted him that which he requested.

*That thou wouldest keep me from evil.*

*Pool.*—That thou wouldest keep me from evil, or work with (for so the Hebrew prefix *mem* is sometimes used, as Cant. i. 2; iii. 9; Isaiah v. 7, 8) evil, i.e., so restrain and govern it.

*Gesen.*—נִפְּצָה n) Once מִפְּצָה, 1 Chron. iv. 10, pp. to do so as to abstain from evil, i. q., to abstain from evil. Others less well, to do me from evil, i.e., to keep me from harm.

*Gesen., Thesaur.*—n) Singulare est נִפְּצָה מִפְּצָה, 1 Par. iv. 10 quod non aliud esse

potest quam: *abstinuit a malo* alicui inferendo, pr. ita egit ut abstineret a malo. Ita certe formulam explicare malim, quam cum *Winero*: *facere* aliquem abesse a malo, i. e., incolumem præstare.

*Houb.*—10 וַיִּזְעַק מֵרָעָה, et *feceris a malo*. Id nihil sonat Hebraice, ut nec Latine. Verum ordinem putabat Clericus esse talem, לְבַלִּי עֲבִיר מֵרָעָה וַיִּזְעַק, et *feceris ut ne doleam a malo*. Sed verior ut hæc loquendi forma, *feceris ut ne.....* parum sit Hebraica. Sane ea est sine exemplo. Mendum latet in וַיִּזְעַק, quod ex Syro corrigi potest, qui, quanquam diversa in sententia, tamen scripturam bonam suppeditat. Nempe ille sic, וַיִּזְעַק מֵרָעָה, et *servet te a malo*, matre *Jabes* loquente; legebat Syrus verbum וַיִּזְעַק, *servare*. Itaque si leges וַיִּזְעַק, et *servet me*, pro וַיִּזְעַק, erit oratio plana et expedita. Litteras ו et ח scribæ sæpe permiscuere, neque multum distabat וַיִּזְעַק ab וַיִּזְעַק.

*That it may not grieve me.*

*Pool.*—That it may not grieve me; that it may not oppress and overcome me, which will be very grievous to me. The consequent put for the antecedent; and more is understood than is expressed. He useth this expression in allusion to his name, which signifies *grief*: q. d., Lord, let me not have that grief which my name implies, and which my sin deserves.

*Ged., Booth.*—That I may be no more sorrowful!

*Gesen.*—פָּצַח 1. To work, to form, to fashion, see Piel no. 1. The primary idea lies perhaps in cutting both wood and stone, comp. וַיִּזְעַק, וַיִּזְעַק.

2. To travail, to suffer pain, to be afflicted, grieved; also in mind, and in Kal trans. to pain, to afflict, to grieve, 1 Kings i. 6; 1 Chron. iv. 10. Part. pass. f., Isaiah liv. 6.

*Prof. Lee.*—Infinit. aff. פָּצַח. Giving me pain, 1 Chron. iv. 10, only.

Ver. 11.

*Au. Ver.*—11 And *Chelub* the brother of *Shuah* begat *Mehir*, which was the father of *Eshton*.

*Houb.*—11 וַיִּלְבֵּד, et *Calub*. Quis sit iste *Calub*, et cujus prosapiæ, non apparet ex ante-dictis. Itaque etiam hoc loco quædam desiderantur, vel fragmentum hic habemus alius genealogiæ, quod fuerit huc allatum, suppositumque antecedenti.

Ver. 13.

*Au. Ver.*—13 And the sons of *Kenaz*;

Othniel, and Seraiah: and the sons of Othniel; Hathath [or, Hathath, and Meonothai, who begat, &c.].

*Pool.*—*Kenaz*: the son either of Chelub, ver. 11, or of his son Eshton, ver. 12, and the father of Jephunneh, and consequently Caleb's grandfather, ver. 15; whence Caleb is called a *Kenazite*, Numb. xxxii. 12. *Hathath*: understand and *Meonothai*, out of ver. 14. See above on ver. 7.

*Houb., Ged., Booth.*—Hathath and Meonothai [Vulg.].

*Houb.*—13 דודו, *Hattath*. Supplemus, post id nomen, alterum *Maonothai*, quem legere videtur Vulgatus, et quem abesse docet initium versus sequentis. Vide supra ad versus 8 et 9.

Ver. 14.

וְשֵׁרָיָה הוֹלִיד אֶת־יֹאבֵב אֲבִי גֵיָא —

הָרָשִׁים בְּיַד הָרָשִׁים חָיִי :

— καὶ Σαραία ἐγέννησε τὸν Ἰωβὰβ, πατέρα Ἀγκαθαῖρ, ὅτι τέκτονες ἦσαν.

*Au. Ver.*—14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley [or, inhabitants of the valley] of Charishim [*that is*, craftsmen]; for they were craftsmen.

*Father of.* See notes on ii. 49.

*Bp. Patrick.*—Ver. 14. *The father of the valley of Charashim.*] Or, of those that dwelt in Gecharashim: which was a city in the tribe of Benjamin, mentioned in Neh. xi. 35.

*Ged., Booth.*—*Who peopled the valley of artisans, &c.*

Something is wanting after *Ophrah*. At the end of this verse may have been, *Jephunneh begot Chaleb.*—*Ged.*

*Dathe.*—*Et Seraja genuit Joabum, qui vallem incolis instruxit, qui, quoniam fabri fuerunt, huic valli nomen vallis fabricorum dederunt.*

Ver. 15, 16.

וּבְנֵי כְלֵב בְּרִיָּה עִירָא אֵלָה 15

וּבְנֵים יִבְנֵי אֵלָה זָנוּחַ :

v. 15. ט' כ"ט

15 καὶ υἱοὶ Χαλεβ υἱοῦ Ἰεφουννὴ Ἦρ, Ἀδὰ, καὶ Νοόμ· καὶ υἱοὶ Ἀδὰ Κεωζ.

*Au. Ver.*—15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz [or, Uk-naz].

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

*Bp. Patrick.*—15 *Jephunneh.*] Some take this Jephunneh to be the same with Hezron, whose son Caleb was: and had this son by a different wife from her mentioned ch. ii. 18.

*The sons of Elah, even Kenaz.*] Or rather, Uknaz was the son of Elah: as some of the Jews understand it.

*Ged.*—"The sons of Elah were Uknaz."

15 Here seems to be wanting, *Jealeleel.*

16 Here seems to be wanting, *Ezrah.*

*Booth.*—15 And the sons of Elah were Kenaz and *Jehaleleel.* 16 And the sons of *Jehaleleel*, &c.

*Houb.*—15 *Filii Caleb, filii Jephone, Hir, Ela, Naham.* Filii autem *Ela, Cenex.*

15 *Hir.* Sic Vulgatus, et Græci interpretes. Pertinet ἵ, ad nomen subsequens *אֵלָה*, et conjunctio est, quæ eadem non abest ante *נַחַם*, *Naham.* Eadem vero conjunctio supervacanea est in fine versus ante *וְיָנִי*; et legendum *וְיָנִי* vide versionem.

Ver. 17, 18.

וּבְרִיָּה וְיָנִי וְעֶפֶר וְיָלֹן 17  
וַתְּהִי אֶת־מִרְיָם וְאֶת־יִשְׁפָּחָה  
אֲבִי אֶשְׁתָּמֹעַ : 18 וְאֶשְׁתּוֹ הַיְּהוּדִי  
יָלְדָה אֶת־יִמֶּר אֲבִי גְדֹר וְאֶת־חִיתִּי  
שׁוּכֹה וְאֶת־יֶקְחִי אֵלָה וְזָנוּחַ וְאֵלָה  
בְּנֵי בִתְיָה בַת־פָּרֹעַה אֲשֶׁר לָקַח מֶרֶד :

καὶ υἱοὶ Ἐφρῆ, Ἰεθέρ, Μωράδ, καὶ Ἀφερ, καὶ Ἰαμών· καὶ ἐγέννησεν Ἰεθέρ τὸν Μωρόν, καὶ τὸν Σεμεὶ, καὶ τὸν Ἰεσβὰ πατέρα Ἐσθαίμων. Καὶ ἡ γυναῖκα αὐτοῦ αὐτῇ Ἀδία ἔτεκε τὸν Ἰάρεδ πατέρα Γεδώρ, καὶ τὸν Ἀβέρ πατέρα Σωχών, καὶ τὸν Χετιλ πατέρα Ζαμών· καὶ οὗτοι υἱοὶ Βεθθία θυγατρὸς Φαραὼ, ἣν ἔλαβε Μωρήδ.

*Au. Ver.*—17 And the sons of Ezra were, Jether, and Mered, and Ephra, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife Jehudijah [or, the Jewess] bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took.

*Father of.* See notes on ii. 49.

17 And she bare Miriam.

*Ged.*—*Jether begot Miriam.*

So Sept. The present text has and she begot Miriam: which is neither Hebrew nor sense. Indeed, the whole of verses 17, 18, and 19, is a jumble of words so oddly



οὗτοι ἦσαν υἱοὶ Χαλέβ· υἱοὶ Ὁρ πρωτο-  
τόκου Ἐφραθά· Σωβὰλ πατὴρ Καριαθια-  
ρίμ.

*Au. Ver.*—50 These were the sons of Caleb the son of Hur, the first-born of Ephratah [or, Ephrath]; Shobal the father of Kirjath-jearim.

*These were the sons of Caleb, &c.*

*Houb., Ged.*—50 The progeny of Chaleb, by his son Hur,\* the first-born of Ephrathah, were these : 51 Shobal, &c.

\* The present reading is *the son of Hur*. I think, with Houbigant, that the two names have been transposed.

*Houb., Booth.*—50 These were the sons of Hur, the son of Caleb, the first-born of Ephratah, &c.

*Houb.*—*hi fuerunt filii Caleb, filii Hur.* Est is Caleb filius Herson, non autem filius Hur; vide versum 18 sed Hur est filius Caleb, ut vidimus ver. 19. Itaque scripsere librarii Caleb, ubi erat scribendum Hur; ibi Hur, ubi Caleb; et legendum *hi fuerunt filii Hur, filii Caleb*; additā conjunctione, ut significetur pertinere pronomen *hi* ad ea quæ subsequuntur, qui mos est perpetuus sermonis Hebraici. Aliter nesciatur quos patres habuerint illi filii, qui mox recensebuntur vers. 51, 52, &c. Est Hur filius uxoris Caleb Ephratae primogenitus, ut dictum ver. 19. Itaque *hi* pertinet ad Hur.

*The father of Kirjath-jearim.* See notes on ver. 49.

*Bp. Patrick.*—The Targum translates it "the prince of Kirjath-jearim:" which is a place, as Beth-lehem and Beth-gader were, of which two other persons are presently after said to be the father. But Kimchi takes the word *father* in the proper sense, and thinks Shobal's posterity possessed the city of Kirjath-jearim.

*Dathe.*—50 *Hi fuerunt filii Calebi, qui filius Huri fuit; primogenitus Ephrathæ, Sobal, qui Kiriathjearimum condidit.*

Ver. 51.

*Au. Ver.*—51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

*Bp. Patrick.*—51.] It is not material which way we understand this; either as the Targum or as Kimchi expounds the word *father* in the foregoing verse.

*Dathe.*—*Salma, qui Bethlehemum, et Hareph, qui Bethgederum condidit.*

Ver. 52—55.

וַיְהִי בָנִים לְשׁוֹבָל אֲבִי קִרְיַת יֶעָרִים 50  
יֶעָרִים קִרְיָתָהּ חָצִי הַמְצֻחֹת 51  
וּבְמִשְׁפַּחֹת קִרְיַת יֶעָרִים וְצִוִּים תִּיהְיֶינָה 52  
וְהַפְּזִי וְהַשְׁמָתִי וְהַמְשָׁרְעִי מֵאֵלֶּהָ 53  
וְצֶאֱזָר הַצֶּרְעִי וְהָאֶמְנִיחִי 54 : בְּנֵי  
שִׁלְמָה בֵּית לֶחֶם וְנֶתּוֹפָתִי עֲמֹרָת  
בֵּית יוֹאֵב חָצִי הַמְצֻחֹת הַצֶּרְעִי 55  
וּבְמִשְׁפַּחֹת קוֹפְרִים וְשִׁבְרִי יֶעֱזָר  
וְהַצִּוִּים שְׁמֻעָתִים שִׁבְכָתִים חֲמָה  
חֲקִינִים הַצִּוִּים מְחַמֵּת אֲבִי בֵּית דֶּרֶב 55  
וְשִׁבְרִי חָצִי הַמְצֻחֹת 55

52 και ἦσαν υἱοὶ τῷ Σωβὰλ πατρὶ Καριαθιαρίμ· Ἀραὰ, καὶ Αἰσί, καὶ Ἀμμανιὺθ, 53 καὶ Οὐμασφαί, πόλεις Ἰαῖρ, Αἰθαλίμ, καὶ Μιφιθίμ, καὶ Ἡσαμθίμ, καὶ Ἡμασσαράιμ· ἐκ τούτων ἐξῆλθον οἱ Σαραθαῖοι, καὶ υἱοὶ Ἐσθαμά. 54 υἱοὶ Σαλωμών Βαυθαλαίμ, ὁ Νετωφαρί, Ἀταρώθ οἴκου Ἰωάβ, καὶ ἡμισυ τῆς Μαλαθ, Ἡσαρί, 55 πατρίαὶ γραμματέων κατοικοῦντες ἐν Ἰάβυθ Ὀαργαθίμ, καὶ Σαμαθίμ, καὶ Σωχαθίμ· οὗτοι οἱ Κινάιοι οἱ ἐλθόντες ἐξ Αἰλμὺθ πατρὸς οἴκου Ῥηχάβ.

*Au. Ver.*—52 And Shobal the father of Kirjath-jearim had sons; Haroeh [or Reaiah], and half of the Manahethites [or, half of the Menuchites, or, Hatsihammenuchoth].

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab [or, Asarites, or, crowns of the house of Joab], and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

*The father of Kirjath-jearim.* See notes on ver. 49.

*Dathe.*—*Qui Kiriathjearimum condidit.*

*Bp. Patrick.*—Ver. 52.] The Hebrew words being "Haroeb, Hatzi, Hammenioth," the LXX expound them, as if Shobal had three sons, Araa and Aisi, and Ammanith. But Kimchi takes the last word for the name of a place; which is evident from ver. 54, where the other half of it is mentioned: and of one half he thinks

Haroeb was the lord and governor. But Jacciah follows the LXX, and leaves Kimchi's explication.

Ver. 54.] This Salma, the son of Caleb the younger (ver. 51), had a numerous posterity. For from him descended the inhabitants of Beth-lehem (so we are to understand this word, for Beth-lehem was the name of a place, not of a man), the Netophathites, and those of Ataroth, and Beth-jacob (so these words we translate "the house of Jacob" should be rendered: for he is not speaking of Jacob's family, but of Caleb's), and half of the Manathites, and the Zorites, who were a people possessed of a town called Zorah: where the other half dwelt.

*Pool.*—53 *The families of Kirjath-jearim*; or, in *Kirjath-jearim*; all which descended from Shobal, ver. 50. *Of them*, i. e., of the family of the Mishraites, last mentioned. *The Eshtaulites*; the inhabitants of two places called *Zoreah* and *Eshtaul*, Josh. xv. 33.

55 *The scribes*; either civil, who were public notaries, who wrote and signed legal instruments; or ecclesiastical. And these were either Levites, or Simeonites, or rather Kenites, and are here mentioned not as if they were of the tribe of Judah, but because they dwelt among them, and probably were allied to them by marriages, and so in a manner incorporated with them. *Which dwelt*, or rather, *dwelt*; Heb. *were dwellers*. For the other translation, *which dwelt*, may seem to insinuate that these were descendants of Judah, which they were not; but this translation only signifies their cohabitation with them, for which cause they are here named with them. *At Jabez*; a place in Judah, so named probably from that famous Jabez of that tribe, chap. iv. 9. *The Kenites that came of Hemath*; who dwelt in Judah, Jud. i. 16. Thus they are distinguished from the other branch of the Kenites, who dwelt in the tribe of Manasseh, Judg. iv. 11.

*Ged.*—52 Shobal Abi-Kirjath-jearim had a son, Reiah, who peopled one half of Manubath: 53 but the families of Kirjath-jearim were the Ithrites, the Phuthites, the Shumathites, and the Mishraites; from whom the Zorathites and the Eshtaulites.

54 Shalmah Abi-Bethlehem peopled Netophath [so *Booth*.] and Ataroth-Beth-Jacob; and one half of Manubath and of Zorath.—55 But the Sopherite families, who inha-

bited Jabez, the Thirathites, the Shimanthites, and the Shuchathites, were Kenites, who came from Hamath Abi-Beth-Rechab.

52—54. Although I have translated these verses, I confess I am not content with my version. I have already observed, that there is much confusion in the genealogies of Chronicles, which no interpreter has yet been able to remove. I have spent much time in the attempt, but to little purpose.

#### CHAP. III. 1.

וַיֵּלֶךְ הָיָה בְּנֵי דָוִד אֲשֶׁר נִלְדְּלוּ  
בְּחֶבְרוֹן הַחֲבֹרִי וְאֶמְנֹן לְאֶחֱיָנֶעַם  
חִיזְרְיָאֵלִית שְׁנֵי בְּנֵי אֵלִי  
חֶפְרָקִית :

καὶ οὗτοι ἦσαν υἱοὶ Δαυὶδ οἱ τεχθέντες  
αὐτῷ ἐν Χεβρών· ὁ πρωτότοκος Ἀμνὼν τῇ  
Ἀχιναμ τῇ Ἰεζρελίτιδι· ὁ δεύτερος Δανιὴλ  
τῇ Ἀβιγαίᾳ τῇ Καρμηλίᾳ·

*Au. Ver.*—1 Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Abinoam, the Jezreelitess; the second Daniel [or, Chileab, 2 Sam. iii. 3], of Abigail, the Carmelitess.

*Bishop Patrick.*—*The second Daniel.*] This second son is called Chileab in 2 Sam. iii. 3, where I have given an account of it. And here it may be noted, once for all, that it was a frequent thing among the Jews for men to have two names; especially when they lived sometimes in one country and sometimes in another.

*Dr. A. Clarke.*—*Daniel.*] In 2 Sam. iii. 3, this person is called *Chileab*; he probably had two names. The Targum says, "The second, Daniel, who was also called Chileab, because he was in every respect like to his father." The Targumist refers here to the import of the word כָּאֲבִי, *like to the father*. Jarchi says the two names were given to this person because David, having taken Abigail immediately after the death of Nabal, it could not be ascertained whether this child were the son of *David* or of *Nabal*, therefore David called him דָּנִיֵּאל, *Daniel, God is my Judge*, and כָּאֲבִי, *Chileab*, he who is *like to the father*; probably from the striking resemblance he bore to David, his reputed father. "God is my Judge, I have not fathered another man's child; this is entirely like unto myself."

*Houb.*—1 נִלְדְּלוּ נִלְדְּלוּ: *Infra* ver. 5, נִלְדְּלוּ, *qui*



also who were *dead* in his enumeration. *Jarchi* supposes that the duplicate *Elishama* and *Eliphelet* are those which increase the regular number *seven* to *nine*; and that the dead without posterity, as well as the living, are mentioned to increase the number of David's descendants: for, says he, the whole book is written for the honour of David and his seed.

*Pool.—Object.* There are but seven mentioned in 2 Sam. v. 14, &c. *Answ.* Two of them are omitted there, because they died very early [so *Bp. Patrick*], or were inglorious, or died without issue; and here we have *all the sons of David*, as it here follows, ver. 9, which clause is not added, 2 Sam. v.

*Houb.*—6 אֱלִישָׁמָא, et *Elisama* et *Elipheleth*. Eadem nomina recurring ver. 8. Quod cum videret Lud. Cappellus, statuebat hunc locum emendandum esse ex loco parallelo 2 Sam. v. 15, ubi unus tantum legitur *Elisama*, et unus *Elipheleth*, et ubi Davidis filii septem nominantur, post Bethsabee filios, non, ut hic, novem. Nobis contra sic videtur, supplendum esse ex hoc loco prædictum Libri Samuelis locum. 1o. Quia in Libro Samuelis nominantur quidem filii Davidis, hic autem non tantum nominantur, sed et numerantur, *novemque* fuisse, præter Bethsabee filios, affirmantur. 2o. Quia sunt etiam *novem* filii infra vers. 4, 5. Non illi autem cognomines, quæ re commovebatur Lud. Cappellus, ut duos filios ex hoc loco crederet esse tollendos, sed unus *Alipheleth*, alter *Alpheleth*, unus *Elisama*, alter *Elisua*. 3o. Quia eodem loco etiam *Noge* legitur, quem filium ex albo etiam tollendum esse Lud. Cappellus judicabat. Denique proclivius est, ut verba, Codicibus describendis, paulum immutentur, quam ut perperam iterentur. Hoc dico, facilius fuisse, ut אֱלִישָׁמָא bis scriberetur, cum fuisset semel scribendum אֱלִישָׁמָא, semel etiam אֱלִישָׁא, sine ' ; et ut אֱלִישָׁמָא etiam bis scriberetur, cum scribendum semel fuisset אֱלִישָׁמָא, postea אֱלִישָׁא, quam ut bis scriberetur אֱלִישָׁמָא, et bis אֱלִישָׁא, cum utrumque semel tantum fuisset scribendum. Etiam proclivius est ut verba omittantur, quam ut addantur. Itaque, quanquam cætera paria essent, quæ certè non sunt, tamen potius supplendus ex hoc loco Samuelis locus, quam hic ex illo mutilandus et amputandus. Huc adde Græcos, Vulgatum, Arabem habere etiam *novem* filios, tametsi alios aliter aut collocatos, aut nominatos; Syrum denique legisse אֱלִישָׁמָא,

quod habetur infra cap. xiv. Antea ver. 5 scriptum fuit בְּרִשְׁתִּי, pro בְּרִשְׁתִּי; nunc contrario errore, sed simili ex causa, אֱלִישָׁמָא, pro אֱלִישָׁא.

Ver. 12.

*Au. Ver.*—Azariah [or, Uziah, 2 Kings xv. 30].

*Ken., Gesen., Booth.*—Uzziah. See notes on 2 Kings xv. 1.

Ver. 15.

*Au. Ver.*—15 And the sons of Josiah were, the firstborn Johanan [or, Jehoahaz, 2 Kings xxiii. 30], the second Jehoiakim [or, Eliakim, 2 Kings xxiii. 34], the third Zedekiah [or, Mattaniah, 2 Kings xxiv. 17], the fourth Shallum.

*Pool.*—*Shallum.* Of whom, at least under that name, there is no mention in the history in the reign of Josiah's sons, 2 Kings xxiii., xxiv. But in Jer. xxii. 11, there is mention of *Shallum the son of Josiah, king of Judah, which reigned instead of Josiah his father*; which most conceive to be the same who is otherwise called *Jehoahaz*, 2 Kings xxiii. And this seems most probable.

*Bp. Patrick.*—Ver. 10—15. *The sons of Josiah were, the firstborn Johanan.* There is nothing needs explaining in the foregoing genealogy down from Solomon to this time; but here is some difficulty: for this Johanan is thought by many to be the same with Jehoahaz, who succeeded Josiah in the throne. But he was not his firstborn; being but twenty-three years old when the people made him king, and after three months' time, his brother, being put in his place, is said to be twenty-five years old (2 Kings xxiii. 31, 36). Petavius hath said a great deal about this in his annotations upon Euphrasianus ad Hæres. Epicur. p. 18. But, after all, I take the truth to be, that Johanan was his eldest son, but died before his father: and therefore is not mentioned in the book of the kings: as Jehoahaz is not mentioned here, being made king by the people of the land, and presently dethroned.

*Jehoiakim.* Who was next to him, to whom by right of succession the kingdom belonged: he being the eldest now Johanan was dead. He was called by his father Eliakim: but had this other name imposed on him by the king of Egypt (2 Kings xxiii. 34).

*Zedekiah.* Who was the youngest of all Josiah's sons, as appears by his age, when

he was made king after Jehoiakim was carried captive. The same Petavius thinks there were two Zedekiahs; one the son of Josiah, who was their last king; the other the son of Jeconiah (mentioned in the next verse), who never came to be king.

*Shallum.*] This was the next son to Jehoiakim, and the same with Jehoahaz, as is plain from Jer. xxii. 11 (see my notes upon 2 Kings xxiii. 30, 31). He is put last, because he was not at all considerable; being made king by a popular faction; and in three months' time thrust out of his throne by the king of Egypt, who carried him thither, and there he died.

Ver. 16.

וְבָנֵי יְהוֹיָכִים יְכִנְיָה בְּנוֹ זְדַקְיָה  
בְּנוֹ :

καὶ υἱοὶ Ἰωακίμ, Ἰεχονίας υἱὸς αὐτοῦ, Σεδεκίας υἱὸς αὐτοῦ.

*Au. Ver.*—16 And the sons of Jehoiakim; Jeconiah [or, Jehoiachin, 2 Kings xxiv. 6; or, Coniah, Jer. xxii. 24] his son, Zedekiah his son.

*Zedekiah his son.*

*Pool.*—Not his natural son, for he was his uncle, 2 Kings xxiv. 17; but his legal son, or his successor, upon whom the son's right was devolved by virtue of that law, Numb. xxvii. 8—10, and therefore it is not strange if he have the name of *son* with it. See the notes on Luke iii. Or this was another Zedekiah; because it is improbable, and without example, that one and the same man should be twice mentioned in the same genealogy as the son of two several parents.

*Dr. A. Clarke.*—*Zedekiah his son.*] If this be the same who was the last king of Judah, before the captivity, the word *son* must be taken here to signify *successor*; for it is certain that Zedekiah was the successor of Jeconiah, and that Zedekiah was the son of Josiah, and not of Jehoiakim.

*Ged., Booth.*—16 And the sons of Jehoiakim were Jeconiah and Zedekiah.

That errors have obtained here, cannot be doubted. All the versions have the *sons* of Jehoiakim; from which it seems that *his son*, has been written by mistake after Jeconiah and Zedekiah, as both the Vulgate and Arabic omit the word.—*Booth.*

*Houb.*—16 יְכִנְיָה בְּנוֹ זְדַקְיָה בְּנוֹ, (*fili Joachim*) *Jechonias filius ejus, Sedecia filius ejus.* Initio versus 17, legitur יְכִנְיָה, וְכִנְיָה אֲחֵרָה

*Jechoniae*; in quibus verbis sacer scriptor declarat se non antea dixisse qui fuerint filii Jechoniae, sed mox dicturum. Ergo in antecedentibus non bene legitur, *Sedecia filius ejus*, nempe *Jechoniae*. Ergo legendum, vel cum Vulgato et cum Arabe, יְכִנְיָה בְּנוֹ זְדַקְיָה, sublatō utroque *ut* ante et post זְדַקְיָה, (*filiū autem Joachim*) *Jechonias et Sedecia: filii autem Jechoniae*; vel hoc altero modo יְכִנְיָה בְּנוֹ זְדַקְיָה, *Jechonias filius ejus et Sedecia*; ita ut *Sedecia* sit alter *Jechoniae* filius, sublatō eo tantum *ut*, quod post זְדַקְיָה legitur, et quod ex antecedentibus facile geminatum fuerit. Nisi placet ut relictis duobus *ut*, addatur *et* ante זְדַקְיָה hoc modo, זְדַקְיָה וְיְכִנְיָה (*Jechonias filius ejus et Sedecia filius ejus*, i. e., ejusdem *Jechoniae*. Quanquam *ut* iteratum de diversis hominibus solet enuntiari. Porro iste *Sedecia* non idem est, qui ante ejusdem fere nominis, filius *Josia*. Utrumque distinguit Arabs. Nam Sedeciam Josias filium appellat זְדַקְיָה, per litteram *Sin*, Hebraicam *Samech*; hunc vero זְדַקְיָה, per litteram *Sad*, Hebraicam *Tsade*, addito etiam *et* post ז. Imo distinguit utrumque Hebr. codex. Nam alter nominatur זְדַקְיָה, alter זְדַקְיָה, sine *et*.

Ver. 17.

וְבָנֵי יְכִנְיָה אַסִּיר שְׁאֵלְתִּיאל בְּנוֹ :

καὶ υἱοὶ Ἰεχονία, Ἀσσίρ, Σαλαθιήλ υἱὸς αὐτοῦ.

*Au. Ver.*—17 And the sons of Jeconiah; Assir, Salathiel [Heb., Shealtiel] his son.

*Pool.*—Of Jeconiah; Assir, or, of Jeconiah the captive, or prisoner [so Dr. A. Clarke, Booth.]; which is added to show that he begat his son when he was captive in Babylon, as it is noted, Matt. i. 12, whither he was carried captive, 2 Kings xxiv. 15. *Object.* It is said of this Jeconiah. Jer. xxii. 30, *Write this man childless.* *Ans.* So he is called, because he was an unhappy prince, and had no son that succeeded him in the throne [so Dr. A. Clarke], as the next words explain it. See more on that place. *Salathiel his son*; either his legal or his natural son.

*Bp. Patrick.*—17 Some think that Assir is not the name of his son, but signifies *captive*; to denote that his son Salathiel was born when he was a captive in Babylon, as St. Matthew notes (ch. i. 12), which doth not contradict the prophecy of Jeremiah, who said he should die childless (Jer. xxii. 30), for his meaning is no more, but that he

should have no child sitting on the throne after him. But Jacobus Capellus, in the place forenamed, makes Salathiel another instance of an heir being called a *son*. For he thinks he succeeded Jeconiah in the dignity to which he was restored by Evil-merodach; but was the son of Neri, who sprung from Nathan.

*Salathiel his son.*

*Booth.*—בני after Salathiel is inconsistent with the first part of the text, 2 Kings xxiv. 15.

Ver. 18.

יְהוֹשָׁפָע וְיִזְבְּבֵל וְשִׁמְעִי וְזֶרֻבָבֶל  
וְנְחֻמְיָאֵל וְנְחֻמְיָאֵל וְנְחֻמְיָאֵל

Μελχιάμ, καὶ Φαθαΐας καὶ Σανασάρ, καὶ Ἰεκεμία, καὶ Ὠσαμὰθ, καὶ Ναβαθίας.

*Au. Ver.*—18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

*Pool.*—*Malchiram also and Pedaiah*: the sentence seems to be short and imperfect, as is frequent in the Hebrew language, and something is here understood, as, the sons also of *Salathiel* were *Malchiram and Pedaiah*, &c., as they gather from hence, that the same *Zerubbabel* is called the *son of Pedaiah*, ver. 19, and the *son* (i. e., the grandson) of *Salathiel*, Matt. i. 12. Or *Malchiram* and the rest here named were the sons of *Jeconiah*; and they are different *Zerubbabels*, which are mentioned here, ver. 19; Matt. i. 12; Luke iii. 27; of which see the notes on those places.

*Bp. Patrick.*—Ver. 18.] These were not all the immediate sons of *Jeconiah*, but the sons of *Salathiel*; as may be gathered from hence: that in the next verse *Zerubbabel* is said to be the son of *Pedaiah*, and in St. Matthew (ch. i. 12) to be the son of *Salathiel*; that is, his grandson. So there is something to be supplied, to make out the sense of this verse, viz., “The sons also of *Salathiel* were *Malchiram*, and *Pedaiah*, &c.” But *Grotius* (on Matt. i. 23) thinks, that *Zerubbabel* here mentioned is not he who was the leader of God’s people when they returned from their captivity in *Babylon*; with whom *Huetius* also agrees. But others think, this may better be solved by supposing, that *Salathiel* dying without children, *Pedaiah* raised up seed to his brother, as the Scripture speaks, and begat *Zerubbabel* of *Salathiel*’s wife. Who therefore was the son of *Pedaiah*, because begotten by him; and yet the son of *Salathiel*, because begotten of

his wife; who had no son by *Salathiel*, but by *Pedaiah*; who begat him, not to be his heir, but the heir of his brother who was dead.

*Dr. A. Clarke.*—18 *Malchiram also*.] *Calmet* supposes we should read here, and the sons of *Salathiel* were *Malchiram* and *Pedaiah*, &c.

Ver. 19.

יְהוֹשָׁפָע וְיִזְבְּבֵל וְשִׁמְעִי וְזֶרֻבָבֶל  
וְנְחֻמְיָאֵל וְנְחֻמְיָאֵל וְנְחֻמְיָאֵל

καὶ υἱοὶ Φαθαΐας, Ζοροβάβελ, καὶ Σιμεὶ καὶ υἱοὶ Ζοροβάβελ, Μοσολλάμ, καὶ Ἀνανία, καὶ Σαλωμεθὶ ἀδελφὴ αὐτῶν.

*Au. Ver.*—19 And the sons of *Pedaiah* were, *Zerubbabel*, and *Shimei*: and the sons of *Zerubbabel*; *Mesullam*, and *Hananiah*, and *Shelomith* their sister:

20 And *Hashubah*, and *Obel*, and *Berechiah*, and *Hasadiah*, *Jushab-hesed*, five.

19 And the sons of *Pedaiah*.

*Dr. A. Clarke.*—*Houbigant* thinks these words should be omitted. *Pedaiah* is wanting in the *Arabic* and *Syriac*. If this be omitted, *Zerubbabel* will appear to be the son of *Salathiel*, according to Matt. i. 12, and not the son of *Pedaiah*, as here stated.

*Booth.*—And the sons of *Salathiel* were *Zerubbabel*, &c.

*Houb.*—19, 20 וְיִזְבְּבֵל וְיִזְבְּבֵל, *filius autem Phadaia* *Zorobabel*. Atqui *Mathæus* Evangelista facit *Zorobabel* filium *Salathiel*, non autem *Phadaia*. Quæ pugnantia interpretēs ut concilient, alii dicunt fuisse *Zorobabel* filium adoptivum vel *Phadaia*, vel *Salathiel*. Sed quo exemplo docent in genealogiis sacris locum habere adoptionem filiorum? Alii docent *Mathæum*, cum diceret *Zorobabel* esse filium *Salathiel*, dicere voluisse *filium filii*, filium nempe *Phadaia*, filii *Salathiel*. Sed cum in cæteris *Mathæus* filios recensuerit, quis cum credet in uno *Zorobabel* recensuisse *filium filii*? Nimum credulos habere se putant lectores, qui hæc comminiscuntur. Omittunt וְיִזְבְּבֵל, Syrus et Arabi, et quamquam difficultatem non tollunt, tamen suspicionem movent, hæc verba וְיִזְבְּבֵל esse supervacanea, seu quod וְיִזְבְּבֵל ex linea superiori, in qua id legitur, in inferiore, scribæ lapsu, descendit, seu quod וְיִזְבְּבֵל, quod proxime antecedit, scriba corrupte geminarit, scribens וְיִזְבְּבֵל. Nam si hæc verba tollas, erit *Zorobabel*, qui sequitur, filius *Salathiel*,

ut et *Nadabiah* et cæteri, qui antecedunt..... וְנָדָבִיָּהּ, *filius autem Zorobabel*... Non comparet hoc loco inter Zorobabelis filios ille *Abiud*, quem nominat Mathæus. Nec dicendum prætermisisse eum *Abiud* hujus libri scriptorem. Nam non dubium est voluntatem ejus fuisse, ut ne quem prætermitteret. Itaque aut scriba omisit *Abiud*, aut potius *Anania* ex *Abiud* fuerit depravatum. Nam si *Abiud* erat Hebraice scriptum אַבְיָד, cum *Anania* ita sit exaratum, אַנְיָהּ, non difficile fuerit, ut alterum pro altero describeretur... אַבְיָד וְאֶנְיָהּ: Syrus hæc tria verba omittit. Plures hic sunt quam *quinque* Zorobabelis filii. Itaque propius accedit Syrus ad numerum *quinque* hic notatum. Nam in eo sunt tantum sex filii Zorobabel.

Ver. 21.

וְיֶזְרְעֵל בֶּן־חֲנַנְיָהּ וְשֶׁפְחָת בֶּן־רֵפְאִיָּה וְיֶזְרְעֵל בֶּן־רֵפְאִיָּה וְיֶזְרְעֵל בֶּן־רֵפְאִיָּה : שְׁכַנְיָה :

καὶ υἱὸς Ἀνανίας, Φαλερτία, καὶ Ἰερσίας υἱὸς αὐτοῦ, Παφὰλ υἱὸς αὐτοῦ, Ὀρνὰ υἱὸς αὐτοῦ, Ἀβδία υἱὸς αὐτοῦ, Σεχενίας υἱὸς αὐτοῦ.

*Au. Ver.*—21 And the son of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

*Houb., Ged., Booth.*—21 And the son of Hananiah was Pelatiah, and Isaiah, his son; Rephaiah, his son; Arnan, his son; Obadiah, his son; Shechaniah, his son.

*Houb.*—21 בני: Illud בני, quod hoc versu quater legitur, quater esse legendum בני, *filius ejus*, docet ipsa per se pagina sacra. Nec aliter legunt omnes veteres. Sed in fine post שכניה, addendum בני, *filius ejus*, quod etiam legebant veteres, et quod scriba omisit, deceptus similitudine ejus וְבִנֵּי, quod sequitur initio versûs 22.

*Dathe.*—21 Filii a) *Hananja Pelatja et Jesaja.*—Filii *Rephajæ, Arnanis, Obadjæ, Sechanjæ.*

a) Pro בני legendum est וְבִנֵּי sequuntur enim duo nomina. Sic of δ et Syrus et 6 codd. *Kennicotti.* Sic quoque in versu 23.

Ver. 22.

וְיֶזְרְעֵל וְשֶׁפְחָת : שְׁכַנְיָה :

— καὶ Νωαδία, καὶ Σαφάθ, &c.

*Au. Ver.*—22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

*And Neariah, and Shaphat, six.*

*Pool.*—To wit, including the father. But the Hebrew word *shisha*, which is rendered *six*, may be the proper name of one of the sons of Shemaiah, who may be so called, because he was the sixth son.

*Bp. Patrick.*—Here are but five sons of Shemaiah; and therefore the Hebrew word *shishah* (which we translate *six*) is rather the name of his last son; who might possibly be so called, because he was his sixth son.

*Dr. A. Clarke.*—22 *The sons of Shemaiah—six.* Five only are found in the text, and the versions give us no assistance; neither do the MSS. correct the place. If the father be not here included with his sons, some name must be lost out of the text.

*Ged., Booth.*—And Neariah, and Azariah, [Syr., Arab.] and Shaphat, six.

*Houb.*—*Naariah, Saphat, quinque.*

CHAP. IV. 1.

*Au. Ver.*—The sons of Judah; Pharez, Hezron, and Carmi [or, Chelubai, ch. ii. 9, or, Caleb, ch. ii. 18], and Hur, and Shobal.

*Bp. Patrick.*—By the sons of Judah are meant his posterity [so *Pool*]: for here is only one of his sons mentioned in this place: viz. Pharez: whose son Hezron begat Carmi, (the same with Chelubai and Caleb, ch. ii. 9, 18), whose sons were Hur and Shohab: who is the same, I suppose, with Shobal; of whose posterity he intends here to give an account.

Ver. 2, 3.

וְיֶזְרְעֵל וְשֶׁפְחָת : שְׁכַנְיָה : וְיֶזְרְעֵל וְשֶׁפְחָת : שְׁכַנְיָה :

2 — αὗται αἱ γενεαὶ τοῦ Ἀραβ. 3 καὶ οὗτοι υἱοὶ Δατὰμ, Ἰε(ρα)λ, κ.τ.λ.

*Au. Ver.*—2 And Resaiah [or, Haroeh, ch. ii. 52] the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites.

3 And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazeleponi.

2 Begat.

*Houb.* — הוּדָי, genuit, vitiose sine ו, ut jam diximus; itaque etiam hoc loco habent וְהוּדָי, plene, quatuor codices. Porro ille וְהוּדָי, *Raja*, idem est, qui cap. ii. 52, vocatur וְהוּדָי, *Eraa*. Nam utrobique ille dicitur fuisse filius *Sobal*.

2 These are the families of the Zorathites.

3 *And these were of the father of Etam; Jezreel, &c.*

*Father of.* See notes on ii. 49, p. 9.

*Ged.*—These were the Zorathite families, who peopled Ethan, Jezreel, &c.

*Booth.*—3 — These are the families of the Zorathites. And these peopled Etam, Jezreel, &c.

*Houb.*—*Hæ sunt cognationes Sarathi.*

3 *Hi sunt stirps Etam: Jezrahel, &c.*

*Dathe.*—*Hæ sunt familia Zorathæorum.*

3 *Hæ autem sunt familiæ conditoris Etami, Jezreel, &c.*

*Bp. Patrick.*—2 Zora is not the name of a man, but of a place in the tribe of Judah: where several families of that tribe settled themselves, who descended from Jahath, Shumai, and Lahad, the sons and grandsons of Shobal, by whom this city was built and inhabited. Thus Kimchi explains this place.

*Pool.*—*Etam* is the name either of a man, or of a place; of which see below, ver. 32; 2 Chron. xi. 6; whose inhabitants descended from him. The name of his father is not here expressed.

*Ken.*—3 *And these are the father of Etam, Jezreel and Ishma and Idbash.* This is the true version of the printed Hebrew; and if words ever wanted sense, they do so here. Doubtless, instead of מִן, *pater*, the original MS. had כִּי, *filii*; agreeably to all the ancient versions.

Ver. 4.

*Au. Ver.*—4 And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the first-born of Ephratah, the father of Beth-lehem.

*And Penuel, &c.*

*Ged., Booth.*—And Jahath begot Penuel, &c.

*Father of.* See notes on ii. 49, p. 9.

*Bp. Patrick.*—*Penuel the father of Gedor.* In the eighteenth verse of this chapter, Jereb is said to be the father, that is, the lord, of Gedor. But there might be then two lords of the same city; as there are now among us several lordships in the same town.

*These are the sons of Hur.* By some other wife than her by whom he had the children mentioned, chap. ii. 20.

*The father of Beth-lehem.* In the second chapter, ver. 52, Salma is said to be the father of Bethlehem; but that doth not contradict this: for they might both be lords

of the same place, especially one being the grandfather, the other the son.

*Pool.*—4 Either they are other sons besides those mentioned chap. ii., or there is some variation in their names, which is most frequent among the Hebrews, as hath been oft proved. *The father of Beth-lehem:* this title is here given to the father, and chap. ii. 51, to Salma, his son, who had it either with or after his father. See the notes on chap. ii. 51, 52.

Ver. 7, 8.

*Au. Ver.*—7 And the sons of Helah were Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

7 *And Ethnan.*

*Pool.*—Understand here, and Coz, out of the beginning of the following verse. The like ellipses we have in the end of ver. 13, and of chap. vii. 18.

*Houb., Dathe, Clarke, Ged., Booth.*—And Ethnan and Coz [Chald.].

*Houb.*—8 פִּי, *Cos autem.* Deest alterum פִּי, post *Ethan*; quod non videre non potuit *Piscator*, et post eum *Clericus*. Neque enim diceretur, *Cos autem genuit* ..... nisi antea dictum fuisset, ex quo parente is fuisset prognatus.

8 *The son of Harum.*

*Dr. A. Clarke.*—*The son of Harum.* Jabez should be mentioned at the end of this verse, else he is as a *consequent* without an *antecedent*.

*Ged.*—It is not plainly said whose son Jabez was: but it is highly probable that Koz was his father.

*Booth.*—8 And Coz begot Anub, and Zobebah, and the families of Aharhel, the son of Harum. 9 And Aharhel begot Jabez, who was more honourable, &c.

Ver. 9.

וַיְהִי יַעֲקֹב בֶּן־כֹּז מֵאֲחִי וַיֵּלֶךְ  
הָרָחֶל שָׂמָּה יַעֲקֹב לְאִמֹּר כִּי יִלְדֶּתִי  
בְּעָצֹב:

καὶ ἦν Ἰγαβὴς ἔνδοξος ὑπὲρ τοὺς ἀδελφούς αὐτοῦ· καὶ ἡ μήτηρ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰγαβὴς, λέγουσα, Ἔτεκεν ὡς γαβὴς.

*Au. Ver.*—9 And Jabez was more honourable than his brethren: and his mother called his name Jabez [*that is, sorrowful*], saying, Because I bare him with sorrow.

*Bp. Patrick.*—*Was more honourable than*



his brethren.] Wiser in the law, as the Targum expounds it: who had respect, it is likely, to his piety and devotion, expressed in the next verse. Others think he was a person of greater courage and valour.

*Jabez* [that is sorrowful].

*Gesen.*—*יָבֶז* pr. n. *Jabez* [r. *יָבֶז* obsol. i. q. *יָבֶז* to be in pain]. a) A man 1 Chron. iv. 9, 10, where it is explained as if for *יָבֶז* he causes pain, sc. to his mother.

*Houb.*—9 *וַיְהִי יָבֶז*, fuit autem *Jabez*. Idem reprehendendum, quod antea ver. 8. Nam de *Jabez* nihil antea dictum fuit. Deest *יָבֶז* post *וַיְהִי*, *Arum*. Forte etiam plurima desunt. Nec abest suspicio mendi in originatione illa nominis *Jabez* (*יָבֶז*) ex *יָבֶז* ducti, trajectory una littera. Quod omnino est inusitatum. Quod si vero legeretur *יָבֶז*, nominis originatione rite et consueto more facta esset, et diceret mater *Jabez*, peperit eum in lippitudine, vel in *lucrymis*, ex significatione Arabico verbi *יָבֶז*.

Ver. 10.

וַיִּקְרָא יָבֶז לֵאלֹהֵי יִשְׂרָאֵל לֵאמֹר  
אֲסִפְּנָה הַרְבֵּנִי וְהַרְבֵּית אֶת־גְּבוּלִי  
וְהִתִּיחַ יְהוָה עִמִּי וְשָׁמַת מִרְעָה לְבִלְתִּי  
עֲצָבִי וְגו'

καὶ ἐπεκαλέσατο Ἰγαβῆς τὸν Θεὸν Ἰσραὴλ, λέγων, Ἐάν εὐλογῶν εὐλογήσης με, καὶ πληθύνῃς τὰ ὄριά μου, καὶ ἡ ἥ χεὶρ σου μετ' ἐμοῦ, καὶ ποιήσης γνῶσιν τοῦ μὴ ταπεινώσαι με, κ.τ.λ.

*Au. Ver.*—10 And *Jabez* called on the God of Israel saying, Oh that thou wouldest [Heb., If thou wilt, &c.] bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me [Heb., do me] from evil, that it may not grieve me! And God granted him that which he requested.

*That thou wouldest keep me from evil.*

*Pool.*—*That thou wouldest keep me from evil*, or *work with* (for so the Hebrew prefix *mem* is sometimes used, as Cant. i. 2; iii. 9; Isaiah v. 7, 8) *evil*, i. e., so restrain and govern it.

*Gesen.*—*יָבֶז* n) Once *יָבֶז*, 1 Chron. iv. 10, pp. to do so as to abstain from evil, i. q., to abstain from evil. Others less well, to do me from evil, i. e., to keep me from harm.

*Gesen., Thesaur.*—n) Singulare est *יָבֶז*, *יָבֶז*, 1 Par. iv. 10 quod non aliud esse

potest quam: *abstinuit a malo* alicui inferendo, pr. ita egit ut abstineret a malo. Ita certe formulam explicare malim, quam cum *Winero*: *facere* aliquem abesse a malo, i. e., incolumem præstare.

*Houb.*—10 *וַיְהִי יָבֶז*, et feceris a malo. Id nihil sonat Hebraice, ut nec Latine. Verum ordinem putabat Clericus esse talem, *וַיְהִי יָבֶז*, et feceris ut ne doleam a malo. Sed vereor ut hæc loquendi forma, *feceris ut ne.....* parum sit Hebraica. Sane ea est sine exemplo. Mendum latet in *וַיְהִי*, quod ex Syro corrigi potest, qui, quanquam diversa in sententia, tamen scripturam bonam suppeditat. Nempe ille sic, *וַיְהִי יָבֶז*, et servet te a malo, matre *Jabez* loquente; legebat Syrus verbum *וַיְהִי*, *servare*. Itaque si leges *וַיְהִי*, et serves me, pro *וַיְהִי*, erit oratio plana et expedita. Litteras *ו* et *י* scribæ sæpe permiscuere, neque multum distabat *וַיְהִי* ab *וַיְהִי*.

*That it may not grieve me.*

*Pool.*—*That it may not grieve me*; that it may not oppress and overcome me, which will be very grievous to me. The consequent put for the antecedent; and more is understood than is expressed. He useth this expression in allusion to his name, which signifies *grief*: q. d., Lord, let me not have that grief which my name implies, and which my sin deserves.

*Ged., Booth.*—That I may be no more sorrowful!

*Gesen.*—*יָבֶז* 1. To work, to form, to fashion, see Piel no. 1. The primary idea lies perhaps in cutting both wood and stone, comp. *יָבֶז*, *יָבֶז*.

2. To travail, to suffer pain, to be afflicted, grieved; also in mind, and in Kal trans. to pain, to afflict, to grieve, 1 Kings i. 6; 1 Chron. iv. 10. Part. pass. f., Isaiah liv. 6.

*Prof. Lee.*—Infin. aff. *יָבֶז*. Giving me pain, 1 Chron. iv. 10, only.

Ver. 11.

*Au. Ver.*—11 And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.

*Houb.*—11 *וַיֵּלֶב*, et *Calub*. Quis sit iste *Calub*, et cujus prosapie, non apparet ex ante-dictis. Itaque etiam hoc loco quædam desiderantur, vel fragmentum hic habemus alius genealogiæ, quod fuerit hic allatum, suppositumque antecedenti.

Ver. 13.

*Au. Ver.*—13 And the sons of Kenaz;

Othniel, and Seraiah : and the sons of Othniel ; Hathath [or, Hathath, and Meonothai, who begat, &c.].

*Pool.*—*Kenaz* ; the son either of Chelub, ver. 11, or of his son Eshton, ver. 12, and the father of Jephunneh, and consequently Caleb's grandfather, ver. 15 ; whence Caleb is called a *Kenazite*, Numb. xxxii. 12. *Hathath* ; understand and *Meonothai*, out of ver. 14. See above on ver. 7.

*Houb., Ged., Booth.*—Hathath and Meonothai [Vulg.].

*Houb.*—13 חַדַּח, *Hattath*. Supplemus, post id nomen, alterum *Maonathi*, quem legere videtur Vulgatus, et quem abesse docet initium versus sequentis. Vide supra ad versus 8 et 9.

Ver. 14.

— וַיִּבְרְשׁוּהוּ הַזִּיִּזִּי וְהַזִּיִּזִּי אֶת־יִשְׁכָּבָר אָבִי נָחִי

חֲרָשִׁים פִּי חֲרָשִׁים הָיוּ :

— καὶ Σαραΐα ἐγέννησε τὸν Ἰωβὰβ, πατέρα Ἀγαθαΐρ, οὗ τέκτονες ἦσαν.

*Au. Ver.*—14 And Meonothai begat Ophrah : and Seraiah begat Joab, the father of the valley [or, inhabitants of the valley] of Charashim [that is, craftsmen] ; for they were craftsmen.

*Father of.* See notes on ii. 49.

*Bp. Patrick.*—Ver. 14. *The father of the valley of Charashim.* [Or, of those that dwelt in Gecharashim : which was a city in the tribe of Benjamin, mentioned in Neh. xi. 35.]

*Ged., Booth.*—Who peopled the valley of artisans, &c.

Something is wanting 'after Ophrah. At the end of this verse may have been, *Jephunneh begot Chaleb.*—*Ged.*

*Dathe.*—*Et Seraja genuit Joabum, qui vallem incolis instruxit, qui, quoniam fabri fuerunt, huic valli nomen vallis fabrorum dederunt.*

Ver. 15, 16.

15 וַיִּבְרְשׁוּהוּ עִירָא אֶלֶף

וְנָעִם וַיִּבְרְשׁוּהוּ אֶלֶף הָיוּ :

τ. 15. εἰς τὴν

15 καὶ υἱοὶ Χαλεβ υἱοὺ Ἰεφοννῆ Ἡρ, Ἀδὰ, καὶ Νοόμ· καὶ υἱοὶ Ἀδὰ Κενὶζ.

*Au. Ver.*—15 And the sons of Caleb the son of Jephunneh ; Iru, Elah, and Naam : and the sons of Elah, even Kenaz [or, Uk-naz].

16 And the sons of Jehaleleel ; Ziph, and Ziphah, Tiria, and Asareel.

*Bp. Patrick.*—15 *Jephunneh.* Some take this Jephunneh to be the same with Hezron, whose son Caleb was : and had this son by a different wife from her mentioned ch. ii. 18.

*The sons of Elah, even Kenaz.* [Or rather, Uknaz was the son of Elah : as some of the Jews understand it.]

*Ged.*—"The sons of Elah were Uknaz."

15 Here seems to be wanting, *Jealeleel.*

16 Here seems to be wanting, *Ezrah.*

*Booth.*—15 And the sons of Elah were Kenaz and *Jehaleleel.* 16 And the sons of *Jehaleleel*, &c.

*Houb.*—15 *Filii Caleb, filii Jephone, Hir, Ela, Naham.* *Filii autem Ela, Cenex.*

15 חִיר, *Hir.* Sic Vulgatus, et Græci interpretes. Pertinet ו, ad nomen subsequens אֶלֶף, et conjunctio est, quæ eadem non abest ante נָעִם, *Naham.* Eadem vero conjunctio supervacanea est in fine versus ante וַיִּבְרְשׁוּ ; et legendum וַיִּבְרְשׁוּ : vide versionem.

Ver. 17, 18.

17 וַיִּבְרְשׁוּהוּ יֶתֶר וּמֶרֶד וְעֶפֶר וַיִּלְוֹן  
וַתְּהִי אֶת־מִרְיָם וְאֶת־שָׁמַי וְאֶת־יִשְׁכָּבָר  
אָבִי אֶשְׁתֵּמֹעַ : 18 וְאֶשְׁתֵּי הַיְּהוּדִיָּה  
יִלְדָה אֶת־יֶרֶד אָבִי קְדֹר וְאֶת־יְכֻתִּיאל  
שׁוֹחַ וְאֶת־יְחֻזִּיאֵל אָבִי זָנוּחַ וְאֶלֶף  
בְּנֵי בִּתְיָה בַת־פַּרְעֹה אֲשֶׁר לָקָח מֶרֶד :

καὶ υἱοὶ Ἑσρῆ, Ἰεθέρ, Μωράδ, καὶ Ἀφερ, καὶ Ἰσαμών· καὶ ἐγέννησεν Ἰεθέρ τὸν Μωράν, καὶ τὸν Σεμεὶ, καὶ τὸν Ἰεσβὰ πατέρα Ἑσθαμών. Καὶ ἡ γυνὴ αὐτοῦ αὐτῇ Ἀδία ἔτεκε τὸν Ἰάρεδ πατέρα Γεδωρ, καὶ τὸν Ἀβερ πατέρα Σωχών, καὶ τὸν Χετιὴλ πατέρα Ζαμών· καὶ οὗτοι υἱοὶ Βεθθία θυγατρὸς Φαραὼ, ἣν ἔλαβε Μωρήδ.

*Au. Ver.*—17 And the sons of Ezra were, Jether, and Mered, and Ephar, and Jalon : and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife Jehudijah [or, the Jewess] bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took.

*Father of.* See notes on ii. 49.

17 And she bare Miriam.

*Ged.*—Jether begot Miriam.

So Sept. The present text has and she begot Miriam : which is neither Hebrew nor sense. Indeed, the whole of verses 17, 18, and 19, is a jumble of words so oddly

put together, that they cannot be made intelligible without violent corrections.

18 Wanting the names of Bathia's sons; unless the last part of the verse be transposed into the middle of ver. 17, which Michaelis thinks its proper place.

*Michaelis, De Wette, Booth.*—17 And the sons of Ezra were Jether, and Mered, and Ephraim, and Jalon. And these were the sons of Bithiah, the daughter of Pharaoh, whom Mered took; Miriam, and Shammai, and Ishbah, who peopled Eshtemoa. 18 And his wife Jehudijah bare Jered, who peopled Gedor, and Heber, who peopled Socho, and Jekuthiel, who peopled Zanoah.

*Bp. Patrick.*—17 *Eshtemoa.*] It is uncertain whether Eshtemoa be the name of a person, or a place whereof he was lord.

*Pool.*—18 *His wife*; either Ezra's wife, or rather, another wife of Mered. *Jehudijah*; or, *the Jewess*; so called to distinguish her from his Egyptian wife here following. *These are the sons*, to wit, Miriam, and the rest following, ver. 17. *The daughter of Pharaoh*; either, 1. Of Pharaoh king of Egypt; for Mered might be a person of great estate and quality; or this might be only Pharaoh's illegitimate daughter. Or, 2. Of some other Egyptian or Israelite called by that name; which might easily happen upon divers occasions.

*Houb.*—17 וְיָדָה, *quæ concepit*. Quæ sit illa quæ concepit, non liquet ex suprâ-dictis. Itaque etiam hic quædam desiderantur.

18 וְיָדָה, *et uxor ejus*. Cujus? Id quidem colligi non potest ex suprâ-dictis. Et quædam hic partim omissa fuerunt, partim etiam non suo loco descripta. Nam in fine versûs veniunt filii *Bethia*, uxoris *Mered*, ejus, qui nominatus est initio versûs superioris, et inter utrumque *Mered* compareret initio hujus versûs 18 alia uxor *Judaia*, de quâ ad *Mered* nihil pertinet.

*Dathe.*—17 *Filii a) Esræ*: Jether, Mered, Ephraim et Jalon. Uxor Meredi b) *gravidâ* peperit *Mirjamum, Sammæum et Jisbahum, conditorem Estemoæ*.

a) Pro יָדָה, legendum esse יָדָה, apparet ex quatuor nominibus, quæ sequuntur. Sic quoque legitur in 6 codd. *Kennicotti*.

b) Hoc nomen supplendum esse, ex sequenti versu observat *Clericus*. Deest enim nomen uxoris, quæ peperit.

*Maurer.*—17, 18 Ante וְיָדָה ver. 17 et ver. 18 extr. aliquid deesse videtur. De Wettio

tamen suspicio orta est, verba trajicienda esse, hoc modo:

וְיָדָה וְיָדָה בְּיָדָה בְּיָדָה  
אֶשְׁתִּי לְקַח מֶרֶד וְיָדָה אֶת־מִרְיָם וְיָדָה  
שְׁמַי וְיָדָה אֶת־יִשְׁבָּח אֶת־יִשְׁבָּח וְיָדָה  
הַיְּהוּדִיָּה יָלְדָה אֶת־יֶרֶד אֶת־יֶרֶד אֶת־יֶרֶד  
וְיָדָה אֶת־יֶרֶד אֶת־יֶרֶד אֶת־יֶרֶד  
זָנוּחַ :

Ver. 19, 20.

19 וְיָדָה אֶת־הַיְּהוּדִיָּה אֶת־נָחָם  
אֶת־יֶרֶד הַיְּהוּדִיָּה וְיָדָה

19 καὶ υἱοὶ γυναικὸς τῆς Ἰδουίας ἀδελφῆς  
Ναχαὶμ πατρὸς Κεῖλᾶ, Γαρμὶ, κ.τ.λ.

*Au. Ver.*—19 And the sons of his wife Hodiah [or, Jehudijah, mentioned before] the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon were, Amnon, and Rinnah, &c.

*Bp. Patrick.*—19 *Hodiah.*] This was his third wife.

*The sister of Naham* [so *Houb.*, *Dathe*, *Booth.*]. It seems to me more reasonable to translate it Achotnaam: who was his son by Hodiah.

*The father of Keilah the Garmite, and Eshtemoa the Maachathite.*] These were his grandsons, who are frequently in Scripture called sons.

*Father of.* See notes on ii. 49, p. 9.

*Ged.*—19 Although I follow the common reading, *Naham*, yet I suspect the true reading to be *Naam*, which is preserved in one MS.; and which I suppose to be the *Naam* mentioned ver. 15.

19, 20.—The prenomen of *Abi-Keila*, and the parentage of *Shimon* and *Ishi* are wanting.

Ver. 22, 23.

22 וְיָדָה וְיָדָה לְקַח וְיָדָה וְיָדָה  
אֶשְׁתִּי לְקַח לְמִנְחָה וְיָדָה לְקַח  
וְיָדָה וְיָדָה וְיָדָה וְיָדָה  
וְיָדָה וְיָדָה וְיָדָה וְיָדָה  
בְּמִלְחָתוֹ אֶת־יָדָה וְיָדָה

v. 22. וְיָדָה

22 καὶ Ἰωακὶμ, καὶ ἄνδρες Χωζηβά, καὶ Ἰωὰς, καὶ Σαράφ, οἱ κατὰ ἑσσαν ἐν Μωάβ. καὶ ἀπέστρεψεν αὐτοὺς Ἀβιθέρην, Ἀθουκίμ.

23 οἱ τοὶ κεραμεῖς οἱ κατοικοῦντες ἐν Ἀραμ καὶ Γαδὶρὰ μετὰ τοῦ βασιλέως ἐν τῇ βασιλείᾳ αὐτοῦ ἐνέσχυσαν, καὶ κατέκτισαν ἐκεῖ.

*Au. Ver.*—22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubilehem. And *these* are ancient things.

23 These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

*Pool.*—22 *Who had the dominion in Moab* [so *Gesen.*]; which they ruled in the name and for the use and service of the kings of Judah, to whom Moab was subject from David's time. Or, *who had possessions in Moab*; or, *who married wives in Moab.* *These are ancient things*: the sense is either, 1. These persons and things were in ancient times, and therefore it is not strange if now they be so little known. But that might have been with equal truth said of divers other parts of this account. Or rather, 2. But those blessed times and things are long since past and gone. Our ancestors then had the dominion over the heathen, but their degenerate posterity are now slaves to them in Chaldaea, Persia, &c., where they are employed as potters or gardeners, or in other servile works.

*Bp. Patrick.*—Joash, and Saraph, who had the dominion in Moab.] Conquered several places there, in the time of David: or had the government of them given by him. The Targum takes the Hebrew word *baalu*, as if it signified that they married wives in the country of Moab.

*Jashubilehem.*] Or rather, "the inhabitants of Lehem:" a place where some of Shelah's posterity settled.

*These are ancient things.*] That is, these things which have been related concerning Joash and Saraph (as Kimchi interprets it), who had dominion in Moab, show that they were long ago; but now, as it follows, their condition was altered.

23 *These were the potters.*] Or rather, "these now are potters," &c., being fallen from the glory and splendour wherein they formerly lived, to common and mean employments [so *Pool.*].

*There they dwell with the king for his work.*] This is commonly understood, as if they stayed in Babylon (for there was no king now in Judea) to be vine-dressers, gardeners, and husbandmen, under that monarch: whose service they liked so well,

that they chose to continue in it, rather than return to Jerusalem [so *Pool.* *There they now dwell*].

*Ged., Booth.*—22 Also Jokim, and the men of Chozeba; and Joash and Sharaph, who sojourned in Moab, but returned to Beth-Lehem and Adaberim-Aithikim. 23 These were potters, and the inhabitants of Netaim and Gadera: there they resided, employed by the king, in his work.

The greater part of verses 22 and 23 is, to me, utterly unintelligible. I have, therefore, contented myself with picking from our different versions what I deemed the least exceptionable.—*Ged.*

*Houb.*—22 *Et Jochim, et viri Chazba, et Sireph, qui principes fuerunt in Moab, et habitaverunt Lahem, et ii, qui veterem Dabbarim.* 23 *Illi erant figuli, et qui habitabant plantaria et Gadara, prope regem, in operibus ejus ibi commorabantur.*

*Dathe.*—22 *Item Jokimus et incolæ oppidi Cosebæ, et Joasus et Saraphus, qui Moabitibus imperarunt, et Jasubilechem. Sed res istæ antiquæ sunt.* 23 *Isti enim Selæe posterius figuli fuerunt, qui habitaverunt Netaimum et Gederum tanquam regis operarii.*

*Ver. 24.*

*Au. Ver.*—24 The sons of Simeon were, Nemuel [or, Jemuel, Gen. xlv. 10; Exod. vi. 15; Num. xxvi. 12], and Jamin, Jarib [or, Jachin Zohar], Zerah, and Shaul.

*Pool.*—*The sons of Simeon*: these are here joined with Judah, because their possession was taken out of Judah's portion, Josh. xix. 1 [so *Bp. Patrick.*]. This account seems to differ from that Gen. xlv., both in the number and names of the persons, which is not strange, considering how customary it was amongst the Hebrews for one person to have two or three names given to him upon several occasions. And for Ohad, Genesis xlv. 10, he may be omitted here, because he left no posterity or family after him, as the rest did [so *Bp. Patrick.*].

*Ged.*—The names in Gen. xlv. 10, run thus: *Jemuel, Jamin, Ohad, Jachin, Zochar, and Saul* [so *Booth.*].

*Pilkington.*—An account of the sons of Simeon is given in two different ways. Gen. xlv. 10, and 1 Chron. iv. 24.

יִמְנֹאל, יָמִין, אֶחָד יִכִּין, זֶרַח, Gen.

נִמְנוּאל, יָמִין, . . . יָרִיב, זֶרַח, Chron.

שָׁאוּל Gen.

שָׁאוּל Chron.

The versions of the text in Chronicles must convince us that there were mistakes made in ancient copies: but as the Samaritan text literally agrees with the present Hebrew of Genesis, we can scarcely doubt but that we have there a true account of the number and the names of the sons of Simeon.

Ver. 28.

*Au. Ver.*—28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual.

*Beer-sheba.*

*Ged.*—Beer-sheba, and Sheba.\*

\* Added from Josh. xix. 2, where the names of the cities are thus named and arranged: *Beer-sheba, Sheba, Molada, Zazarshual, Bala, Azem, Eltholad, Bethul, Horma, Ziklag, Beth-marchaboth, Hazar-Susa, Beth-leboath, and Sharhuen.*

Ver. 31, 32.

וּבְבֵית פֶּרֶז בְּבֵית מֶלֶךְ וּבְבֵית  
וּבְבֵית צִרְיָה וּבְבֵית מֶלֶךְ וּבְבֵית  
וּבְבֵית מֶלֶךְ וּבְבֵית מֶלֶךְ וּבְבֵית  
וּבְבֵית מֶלֶךְ וּבְבֵית מֶלֶךְ וּבְבֵית

31 καὶ ἐν Βαθμαριμῶθ, καὶ Ἡμισουσέωσιν, καὶ οἴκου Βαρουσσερίμ· αὗται αἱ πόλεις αὐτῶν ὡς βασιλείῳ Δαυὶδ. 32 καὶ ἐπαύλεις αὐτῶν Αἰρὰν, καὶ Ἡν, Ῥεμνὼν, καὶ Θοκκά, καὶ Αἰσάρ, πόλεις πέντε.

*Au. Ver.*—31 And at Beth-marcaboth, and Hazar-susim [or, Hazar-susah, Josh. xix. 5], and at Beth-birei, and at Shaaraim. These were their cities unto the reign of David.

32 And their villages were, Etam [or, Ether, Josh. xix. 7], and Ain, Rimmon, and Tochen, and Ashan, five cities.

*Pool.*—*Unto the reign of David.*] Either, 1. Of David's posterity, i. e., as long as the kingdom of Judah lasted, or until the captivity of Babylon. But this seems not to be true, for Simeon was gone into captivity with the rest of the ten tribes long before that time. Or rather, 2. Of David himself. And this may seem to be added, because some of these cities, though given to Simeon by Joshua, yet through the sloth or cowardice of that tribe were not taken from the Philistines until David's time, who took some of them, and, the Simeonites having justly forfeited their right to them by their neglect, gave them to his own tribe. For it is evident concerning Ziklag, one of them, that it was in the Philistines' hands in

David's time, and by them given to him, and by him annexed to the tribe of Judah, 1 Sam. xxvii. 6.

*Bp. Patrick.*—*These were their cities unto the reign of David.*] Who, the Jews fancy, took these cities from them, and gave them again to Judah. Which is not likely, nor doth the word *unto* denote that they held them no longer than till the reign of David: but that when he came to the crown their families dwelt here; though Ziklag had been in the possession of the Philistines, who gave it to David, as his own town.

32 Here is one place mentioned, more than is in Josh. xix. 7, which they had some way acquired since his days.

*Ged.*—31—These, unto the reign of David, were their cities; *fourteen cities*, with their dependent villages. (32) Also, Etam, and En-rimon, and Thochen, and Ether [Josh. xix. 7, *so Booth.*], and Ashan; five cities.

31 and 32. There is an impropriety in the common manner of rendering these two verses, which is rectified from Joshua. According to the present bad division of the text, and perhaps the want of two words, Etam and the other cities after it are made only villages; although, in the same verse they are called cities. Compare Joshua xix. 7.

Ver. 33.

וְהָיוּ אֵלֶּיךָ מִשְׁבָּתָם וְהָיוּ לְךָ  
— *αὕτη κατάσχεσις αὐτῶν, καὶ ὁ καταλογισμὸς αὐτῶν.*

*Au. Ver.*—33 And all their villages that were round about the same cities, unto Baal [or, Baalathbeer, Josh. xix. 8]. These were their habitations, and their genealogy [or, as they divided themselves by nations among them].

*Bp. Patrick.*—33 *Baal.*] Called Baalathbeer, Josh. xix. 8.

*These were their habitations, and their genealogy.*] Or, as it is in the margin, "they divided themselves by nations among them;" i. e., among these places.

*Gesen.*—*מִשְׁבָּתָם* m. a word of the silver age, *stem, lineage, family*; once Neh. vii. 5 *מִשְׁבָּתָם* table of genealogy, family register. Hence the denom. verb in

Hithp. *מִשְׁבָּתָם* to enrol one's name in the genealogical tables, to be enrolled, ἀπογράφειν, 1 Chron. v. 1, 7, 17; ix. 1; Neh. vii. 5.—Inf. *מִשְׁבָּתָם* often as a noun, i. q., register, genealogical table, 1 Chron. vii. 5,

7, 9, 40; 2 Chron. xxxi. 16, 17; 2 Chron. xii. 15, the acts of Rehoboam, ... are recorded in the annals of Shemaiah ... *in the manner of a genealogical table.*

*Gesen. Thesaur.—Hithpa.* ἀπογράφεσθαι (Luc. ii. 1, 3, 5), *censeri, nomen dare in tabulas genealogicas inscribendum, i. q.,* *in Pentateucho.* (Chald. *id.* *stemma.*) 1 Par. v. 1, 7, 17; ix. 1; Neh. vii. 5. Inf. *vim nominis induit: stemma, γενεαλογία, index,* 1 Par. vii. 5: *שְׁמַנִּים וְשָׁרָה בָּהֶן הָיָה הַדָּבָר לָזֶה, octoginta et septem millia erat stemma eorum in universum, i. e., numerus inscriptorum universum.* Comm. 7, 9, 40; 2 Par. xxxi. 16, 17, 1 Par. ix. 22: *בְּתוֹכָם הָיָה אֶתְרָא, secundum atria eorum digestus erat index eorum.* iv. 33: *hæ sunt sedes eorum et index eorum factus est secundum hæ.* 2 Par. xii. 15: *res gestæ Rehabeami ..... memoriæ proditæ sunt in commentariis Schemajæ ..... more stemmatum, ita ut singula more in stemmatis recepto diligenter exposita sint.* Vulg. diligenter exposita. Coccejus: sigillatim.

*Prof. Lee.—Hithp.* *וְהָיָה, pres. non occ. Being, becoming registered, as to pedigree.* Constr. abs. med. 3, in, of time, 1, thing, 1 Chron. v. 1, 7, 17; ix. 1; Ezra viii. 3, &c.

Inf. *וְהָיָה, Being registered, registration,* 1 Chron. v. 1; 2 Chron. xii. 15, &c.

Aff. *וְהָיָה, 1 Chron. vii. 5, 7, &c.*

Part. pl. m. *וְהָיָה, Registered persons,* Ezra ii. 62; Neh. vii. 64, al. non occ.

Ver. 40.

— בְּיָמֵיהֶם הָיָה שָׁם לְפָנֵינוּ —

— ὅτι ἐκ τῶν υἱῶν Χαμ τῶν κατοικούντων ἐκεῖ ἔμπροσθεν.

*Au. Ver.—40* And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

*Pool.—They of Ham;* either the Arabians; or the Canaanites or Philistines, who descended from Ham, Gen. x. 6. And accordingly these words contain a reason, either, 1. To prove that the land was good; because the Arabians, who, being wholly given to pasturage, used to find out the choicest grounds, had formerly pitched their tents there. Or, 2. Why they went and possessed this place, because it was not in the hands of their brethren of Judah, but in the possession of that people which they had

authority and command to expel. *Had dwell there of old, i. e.,* had possessed it of old and hitherto. Or, *dwelt there before, i. e.,* before they came and cast them out of their possessions.

Ver. 41.

וַיֵּבֶאוּ אֵלָיו חֲתָנָיו בְּשִׁמְרוֹת  
בְּיָמָיו וַיְהִי וַיִּהְיוּ קָלָהּ יְהוֹנָדָה וַיְבִי אֶת-  
אֶחָיוֹם וְאֶת-חֲמִשָּׁעִינִים אֲשֶׁר נִקְצְאוּ  
לְפָנָיו וְגו'

חֲמִשָּׁעִינִים

καὶ ἦλθσαν οὗτοι οἱ γεγραμμένοι ἐν ὀνόματι ἐν ἡμέραις Ἐζεκίου βασιλέως Ἰούδα, καὶ ἐπάταξαν τοὺς οἴκους αὐτῶν καὶ τοὺς Μωαβίους οὓς ἐδρσαν ἐκεῖ, κ.τ.λ.

*Au. Ver.—41* And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms; because *there was* pasture there for their flocks.

*Bp. Patrick.—And smote their tents, and the habitations that were found there.]* If they smote their tents, then it was sufficiently evident they smote their habitations; for they dwelt in tents. Therefore the word *meunim*, I have shown upon Judg. x. 12 (see my notes there), doth not signify *habitations*, but a people in Arabia, who dwelt in tents; which the Simeonites smote, as it here follows, and settled themselves in their place.

See notes on Judg. x. 12, pp. 262, 263.

*Gesen.* — וַיֵּבֶאוּ m. (r. וַיֵּבֶאוּ) plur. *קָצְאוּ,* 1 Chron. iv. 41.

1. *Habitation, dwelling.*

3 *Maon*, pr. n. a) A town in the tribe of Judah, Josh. xv. 55; 1 Sam. xxv. 2. b) An Arabian tribe coupled Judg. x. 12 with the Amalekites, Sidonians, and Philistines, and 2 Chron. xxvi. 7 with the Arabians properly so called; Plur. *קָצְאוּ,* 2 Chron. i. c., and 1 Chron. iv. 41 Keri. At the present day there exists a town *Ma'an*,

معان, with a castle, in Arabia Petræa to the south of the Dead Sea; see Seetzen in Zach's Monatl. Corresp. xviii, p. 382; Burckhardt's Travels in Syria, etc., p. 437, sq.; Robinson's Palest., II., p. 572.—That the *Minæi* of Arabia are a different people has long since been shown by Bochart, Phaleg. ii. 23.

*Houb.*—41 חסענים: Masora חסענים, quod quidem melius, seu veritas *habitacula*, seu credas esse nomen proprium *Maonenses*, i. e., incolae regionis ejus, in quâ desertum *Maon*.

Ver. 43.

*Au. Ver.*—43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

*Pool.*—*The rest of the Amalekites*; not destroyed by Saul, or David, or his successors. *Unto this day*; either, 1. Until the captivity of the ten tribes. Or rather, 2. Until the Babylonish captivity, or the time next after it, when these books were written. For although the main body of that tribe dwelling in Canaan were carried into captivity, yet this small remnant of them having removed their dwellings, and being planted in Mount Seir, which lay southward from Judah, might possibly be continued and preserved in those parts, when their brethren were gone into captivity. So *Bp. Patrick*.

CHAP. V. 1, 2.

וַיְבָרֵךְ רְאוּבֵן בְּכוֹר־יִשְׂרָאֵל  
וַיְבָרֵךְ יוֹסֵף בְּכוֹרֵהוּ  
וַיְבָרֵךְ לְבִנָּי יוֹסֵף בְּכוֹרֵהוּ  
וַיְבָרֵךְ לְבִנָּי יוֹסֵף בְּכוֹרֵהוּ  
וַיְבָרֵךְ לְבִנָּי יוֹסֵף בְּכוֹרֵהוּ  
וַיְבָרֵךְ לְבִנָּי יוֹסֵף בְּכוֹרֵהוּ

καὶ υἱοὶ 'Ρουβὴν πρωτοτόκου 'Ισραὴλ· ὅτι οὗτος ὁ πρωτότοκος, καὶ ἐν τῷ ἀναβῆναι ἐπὶ τὴν κοίτην τοῦ πατρὸς αὐτοῦ, ἔδωκε τὴν εὐλογίαν αὐτοῦ τῷ υἱῷ αὐτοῦ 'Ιωσήφ υἱῷ 'Ισραὴλ, καὶ οὐκ ἐγενεαλογήθη εἰς πρωτοτόκια, 2 ὅτι 'Ιούδας δυνατὸς ἰσχυρὶ καὶ ἐν τοῖς ἀδελφοῖς αὐτοῦ, καὶ εἰς ἡγούμενον ἐξ αὐτοῦ, καὶ ἡ εὐλογία τοῦ 'Ιωσήφ·

*Au. Ver.*—1 Now the sons of Reuben the first-born of Israel, (for he *was* the first-born; but, forasmuch as he defiled his father's bed, his birth-right was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birth-right.

2 For Judah prevailed above his brethren, and of him *came* the chief ruler [*or, prince*], but the birth-right *was* Joseph's:)

*The genealogy.* See notes on iv. 33, pp. 22, 23.

*Pool.*—*For he was the first-born*: these and the following words to ver. 3, which are enclosed within a parenthesis, seem to be inserted here as an answer to a secret ob-

jection, or as a reason why Reuben's genealogy was not set down first, but Judah's was put before it, which is double; the first follows immediately, the other is in the last clause of this verse. *His birthright*, i. e., the right of the first-born, which, although it contain in it something of dominion, Gen. xxvii. 1, 32, which Joseph had in his own person, Gen. xlix.; yet principally consisted in having a double portion, as appears from Deut. xxi. 17, which Joseph enjoyed both in his person and in his posterity, which had two parts of twelve in Canaan. And it is Joseph's posterity which is here considered. *Unto the sons of Joseph*; Ephraim and Manasse, each having a distinct portion. *The genealogy is not to be reckoned after the birthright*; this is the second reason, which sheweth both why Reuben's genealogy was not first mentioned; and if another tribe was to be ranked before it, why that was Judah, and not Joseph, as it might seem most fit for the former reason; because, saith he, the order of their genealogy was not to be ruled by the birthright, but by a higher privilege, which was given to Judah, and which here follows.

2 *Prevailed above his brethren*; excelled the other tribes in number and power, and especially in the following privilege. *And of him, or for of him*, as the Hebrew *vau* is oft used; this being a reason of the foregoing assertion, or a declaration wherein he did prevail. *Came the chief ruler*; the government was by God's promise and appointment to be seated chiefly and most durably in that tribe, first in David and his successors, and then in the Messiah, who *sprung out of Judah*, Heb. vii. 14, which was a far greater privilege than the birthright. Or, *as to the ruler*, (i. e., as to the point of dominion,) he was *more than he, or preferred before him*, i. e., before Joseph, who is named in the very next clause, the pronoun being referred unto the following noun, which is frequent among the Hebrews, as Psalm lxxxvii. 1; cv. 19. *But the birthright*; or *although*, as *vau* is oft used; so this prevents or removes an objection against Judah's precedence taken from his birthright.

*Bp. Patrick.*—1 *Now the sons of Reuben the first-born of Israel.*] The double portion which was the right of the first-born (Deut. xxi. 16, 17), was given to Joseph; whose two sons had each of them a lot in the land of Canaan; as if they had been the





*est jus primogenituræ in posteros Josephi, filii Israël, neque ille ex hac primogenituræ prærogativa recensetur. 2 Juda quidem fratribus suis prævaluit, ut dux quoque ex eo eligeretur, sed illa primogenituræ prærogativa mansit Josepho).*

*Maurer.*—Cap. v. 1. וְהָאֵלֶּיךָ לְכָרְךָ.] *Ita tamen ut (Josephus) non recenseretur in tabulis publicis ex primogenituræ prærogativa. Ita de Wettius, alii. At si jus primogenituræ in Josephum translatum est, equidem non video, quomodo hæc prærogativa in tabulis publicis Rubeni vindicari potuerit. Præterea verba etiam per se spectata commodius referuntur ad subjectum primarium. Itaque verterim: neque ille (Ruben) ex hac primogenituræ prærogativa in tabulis publicis recensetur.*

## Ver. 3.

*Au. Ver.*—3 The sons, *I say*, of Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezron, and Carmi.

*And Carmi.*

*Ged.*—3. Here something is wanting, unless we follow the Syriac reading, which connects the chain. Perhaps the chasm should be thus filled up: *The son of Charmi was Joel.*

*Booth.*—And Carmi, and Joel [ver. 4].

## Ver. 6.

*Pilkington.*—12 בְּלֹאֵם 2 Kings xv. 29 is בְּלֹאֵם 1 Chron. v. 6, but as it is Pileser in the Greek, Syriac, and Arabic versions of Chronicles, we must be convinced that the בְּלֹאֵם hath been improperly inserted.

*Houb.*—מִלְיֻשׁ, *per familias suas*. Meliùs מִלְיֻשׁ, duo Codices Orat. Adhuc meliùs מִלְיֻשׁ, Codex Reg. 29, quoniam antecessit מִלְיֻשׁ, ejusdem affixi.

## Ver. 9.

וְלִמְנָחָה יָשָׁב עַד־לְבָאֵה מִדְבָּרָה לְמִן־הַנָּהָר פָּרַת וְגו'

*καὶ πρὸς ἀνατολὰς κατὰ κρήνην ἕως ἐρχομένων τῆς ἐρήμου, ἀπὸ τοῦ ποταμοῦ Εὐφράτου, κ.τ.λ.*

*Au. Ver.*—9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.

*Pool.*—*He inhabited*, i. e., the tribe of Reuben. *From the river Euphrates*; from Jordan and the wilderness beyond it unto Euphrates. Or, *of the wilderness*, which lies towards or reacheth to the river Euphrates, namely, the great wilderness of Kedemoth,

Deut. ii. 26, which was extended far and wide towards Euphrates; for that was the eastern border of Reuben's possession, and not Euphrates, to which their habitation never reached.

*Ged., Booth.*—And eastward he inhabited unto the entrance of the wilderness which borders on the river Euphrates.

## Ver. 13.

וַיֵּחִיֵּם לְבֵית אֲבוֹתֵיהֶם וְגו'

*καὶ οἱ ἀδελφοὶ αὐτῶν κατ' οἴκους πατριῶν αὐτῶν, κ.τ.λ.*

*Au. Ver.*—13 And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

13, 15, &c.—*Of the house of their fathers.*

*Ged.*—Of the same patriarchal house.

*Dathe.*—13 *Contribules eorum pro majorum suorum familiis fuerunt, &c.*

*Heber.*

*Ged.*—Several MSS. and LXX read Hebed.

## Ver. 14, 15.

בְּנֵי־בֻזִי : אֲחִי בֻזִי בְּרֵכְדִי־אֵל

בְּרֵכְדִי־אֵל לְבֵית אֲבוֹתָם :

14 — *νίου Βουζ* 15 *ἀδελφοῦ νίου Ἀβδιήλ, νίου Γουνι, ἀρχῶν οἴκου πατριῶν.*

*Au. Ver.*—14 These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

14, 15 *The son of Buz; Ahi the son of Abdiel.*

*Ged.*—Ben-Buzahi, Ben-Abdiel.

*Ver. 15. Ben-Buzahi.* I make *Buzahi* but one name. Of those translators who divide *Ahi* from *Buz*, some make the former still a proper name: others render it, *the brother of*.

*Booth.*—The son of Buzahi, the son of Abdiel, &c.

*Houb.*—*Filii Buz.* 15 *Achi filius ejus, Abdiel filius ejus, et Guni princeps familiae ipsorum.*

15 בְּנֵי בֻזִי : *Vulgatus, fratres filii Abdiel.* Sed in tali interpretatione ignoratur qui sint illi *filii Abihail*, quos versus 14, promiserat esse mox recensendos. Ea propter nos tractamus אֲחִי ut *Achi*, nomen proprium, deinde pro duplici בְּנֵי, bis legimus בְּנֵי, *filii*

*ejus*, deinde וַיָּבֹאוּ, addito וַי ו *Guni*, qui tertius est filiorum *Abihail*.

Ver. 16.

וַיֵּשְׁבוּ בְּגִלְעָד בְּבָשָׁן וּבְכָנֹתָיִם  
וּבְכָל-מִקְרָאֵי שָׁרוֹן עַל-הַיַּרְדֵּן

*κατάκουσιν ἐν Γαλαὰδ, ἐν Βασάν, καὶ ἐν ταῖς κώμας αὐτῶν, καὶ πάντα τὰ περὶ χώρα Σαρὼν ἕως ἑξέδου.*

*Au. Ver.*—16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders [Heb., their goings forth].

*Pool.*—*They dwell*, i. e., the children or tribe of Gad. *In Gilead*, i. e., in part of Gilead; for the Reubenites and Manassites dwelt in other parts of it, Deut. iii. 12, 13, 16. *In Bashan*; in the land of Bashan, as it is said, ver. 11. *Quest.* How come the Gadites to dwell in Bashan, when *all Bashan* is expressly said to be given to the half tribe of Manasseh, Deut. iii. 13; Josh. xiii. 29, 30? *Ans.* *All Bashan* is put for the greatest part of it by a synecdoche, very frequent in Scripture and all authors; and so the Gadites might possess a part of it. And thus both Bashan and Gilead are used for parts of them, Josh. xvii. 1, where it is said of Machir a Manassite, that *he had Gilead and Bashan*. And as it is unquestionably true that Gilead is taken sometimes more largely for all the land of the Israelites beyond Jordan, sometimes more strictly for that part of it which borders upon Mount Gilead; of which see my notes on Josh. xvii. 1; the like may be presumed concerning Bashan; and so in its strictest sense it might be all given to the Manassites, and yet in its largest sense might comprehend a part of the land belonging to the Gadites. *In her towns*, i. e., in some of her cities and towns. *In all the suburbs*, i. e., in its fields and pasture grounds, 1 Chron. xxvii. 29. *Of Sharon*; not that within Jordan, Isa. xxxv. 2, but another without Jordan. *Upon their borders*, to wit, of Gilead and Bashan; for Gilead properly so called, or the greatest part of it, belonged to the Reubenites; and Bashan, or the greatest part of it, to the Manassites; and so the Gadites (whose habitation was between the Reubenites and Manassites) had those parts of both their countries which were towards their borders.

Or, *unto their borders*; i. e., as far as the suburbs or fields of Sharon, which were last mentioned, were extended.

Ver. 17.

כָּלֵם חֲתֻיָּחָשׁוֹ בִּימֵי יוֹתָם וּבִימֵי יֵרֹבֹאם

*πάντων ὁ καταλογισμὸς ἐν ἡμέραις Ἰωθάμ, κ.τ.λ.*

*Au. Ver.*—17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

*Were reckoned by genealogies, &c.* See notes on iv. 33.

*Bp. Patrick.*—In the several reigns of *Jotham and Jeroboam* this account was taken. Kimchi thinks that *all these* (i. e., the children of Reuben, the children of Gad, and half tribe of Manasseh) *were reckoned*, that were listed to undertake the war afterward mentioned with the Hagarites: so that it may not concern the genealogy.

Ver. 19, 20.

וַיַּעֲשׂוּ מִלְחָמָה עִם-חֲתֻיָּאִים  
וַיִּסְרֹךְ וַנְּפִישׁ וְנוֹדָב : 20 וַיִּקְרְרוּ עֲלֵיהֶם  
וַיִּנְהָגוּ בְּיָדָם חֲתֻיָּאִים וְגו'

19 καὶ ἐποίησαν πόλεμον μετὰ τῶν Ἀγαρηῶν, καὶ Ἰτουραίων, καὶ Ναφισαίων, καὶ Ναδαβαίων, 20 καὶ κατίσχυσαν ἐπ' αὐτῶν καὶ ἐδόθησαν εἰς χεῖρας αὐτῶν Ἀγαραῖοι, κ.τ.λ.

*Au. Ver.*—And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.

*Houb., Dathe, Ged., Booth.*—19 And they made war on the Hagarites [*Ged.*, the Hagarites, and their allies], and on Jetur, and Nephish, and Nodab, who helped them. 20 But the Hagarites were delivered into their hand, &c.

*And their allies, &c.* I think, with Houbigant and Dathe, that this is the true meaning; and that two Hebrew words have been disjointed from ver. 19, and badly added to ver. 20.—*Ged.*

*Houb.*—19 *Et bellum gesserunt adversus Agaræos, quibus auxilio erant Ituræi, Naphis, et Nodab.* 20 *Traditique sunt in manus eorum Agaræi, &c.*

20 וַיִּסְרֹךְ וַנְּפִישׁ וְנוֹדָב : Vulgatus, *præbuerunt eis auxilium*; rectè, omittens, fortè etiam non legends conjunctionem, quæ hic otiosa est,

et malè dissociat à verbo suo nominativos, tres, *Itur, Nophis, et Nodab*. Etiam tollenda est major interpunctio, quæ versiculum potiùs indicat, quàm finit sententiam.

*Dathe.*—Male hæc verba יְהוֹנָתָן בֶּרֶךְ אֲזַרְיָה, quæ versum 20 incipiunt, ab hoc separata sunt. Vau ante יוֹ delendum est, et verba cum antecedentibus sunt jungenda. Qui nexus ex sequentibus apparet. Sic quoque Vulgatus.

Ver. 23.

וּבְנֵי חֲצִי שֵׁבֶט מְנַשֶּׁה יֹשְׁבֵי בְּאֶרֶץ  
מִבְּשָׁן עַד-בְּעֵל חֶרְמוֹן וְעַפְרַיִם וְיִשִּׁי  
חֶרְמוֹן הַתֵּמָה רָבִי :

καὶ οἱ ἡμίσεις φυλῆς Μανασσὴ κατέφθισαν ἀπὸ Βασάν ἕως Βαβλ, Ἑρμών, καὶ Σανίρ, καὶ ὅρος Ἀερμών· καὶ ἐν τῇ Λιβάνῳ αὐτοὶ ἐπλεονάσθησαν.

*Au. Ver.*—23 And the children of the half tribe of Manasse dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto Mount Hermon.

24 And these *were* the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, &c.

*Ged.*—23 The children of the half tribe of Manasse inhabited the land from Bashan unto Baal-hermon, and Shenir, and Mount Hermon [LXX, and to Lebanon]: they were very numerous: 24 and these were their patriarchal chiefs: ..... and Ephraim, &c. ... A name seems to be wanting here.

*Booth.*—23 And the children of the half-tribe of Manasse inhabited the land, from Bashan unto Baalhermon, and Senir, and unto mount Hermon: and they became numerous.

*Houb.*—23 *Homines quoque dimidiæ tribus Manasse regionem habuērunt à Basan, usque ad Baal Hermon, et Sanir et montem Hermon, atque ibi multum creverunt.*

23 וְהֵם רַבִּים, *illi multiplicati sunt.* Hæc ad superiora non annectuntur. Syrus, כִּסְרֵי וְיִשִּׁי, *hic creverunt et multiplicati sunt;* ex quo mutuanur scripturam וְיִשִּׁי, et ibi, à quâ videntur scriba deviasse in illo וְהֵם, quod nunc legitur.

Ver. 26.

*Au. Ver.*—To the river of Gozan. See notes on 2 Kings xvii. 6.

Heb., V. 36; LXX, *Au. Ver.*, VI. 10.

וַיִּזְחֲקוּ הַזְּלִירִי אֶת-צִדְרָהּ הָהָא אֲשֶׁר  
כָּהֵן בְּבֵית אֲשֶׁר-בְּנָה שְׁלֹמֹה  
בִּירְשָׁלָּם :

καὶ Ἰωανὰν ἐγέννησε τὸν Ἀζαρίαν οὗτος ἱεράτευσεν ἐν τῷ οἴκῳ, ὃ ᾠκοδόμησε Σαλωμὼν ἐν Ἱερουσαλὴμ·

*Au. Ver.*—10 And Johanan begat Azariah, (he *it is* that executed the priest's office in the temple [Heb., in the house] that Solomon built in Jerusalem.)

*Pool.*—*He it is that executed the priest's office*: so did all the rest, but it is implied that he did it worthily, he filled his place and valiantly discharged his office in Uzziah's time; of which see 2 Chron. xxvi. 17, &c. Or this *he* may relate to Johanan, otherwise called Jehoiada, who is so highly commended for the good service which he did to the house of God and of the king; of whom see 2 Kings xi. *In the temple that Solomon built*; in Solomon's temple; so called to distinguish it from the second temple, which was built or in building when these books were written.

*Dr. A. Clarke.*—10 *Executed the priest's office.*] Probably this refers to the dignified manner in which Azariah opposed king Uzziah, who wished to invade the priest's office, and offer incense in the temple. See 2 Chron. xxvi. 17, 18.

*Houb.*—10 וְהוּא אֲזַרְיָה כֹּהֵן, *ille est qui sacerdotio fungebatur*, hoc est, inquit Vatablus, "qui strenuè functus est officio Sacerdotis, quia restitit Oziæ regi, volenti præter officium offerre incensum in templo Salomonis." Quam Vatabli interpretationem Grotius fecit suam. Sic sæpè verba dant interpretes, ubi non sentiunt medicam manum esse adhibendam. Habet כֹּהֵן *sacerdotio fungi*, non autem strenuè fungi, ut vult Vatablus, aut egregiè tutari, ut Grotius. Nec uterque vidit hæc verba, בְּבֵית שְׁלֹמֹה, *quam ædificarat Salomon*, idem valere atque, *quam mox ædificarat* ... Itaque eum sacerdotem hic tangi, qui, quo tempore templum ædificatum fuit, sacerdotio fungebatur. Atqui eo tempore Sadoc erat summus sacerdos, atque ei successit filius Azarias, 1 Reg. iv. 2. Ut non miram sit Azariam hic commemorari; ex quo sequitur perturbationem ordinis hùc fuisse allatam, ut Johanan dicatur esse pater Azariæ, qui tamen patrem habuerit Sadoc. Qualis verò sit ordo constituendus non liquet; nam genealogia parallela quæ legitur Esdr. vii. mutila est: vide ipsam.

Heb., VI. 4—6; LXX, *Au. Ver.*, 19—21.

בְּגֵן מִרְיָי מִחֲלֵי וּמִשְׁלֵי וְאַחֶלָּה  
מִשְׁפָּחוֹת חֲלָוִי לְאַחֶיהֶם : לְגִישָׁם

לְבָנֵי בְנֵי יַחַת בְּנֵי זָפְחָה בְּנֵי 6 אֶלְיָא  
בְּנֵי עֲדֹן בְּנֵי זֶרַח בְּנֵי יֶאֱזַרְיָה בְּנֵי  
v. 4. מ' וְהָיָה

19 *vioi Merari*, Μοαρί, καὶ ὁ Μουσί· καὶ αὐταὶ αἱ πατριαὶ τοῦ Λευὶ κατὰ πατριὰς αὐτῶν. 20 Τῷ Γερσῶν, τῷ Δοβευὶ υἱὸς αὐτοῦ, Ἰεθ υἱὸς αὐτοῦ, 21 Ζαμμὰθ υἱὸς αὐτοῦ, Ἰωὰβ υἱὸς αὐτοῦ, Ἀδδὶ υἱὸς αὐτοῦ, Σαρά υἱὸς αὐτοῦ, Ἰεθρὶ υἱὸς αὐτοῦ.

*Au. Ver.*—19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.

20 Of Gershom; Libni his son, Jahath his son, Zimmah his son.

21 Joah [*or*, Ethan, ver. 42] his son, Iddo [*or*, Adaiah, ver. 41] his son, Zerah his son, Jeaterai [*or*, Ethni, ver. 41] his son.

*Pilkington.*—In one chapter we have an account of the posterity of Levi by his son Gershom, twice given; with what remarkable variations the reader will observe.

1 Chron. vi. 19.

1. לְוִי
2. גֵּרְשֹׁם
3. לְבָנִי
4. יַחַת
5. זָמְחָה
6. יוֹאָח
7. עֲדֹן
8. זֶרַח
9. יֶאֱזַרְיָה

1 Chron. vi. 43.

1. לְוִי
2. גֵּרְשֹׁם
3. יַחַת
4. שְׁמַעִי
5. זָמְחָה
6. אִיתָן
7. עִירָה
8. זֶרַח
9. אֶתְנִי

There can be little doubt but that the genealogy was originally uniform in both places: and it appears more than probable, that, in the first catalogue, the name of the son of Gershom was omitted, and לְבָנִי put instead thereof from בְּנֵי, *his son*; since the name of Gershom's son, in the Syriac and Arabic versions of ver. 20 is said to be Nahath instead of Jahath, as we find it in the second catalogue. And here it may be observed, that if the Arabic version was made from the Greek, according to the more general opinion, it was from a version or a copy different to what we have at present; since it is evident that the author of the present Greek version read לְבָנִי as the third name of the first catalogue, as it is in the present Hebrew. This remark may be applied to several of the before-mentioned observations; and to such an innumerable quantity of other passages, that I cannot

readily subscribe to the opinion of the Arabic being a version of the Septuagint.

Ver. 20.

*Au. Ver.*—20 Of Gershom; Libni his son, Jahath his son, Zimmah his son.

*Pool.*—Zimmah *his son*, i. e., his grandson, by his son Shimei, as appears from ver. 42, 43, the names of *father* and *son* being oft used in Scripture of more remote progenitors or successors.

Heb., 7—12; LXX, *Au. Ver.*, 22—27.

7 בְּנֵי קָהַת עֲשִׂינְיָבָב בְּנֵי לָרַח בְּנֵי  
אֶסִּיר בְּנֵי : אֶלְקָנָה בְּנֵי וְאֶזְרִיָּה בְּנֵי  
וְאֶסִּיר בְּנֵי : 9 תַּחַת בְּנֵי אֶמְרִיאֵל בְּנֵי  
עֲזַיָּה בְּנֵי וְשֹׁמֵאֵל בְּנֵי : 10 וְבָנֵי אֶלְקָנָה  
עֲשִׂינְיָבָב : 11 אֶלְקָנָה בְּנֵי אֶלְקָנָה  
צִוְּפִי בְּנֵי וְנַחַת בְּנֵי : 12 אֶלְיָא בְּנֵי  
יֶרְמְיָה בְּנֵי אֶלְקָנָה בְּנֵי :  
v. 11. כָּדָב

22 *vioi Kadab*, Ἀμινὰδᾶβ, υἱὸς αὐτοῦ, Κοπέ υἱὸς αὐτοῦ, Ἀσὴρ υἱὸς αὐτοῦ, 23 Ἐλκανὰ υἱὸς αὐτοῦ, Ἀβισὰφ υἱὸς αὐτοῦ, Ἀσὴρ υἱὸς αὐτοῦ, 24 Θαὰθ υἱὸς αὐτοῦ, Οὐρηὶλ υἱὸς αὐτοῦ, Ὁζία υἱὸς αὐτοῦ, Σαούλ υἱὸς αὐτοῦ. 25 καὶ *vioi* Ἐλκανὰ, Ἀμμοσί, καὶ Ἀχὺμὰθ, 26 Ἐλκανὰ υἱὸς αὐτοῦ, Σουφὶ υἱὸς αὐτοῦ, Καίναθ υἱὸς αὐτοῦ, 27 Ἐλὰβ υἱὸς αὐτοῦ, Ἰεροβοὰμ υἱὸς αὐτοῦ, Ἐλκανὰ υἱὸς αὐτοῦ. [*Alex.*] Ἰσσαὰρ. Ἀσεὶρ. αὐτοῦ, καὶ Ἀβισὰφ. Ἀσεὶρ. Ὁζίας. Ἀμμοσί. Κνάθ αὐτοῦ.

*Au. Ver.*—22 The sons of Kohath; Amminadab [*or*, Izhar, ver. 2, 18] his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uzziash his son, and Shaul [*or*, Zephaniah, Azariah, Joel, ver. 36] his son.

25 And the sons of Elkanah; Amosai, and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; Zophai [*or*, Zuph, ver. 35, 1 Sam. i. 1] his son, and Nahath [ver. 34, Toab] his son,

27 Eliab [ver. 34, Eliel] his son, Jeroham his son, Elkanah his son.

*Pool.*—26 *Elkanah*; this was another *Elkanah*, son or grandson of the former *Elkanah*, and either the son or brother of *Ahimoth* last mentioned, or of *Amosai*. *Nahath*, called also *Toab*, ver. 34, and *Tohu*, 1 Sam. i. 1.

*Ged., Booth.*—22 The progeny [*Ged., lineal progeny*] of Kohath was Izhar,† his son; Korah,\* his son; 23 And Ebiasaph,\* his son; and Assir, his son; 24 Tahath, his son; Uriel,|| his son; Uzziath,|| his son; and Shaul,|| his son; 25 And Elkanah,|| his son; Amasai, his son; and Ahimoth, his son; 26 Elkanah, his son; Zophai,|| his son; and Nahath,|| his son; 27 Eliab,|| his son; Jeroham, his son; Elkanah, his son; Samuel,† his son.

22 † Sept. and p.p. 37. Ib. \* was *Aminadab*; — whose son. Rejected as an interpolation. — 23 \* was *Asir*; — whose son was *Elkanah*; — whose son. Rejected also as an interpolation. See the note below. — 24 || al. *Zephaniah*. Ib. || al. *Joel*. Ib. || al. *Azariah*. — 25 || So I read, with the more ancient editions of Sept., and agreeably to p.p. 35. The present reading is literally this: *The sons of Elkanah, Amasai and Ahimoth: Elkanah: The sons of Elkanah.*—26 || al. *Zuph*. Ib. || al. *Thoth*. — 27 || al. *Eliel*. Ib. † Sept., Ald., and Compl. with p.p. 33.

Note.—22 The lineal progeny, &c. The historian resumes each of the three branches of the Levitical families in a direct line. In removing a part of the confusion that is visible in this genealogy, I have been chiefly guided by the line of filiation in verses 33—38, corroborated by all the ancient versions.

*Booth.*—The names omitted are certainly interpolated, as appears by comparing the line of descent above referred to.

*Houb.*—[22—24, as the *Au. Ver.*]—25 Filii *Elcana*, *Amasai* et *Achimoth*: 26 *Elcana filius ejus*, *Sophai filius ejus*, *Nahath filius ejus*. 27 *Eliab filius ejus*, *Jeroham filius ejus*, *Elcana filius ejus*, *Samuel filius ejus*.

26 אֱלְכָנָה בְּנֵי אֱלִיָּהוּ, *Elcana filius ejus*, *Elcana*. Recte observat Lud. Cappellus superfluere alterum *Elcana*, quod solitariè hic ponitur et sine addito בְּנֵי, ut in cæteris nominibus, quæ subsequuntur. Neque illud habet Syrus, neque Græci Intt. in Codice quidem Romano. Nam in Complutensi bis legitur, et attribuitur alterum *Elcana* versui 25 alterum versui 26. Vide versum 35 ubi eadem genealogia recurrit ordine retrogrado, sine illâ iteratione *roû Elcana*, sed nominibus paulùm commutatis. Perperam Masora בְּנֵי, filii, pro בְּנֵי, filius ejus. Nam si sic legeretur, pertinere בְּנֵי ad alterum אֱלִיָּהוּ, et prius אֱלִיָּהוּ solitarium maneret, nec seriem haberet.

27 אֱלִיָּהוּ בְּנֵי, *Elcana filius ejus*. Post

hæc verba Græci Intt. in Editione Complut. hæc addunt Σαμουὴλ υἱὸς αὐτοῦ, *Samuel filius ejus*, quæ verba fuisse ab scribis omissa, cùm sequatur, filii autem *Samuel*, solus fuit Buxtorfius, qui non videret, atque idem sic disputabat: “Verisimile est scriptorem Libri Chronicorum, qui brevitarium duntaxat scripsit historiarum, brevitatis causâ hoc omisisse, quod ex historiâ Samuelis satis esset notum.” Videt de se lector de tali responsione quid sentiendum, atque eo exemplo, ut et mox sequenti docetur, quàm sæpè necesse sit iis, qui criticam sacram vel non adhibent, vel aspernantur, nugari et cavillari.

*Dathe.*—11 (*Au. Ver.*, 26) *Elkana* a) *Zophæus*, *Zophai Nahathus*.

a) In textu est אֱלִיָּהוּ בְּנֵי אֱלִיָּהוּ. Sed posterius *Elcana* redundare, ex eo jam apparet, quod non habet בְּנֵי additum, ut in cæteris nominibus. Neque legitur in versione Græca, cod. Rom. et Syriaca.

*Maurer.*—11 Posterius אֱלִיָּהוּ per imprudentiam repetitum videtur, nisi nialis אֱלִיָּהוּ בְּנֵי habere pro nomine composito.

Heb., 13; LXX, *Au. Ver.*, 28.

בְּנֵי שְׁמוּאֵל הַבְּכֹר וְשְׁנֵי יוֹאָכִיָּה :

υἱὸν Σαμουὴλ, ὁ πρωτότοκος Σαυὶ, καὶ Ἄβιαδ.

*Au. Ver.*—28 And the sons of Samuel; the firstborn Vashni [called also Joel, ver. 33, and 1 Sam. viii. 2], and Abiah.

*Houb., Dathe, Mede, Ken., Pilkington, Clarke, Ged.*—28 And the sons of Samuel were, Joel [Syr., Arab., and the two oldest editions of LXX., with p.p. 1 Sam. viii. 2], the first-born, and Abiah the second.

*Dr. A. Clarke.*—The first-born Vashni, and Abiah.] There is a great mistake in this verse: in 1 Sam. viii. 2 we read, *Now the name of his (Samuel's) firstborn was Joel; and the name of his second Abiah*. The word יוֹאָכִיָּה Joel is lost out of the text in this place, and וְשְׁנֵי, which signifies the second, and which refers to Abiah, is made here into a proper name. The Septuagint, Vulgate, and Chaldee copy this blunder; but the Syriac and Arabic read as in 1 Sam. viii. The MSS. have all copied the corrupted Hebrew in this place. Jarchi labours to restore the true reading, and yet preserve the integrity of the text, by paraphrasing thus: “And the second (וְשְׁנֵי), in respect of the first, he was Abiah; and the second, in respect of Abiah, he was Joel.”

*Dathe.*—Post וְשְׁנֵי, omissum est nomen יוֹאָכִיָּה primogeniti filii Samuelis, qui sic vocatur

1 Sam. viii. 2. Igitur ושי non est nomen proprium, sed significat *secundum*, nempe ושי *Abiam*, qui fuit filius alter Samuelis. Quod nomen igitur sine ם est legendum. Ex l. c. 1 Sam. viii. 2 dubio caret, sic hæc emendanda esse. Sed satis antiquum esse hunc ridiculum scribarum errorem, apparet ex versione Græca τῶν ὁ in cod. Rom. et Alex., quæ habet: ὁ πρωτότοκος Σαὺλ καὶ Ἀβιά et Vulg.: *primogenitus Vasseni et Abia*. Sed in editione Complut. et in versione Syriaca et Arabica legitur: *primogenitus Joël, secundus Abja*. Kennicottus h. l. nihil annotavit ex suis codd.

Heb., 16; LXX, Au. Ver., 31.

וְאֵלֶּה הָעֲמִיד דָּנִיר עַל־יָדָיו  
שִׁיר רֹב'

καὶ οὗτοι, οὓς κατέστησε Δαυὶδ ἐπὶ χεῖρας ᾄδόντων, κ.τ.λ.

*Au. Ver.*—31 And these *are they* whom David set over the service of song in the house of the Lord, after that the ark had rest.

*Pool.*—*The service*, Heb., *the hands*. *Hand* put for *ministry* or *service*, which is commonly performed by the hand. Thus God is frequently said to speak or command things *by the hand* (i. e., the ministry) of Moses. Compare 2 Chron. xxix. 27.

Ver. 32.

*Au. Ver.*—32 And they ministered before the dwelling place of the tabernacle of the congregation, &c.

See notes on Exod. xxvii. 21, vol. i., p. 339.

Heb., 39, 40; LXX, Au. Ver., 54, 55.

וְאֵלֶּה מְשֻׁבָּתָם לְמִי־וָהֶם  
בְּנִבְלָם לְבָנִי אֲחֵיו לְמִשְׁפַּחַת הַקֹּהֲלִי  
עַי לָהֶם הָיָה הַצֹּדֵק: 40 וַיִּתְּנוּ לָהֶם  
אֶת־חֲבָרֹן בְּיָרֵךְ יְהוֹדָה וְאֶת־מִנְּשֵׁיָה  
קִיבְרֵתָהּ:

54 καὶ αὗται αἱ κατοικίαι αὐτῶν ἐν ταῖς κόμαις αὐτῶν, ἐν τοῖς ὄρεσι αὐτῶν, τοῖς υἱοῖς Ἀαρὼν τῇ πατρὶδι αὐτῶν τοῖς Κααθί, οἳ αὐτοῖς ἐγένετο ὁ κληρὸς. 55 καὶ ἔδωκαν αὐτοῖς τὴν Χεβρών ἐν τῇ Ἰουδα, καὶ τὰ περισπούρια αὐτῆς κύκλῳ αὐτῆς.

*Au. Ver.*—54 Now these *are* their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for their's was the lot.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

*For their's was the lot.*

*Pool.*—Or, *this lot* or portion which here follows. Or, *the first lot*, as appears by the sequel.

*Dr. A. Clarke.*—*Theirs was the lot.*] All the tribes and families obtained their respective inheritances by lot, but to the sons of Aaron was the *first lot*; and so the Syriac and Arabic have understood this place. The first lot, says Jarchi, fell to Judah, that they might give to the priests and the Levites the cities marked below.

*Houb., Dathe, Ged., Booth.*—For theirs was the first [Syr., and Josh. xxi. 10] lot.

*Houb.*—54 כִּי לָהֶם הָיָה רֵעֵהוּ, *nam eis fuit sors*. Adde, וְיִשְׂרָאֵל, *prima*, quomodo hic legit Syrus, qui addit וְיִשְׂרָאֵל, *prima*, et ut legitur loco parallelo Jos. xx. 10. Nam quibusdam filiis Caath ideò sors attribuitur in Juda et in Benjamin, quæ tribus erant Jerusalem et templo propinquiores, quia cecidit eis *sors prima*.

*Ged.*—54 The dwelling places, *that is*, the cities and their suburbs, which the children of Israel gave to the Levites [ver. 64 transposed hither], according to the order of their lots, were these:

55 Of the Koathite families (for theirs was the first lot [Syriac and Josh. xxi. 10]), the children of Aaron had given to them, by lot, (65) out of the tribes of Judah, of the children of Simeon, and of the children of Benjamin, the cities *hereafter* mentioned: namely [ver. 65 transposed hither]; 55 Hebron in the land of Judah, &c.

54 The text, throughout the rest of this chapter, is not only confused, corrupted, and defective, but miserably disjointed. With the assistance of Joshua, some necessary transpositions, and a very few corrections, I have endeavoured to restore it to order and intelligibility.

*Booth.*—54 Now these are the dwelling-places of the sons of Aaron, of the families of the Kohathites, for theirs was the first lot. (65) And they had given to them, by lot, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are afterwards named. (55) And they had given to them in the land of Judah, Hebron, &c.

54 I am indebted to Geddes for the ar-

The versions of the text in Chronicles must convince us that there were mistakes made in ancient copies : but as the Samaritan text literally agrees with the present Hebrew of Genesis, we can scarcely doubt but that we have there a true account of the number and the names of the sons of Simeon.

Ver. 28.

*Au. Ver.*—28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual.

*Beer-sheba.*

*Ged.*—Beer-sheba, and Sheba.\*

\* Added from Josh. xix. 2, where the names of the cities are thus named and arranged : *Beer-sheba, Sheba, Molada, Zazarshual, Bala, Azem, Eltholad, Bethul, Horma, Ziklag, Beth-marchaboth, Hazar-Susa, Beth-leboath, and Sharhuen.*

Ver. 31, 32.

וּבְבֵית מַרְכָּבוֹת וּבְבֵית שִׁשִּׁי  
וּבְבֵית בְּרָאִי וּבְשֵׁשִׁי אֵלֶּה עָרֵיהֶם  
עַד־מֶלֶךְ דָּוִד : 32 וּבְעֵשֶׂת עָרֵים  
וְעִין רִמּוֹן וְתוֹחֵן וְאֶשָּׁן עָרֵים הָאֵלֶּה :

31 *kai en Baithmarimwōth, kai 'Hmussunsewōsin, kai ōkoun Baroussewōrim' autai ai pōleis autōn ōws Basilews David. 32 kai epaulēis autōn Aitān, kai 'Hr, 'Pemwōn, kai Thokkā, kai Aisār, pōleis pēnte.*

*Au. Ver.*—31 And at Beth-marcaboth, and Hazar-susim [or, Hazar-susah, Josh. xix. 5], and at Beth-birei, and at Shaaraim. These were their cities unto the reign of David.

32 And their villages were, Etam [or, Ether, Josh. xix. 7], and Ain, Rimmon, and Tochen, and Ashan, five cities.

*Pool.*—*Unto the reign of David.*] Either, 1. Of David's posterity, i. e., as long as the kingdom of Judah lasted, or until the captivity of Babylon. But this seems not to be true, for Simeon was gone into captivity with the rest of the ten tribes long before that time. Or rather, 2. Of David himself. And this may seem to be added, because some of these cities, though given to Simeon by Joshua, yet through the sloth or cowardice of that tribe were not taken from the Philistines until David's time, who took some of them, and, the Simeonites having justly forfeited their right to them by their neglect, gave them to his own tribe. For it is evident concerning Ziklag, one of them, that it was in the Philistines' hands in

David's time, and by them given to him, and by him annexed to the tribe of Judah, 1 Sam. xxvii. 6.

*Bp. Patrick.*—*These were their cities unto the reign of David.*] Who, the Jews fancy, took these cities from them, and gave them again to Judah. Which is not likely, nor doth the word *unto* denote that they held them no longer than till the reign of David : but that when he came to the crown their families dwelt here ; though Ziklag had been in the possession of the Philistines, who gave it to David, as his own town.

32 Here is one place mentioned, more than is in Josh. xix. 7, which they had some way acquired since his days.

*Ged.*—31—These, unto the reign of David, were their cities ; *fourteen cities*, with their dependent villages. (32) Also, Etham, and En-rimon, and Thochen, and Ether [Josh. xix. 7, *so Booth.*], and Ashan ; five cities.

31 and 32. There is an impropriety in the common manner of rendering these two verses, which is rectified from Joshua. According to the present bad division of the text, and perhaps the want of two words, Etham and the other cities after it are made only villages ; although, in the same verse they are called cities. Compare Joshua xix. 7.

Ver. 33.

— וְזֵאת מוֹשְׁבָתָם וְהַתְּחִיָּה לָהֶם :

— *αὕτη κατάσχεσις αὐτῶν, καὶ ὁ καταλογισμὸς αὐτῶν.*

*Au. Ver.*—33 And all their villages that were round about the same cities, unto Baal [or, Baalathbeer, Josh. xix. 8]. These were their habitations, and their genealogy [or, as they divided themselves by nations among them].

*Bp. Patrick.*—33 *Baal.*] Called Baalath-beer, Josh. xix. 8.

*These were their habitations, and their genealogy.*] Or, as it is in the margin, "they divided themselves by nations among them ;" i. e., among these places.

*Gesen.*—וְזֵאת m. a word of the silver age, *stem, lineage, family* ; once Neh. vii. 5 וְזֵאת *table of genealogy, family register.* Hence the denom. verb in

Hithp. וְזֵאת *to enrol one's name in the genealogical tables, to be enrolled, ἀπογράφειν*, 1 Chron. v. 1, 7, 17 ; ix. 1 ; Neh. vii. 5.—Inf. וְזֵאת often as a noun, i. q., *register, genealogical table*, 1 Chron. vii. 5,

7, 9, 40; 2 Chron. xxxi. 16, 17; 2 Chron. xii. 15, the acts of Rehoboam, ... are recorded in the annals of Shemaiah ... *שְׁמַיָּהּ* in the manner of a genealogical table.

*Gesen. Thesaur.—Hilhp.* ἀπογράφεσθαι (Luc. ii. 1, 3, 5), *censeri, nomen dare in tabulas genealogicas inscribendum*, i. q., *שָׁמַר* in Pentateucho. (Chald. *שָׁמַר* id. *שָׁמַר* stemma.) 1 Par. v. 1, 7, 17; ix. 1; Neh. vii. 5. Inf. *שָׁמַר* vim nominis induit: *stemma, genealogia, index*, 1 Par. vii. 5: *שָׁמַר* *שָׁמַר* *שָׁמַר* *שָׁמַר* *שָׁמַר*, *octoginta et septem millia erat stemma eorum in universum*, i. e., *numerus inscriptorum universus*. Comm. 7, 9, 40; 2 Par. xxxi. 16, 17, 1 Par. ix. 22: *שָׁמַר* *שָׁמַר*, *secundum atria eorum digestus erat index eorum*. iv. 33: *hæ sunt sedes eorum* *שָׁמַר* *שָׁמַר* *שָׁמַר* *שָׁמַר* *שָׁמַר* *et index eorum factus est secundum hæc*. 2 Par. xii. 15: *res gestæ Rehabeami ..... memoriæ proditæ sunt in commentariis Schemajæ ..... שְׁמַיָּהּ* *more stemmatum*, ita ut singula more in stemmatis recepto diligenter exposita sint. Vulg. diligenter exposita. Coccejus: sigillatim.

*Prof. Lee.*—Hithp. *שָׁמַר*, pres. non occ. *Being, becoming registered*, as to pedigree. Constr. abs. med. *שָׁמַר*, in, of time, *שָׁמַר*, thing, 1 Chron. v. 1, 7, 17; ix. 1; Ezra viii. 3, &c.

Infim. *שָׁמַר*, *Being registered, registration*, 1 Chron. v. 1; 2 Chron. xii. 15, &c.

Aff. *שָׁמַר*, 1 Chron. vii. 5, 7, &c.

Part. pl. m. *שָׁמַר*, *Registered persons*, Ezra ii. 62; Neh. vii. 64, al. non occ.

Ver. 40.

צִי מִדְּהָם הַיִּשְׂרָאֵלִים שָׁמַר לְפָנֵינוּ :

— ὅτι ἐκ τῶν υἱῶν Χαμ τῶν κατοικούντων ἐκεῖ ἔμπροσθεν.

*Au. Ver.*—40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

*Pool.*—*They of Ham*; either the Arabians; or the Canaanites or Philistines, who descended from Ham, Gen. x. 6. And accordingly these words contain a reason, either, 1. To prove that the land was good; because the Arabians, who, being wholly given to pasturage, used to find out the choicest grounds, had formerly pitched their tents there. Or, 2. Why they went and possessed this place, because it was not in the hands of their brethren of Judah, but in the possession of that people which they had

authority and command to expel. *Had dwelt there of old*, i. e., had possessed it of old and hitherto. Or, *dwelt there before*, i. e., before they came and cast them out of their possessions.

Ver. 41.

וַיִּבְנוּ אֶלֶף הַחֲתָנִים בְּשִׁמְרוֹן  
צִי מִיְּהוּדָה מֶלֶךְ-יְהוֹנָדָה וַיְבֹרֶךְ אֶת-  
אֶחָיו וְאֶת-חֻמְסֵינִים אֲשֶׁר נִמְצְאוּ  
שָׁמַר וְגו'

פֶּשְׁטָן

καὶ ἦλθσαν οὗτοι οἱ γεγραμμένοι ἐν ὀνόματι ἐν ἡμέραις Ἐζεκιῶν βασιλέως Ἰούδα, καὶ ἐπάταξαν τοὺς οἴκους αὐτῶν καὶ τοὺς Μωαβίους οὓς εὗροσαν ἐκεῖ, κ.τ.λ.

*Au. Ver.*—41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms; because *there was* pasture there for their flocks.

*Bp. Patrick.*—*And smote their tents, and the habitations that were found there.*] If they smote their tents, then it was sufficiently evident they smote their habitations; for they dwelt in tents. Therefore the word *meunim*, I have shown upon Judg. x. 12 (see my notes there), doth not signify *habitations*, but a people in Arabia, who dwelt in tents; which the Simeonites smote, as it here follows, and settled themselves in their place.

See notes on Judg. x. 12, pp. 262, 263.

*Gesen.*—*שָׁמַר* m. (r. *שָׁמַר*) plur. *שָׁמַר*, 1 Chron. iv. 41.

1. *Habitation, dwelling.*

3 *Maon*, pr. n. a) A town in the tribe of Judah, Josh. xv. 55; 1 Sam. xxv. 2. b) An Arabian tribe coupled Judg. x. 12 with the Amalekites, Sidonians, and Philistines, and 2 Chron. xxvi. 7 with the Arabians properly so called; Plur. *שָׁמַר*, 2 Chron. i. c., and 1 Chron. iv. 41 Keri. At the present day there exists a town *Ma'dn*,

*سمران*, with a castle, in Arabia Petrea to the south of the Dead Sea; see Seetzen in Zach's Monatl. Corresp. xviii., p. 382; Burckhardt's Travels in Syria, etc., p. 437, sq.; Robinson's Palest., II., p. 572.—That the *Minæi* of Arabia are a different people has long since been shown by Bochart, Phaleg. ii. 23.



*Houb.*—41 **הַמִּסְנִים**: Masora **הַמִּסְנִים**, quod quidem melius, seu veritas *habitacula*, seu credas esse nomen proprium *Maonenses*, i. e., incolae regionis ejus, in quâ desertum *Maon*.

Ver. 43.

*Au. Ver.*—43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

*Pool.*—*The rest of the Amalekites*; not destroyed by Saul, or David, or his successors. *Unto this day*; either, 1. Until the captivity of the ten tribes. Or rather, 2. Until the Babylonish captivity, or the time next after it, when these books were written. For although the main body of that tribe dwelling in Canaan were carried into captivity, yet this small remnant of them having removed their dwellings, and being planted in Mount Seir, which lay southward from Judah, might possibly be continued and preserved in those parts, when their brethren were gone into captivity. So *Bp. Patrick*.

CHAP. V. 1, 2.

וּבְנֵי רְאוּבֵן בְּכוֹרֵי יִשְׂרָאֵל כִּי הָיָה  
חֶבְלוֹ וְנִחְלָיו יָצְעָו אֲבִיו נִתְּנָה  
בְּבִרְתּוֹ לְבִנֵּי יוֹסֵף בְּרִישִׁיתָאֵל וְלֹא  
לְהַתְיַחֵשׁ לְבִכְלָהּ : <sup>2</sup> כִּי יְהוּדָה גְּבִיר  
בְּאֶחָיו וְיִגְדָּר מִכָּל הַבְּכִרִים לְיוֹסֵף :

*καὶ υἱοὶ 'Ρουβὴν πρωτότοκου 'Ισραὴλ ὅτι οὗτος ὁ πρωτότοκος, καὶ ἐν τῷ ἀναβῆναι ἐπὶ τὴν κοίτην τοῦ πατρὸς αὐτοῦ, ἔδωκε τὴν εὐλογίαν αὐτοῦ τῷ υἱῷ αὐτοῦ Ἰωσήφ υἱῷ 'Ισραὴλ, καὶ οὐκ ἐγενεαλογήθη εἰς πρωτότοκία, 2 ὅτι Ἰούδας δυνατὸς ἰσχύϊ καὶ ἐν τοῖς ἀδελφοῖς αὐτοῦ, καὶ εἰς ἡγούμενον ἐξ αὐτοῦ, καὶ ἡ εὐλογία τοῦ Ἰωσήφ.*

*Au. Ver.*—1 Now the sons of Reuben the first-born of Israel, (for he was the first-born; but, forasmuch as he defiled his father's bed, his birth-right was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birth-right.

2 For Judah prevailed above his brethren, and of him came the chief ruler [or, prince], but the birth-right was Joseph's:)

*The genealogy.* See notes on iv. 33, pp. 22, 23.

*Pool.*—*For he was the first-born*: these and the following words to ver. 3, which are enclosed within a parenthesis, seem to be inserted here as an answer to a secret ob-

jection, or as a reason why Reuben's genealogy was not set down first, but Judah's was put before it, which is double; the first follows immediately, the other is in the last clause of this verse. *His birthright*, i. e., the right of the first-born, which, although it contain in it something of dominion, Gen. xxvii. 1, 32, which Joseph had in his own person, Gen. xlix.; yet principally consisted in having a double portion, as appears from Deut. xxi. 17, which Joseph enjoyed both in his person and in his posterity, which had two parts of twelve in Canaan. And it is Joseph's posterity which is here considered. *Unto the sons of Joseph*; Ephraim and Manasseh, each having a distinct portion. *The genealogy is not to be reckoned after the birthright*; this is the second reason, which sheweth both why Reuben's genealogy was not first mentioned; and if another tribe was to be ranked before it, why that was Judah, and not Joseph, as it might seem most fit for the former reason; because, saith he, the order of their genealogy was not to be ruled by the birthright, but by a higher privilege, which was given to Judah, and which here follows.

2 *Prevailed above his brethren*; excelled the other tribes in number and power, and especially in the following privilege. *And of him, or for of him*, as the Hebrew *vau* is oft used; this being a reason of the foregoing assertion, or a declaration wherein he did prevail. *Came the chief ruler*; the government was by God's promise and appointment to be seated chiefly and most durably in that tribe, first in David and his successors, and then in the Messiah, who sprang out of Judah, Heb. vii. 14, which was a far greater privilege than the birthright. Or, *as to the ruler*, (i. e., as to the point of dominion,) he was *more than he*, or *preferred before him*, i. e., before Joseph, who is named in the very next clause, the pronoun being referred unto the following noun, which is frequent among the Hebrews, as Psalm lxxxvii. 1; cv. 19. *But the birthright*; or *although*, as *vau* is oft used; so this prevents or removes an objection against Judah's precedence taken from his birthright.

*Bp. Patrick.*—1 *Now the sons of Reuben the first-born of Israel.*] The double portion which was the right of the first-born (Deut. xxi. 16, 17), was given to Joseph; whose two sons had each of them a lot in the land of Canaan; as if they had been the

sons of Israel. The Jewish doctors say there were two other prerogatives belonging to the first-born; viz. the *principality*, and the *priesthood*: the former of which was given to Judah, the latter to Levi. But I see no ground to think the priesthood was annexed to it: and as for the other, it is taken notice of in the following verse.

*The genealogy is not to be reckoned after the birthright.*] This is the reason why neither Reuben's nor Joseph's genealogy is first set down: for though the double-portion belonged to the first-born, yet he had not therefore the pre-eminence in other things, as it here follows.

2 *For Judah prevailed above his brethren.*] That is, the tribe of Judah (not his person), which was the most powerful, and in all things preferred to the rest.

*And of him came the chief ruler.*] This is the principal reason why he prevailed, because the great prince of the people was to arise out of this tribe: first David, and at last the Messiah.

*But the birthright was Joseph's.*] Or, *though the birthright was Joseph's*; yet, for the reason before mentioned, Judah's genealogy is first set down.

*Ged.*—1 The sons of Reuben, the first-born of Israel (for the first-born he was, although, because he defiled his father's bed, his birthright was given to the sons of Joseph, the son of Israel, yet so as not to be *genealogically* reckoned the first-born: (2) for, although the birthright was Joseph's, yet Judah, being braver than his brothers, had the chiefship over him).

1 *Yet so, &c.* That this is the true meaning of the text I have endeavoured to shew clearly in C. R. The primogeniture had two privileges annexed to it: a double portion of goods, and the patriarchal chiefship. Both these naturally belonged to Reuben; but were divided by his injured father between Joseph and Judah.

*Booth.*—1 Now the sons of Reuben, the first-born of Israel (for he was the first-born; but because he defiled his father's bed, his birth-right was given to the sons of Joseph, the son of Israel; yet not so as that the genealogy should be reckoned after the birthright: 2 For although the birthright was Joseph's, Judah prevailed above his brothers, and a chief was chosen from him).

*Houb.*—1 *Filii autem Ruben primogeniti Israel: nam ille erat primogenitus. Sed,*

*cum thorum patris violasset, data fuit ætatis ejus prærogativa filiis Joseph, filii Israel; sed non ita, ut primum locum sibi vendicarent. 2 Nam fuit Juda suis fratribus potentior, et is, qui principatum præ eo gereret; sed fuit Joseph ætatis prærogativa.*

*אֵלֶּה לְרֹאשֵׁי לְבֵי נֹדֶד:* Nos, *sed non ita, ut prærogativam sibi vendicarent (filii Joseph), i. e. quamquam portionem duplicem filii Joseph habuerunt, primum tamen locum non obtinuerunt. Nam Juda fuit fratribus suis potentior, et principatum, præ eo (Rubene) gessit; sed fuit Joseph jure primogeniti.* Ambiguitas est in verbo נֹדֶד, *primogenitura.*

Nam significatur et emolumentum et honor primogeniti. Habuit emolumentum Joseph in parte duplici filiorum suorum Ephraim et Manasse, quibus tantum regiones attributum fuit, quantum tribus duabus satis esset. Habuit honorem Juda, et eum sibi quidem debitum, tum propter ejus tribus, supra cæteras tribus præstantiam, tum etiam suo quodam jure, postquam Jacob, pater tribuum, filiis suis Simeoni et Levi, Judâ natu majoribus, maledixerat. Hæc verba אֵלֶּה לְרֹאשֵׁי, de filiis Joseph dicuntur, non de

Ruben, ut liquet ex conjunctione ipsâ וְ, et ex infinito modo נֹדֶד, quæ duo ad indicativum modum נִתְּנָה et ad בְּנִי, adjungi non licet. Nam, qualem seriem orationis hæc haberent, *data est primogenitura ejus...*

*et non ut recenseatur, si de uno eodemque Ruben dicta essent? Verum hæc eadem ad filios Joseph legitimo nexu copulantur hoc modo, data est primogenitura... filii Joseph, non tamen ita (אֵלֶּה) ut illis primogeniti jus adjudicetur: i. e., ut principem ii locum habeant. Nam Juda...* His ita explicatis, intelligitur, cur Juda huc in medium adducatur. Nempè eò adducitur, ut intelligatur principem inter fratres locum, quem filii Joseph non habuerunt, et quo privatus fuit Ruben, habuisse Judam, et Judæ attributum fuisse, אֵלֶּה לְרֹאשֵׁי, quod item filiis Joseph non fuerat concessum. Ita rem accepit Castalio; quem Clericus, si sapiens fuisset, imitatus esset, non autem interpretationem talem fecisset, *ut non ampliùs recenseatur (Ruben) primogeniti loco, omittens conjunctionem וְ, quæ est in אֵלֶּה, et postea verbum*

*אֵלֶּה sic convertens, electus est, qui dux esset, addens electus est, tyronemque agens, non interpretem.*

*Dathe.*—1 *Filii Rubenis, primogeniti Israelis (qui quidem fuit primogenitus, sed quod cubile patris sui contaminaverat, translatus*

*est jus primogenituræ in posteros Josephi, filii Israël, neque ille ex hac primogenituræ prærogativa recensetur. 2 Juda quidem fratribus suis prævaluit, ut dux quoque ex eo eligeretur, sed illa primogenituræ prærogativa mansit Josepho).*

*Maurer.*—Cap. v. 1. וְהָאֵלֶּיךָ לְבִיתָּהּ [Ita tamen ut (Josephus) non recenseretur in tabulis publicis ex primogenituræ prærogativa. Ita de Wettius, alii. At si jus primogenituræ in Josephum translatus est, equidem non video, quomodo hæc prærogativa in tabulis publicis Rubeni vindicari potuerit. Præterea verba etiam per se spectata commodius referuntur ad subjectum primarium. Itaque verterim: neque ille (Ruben) ex hac primogenituræ prærogativa in tabulis publicis recensetur.

Ver. 3.

*Au. Ver.*—3 The sons, I say, of Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezron, and Carmi.

*And Carmi.*

*Ged.*—3. Here something is wanting, unless we follow the Syriac reading, which connects the chain. Perhaps the chasm should be thus filled up: *The son of Charmi was Joel.*

*Booth.*—And Carmi, and Joel [ver. 4].

Ver. 6.

*Pilkington.*—12 בְּיָמָיו 2 Kings xv. 29 is בְּיָמָיו 1 Chron. v. 6, but as it is Pileser in the Greek, Syriac, and Arabic versions of Chronicles, we must be convinced that the בְּיָמָיו hath been improperly inserted.

*Houb.*—חֲדָרָם, *per familias suas.* Meliùs חֲדָרָם, duo Codices Orat. Adhuc meliùs חֲדָרָם, Codex Reg. 29, quoniam antecessit חֲדָרָם, ejusdem affixi.

Ver. 9.

וְלִמְזִיחָהּ אֶשֶׁב עַד־לְבָאוּ מִדְּבָרָהּ  
לְמִיחָהּ פָּרָת וְגו'

*καὶ πρὸς ἀνατολὰς κατέκησεν ἕως ἐρχομένων τῆς ἐρήμου, ἀπὸ τοῦ ποταμοῦ Εὐφράτου, κ.τ.λ.*

*Au. Ver.*—9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.

*Pool.*—*He inhabited*, i. e., the tribe of Reuben. *From the river Euphrates*; from Jordan and the wilderness beyond it unto Euphrates. Or, *of the wilderness*, which lies towards or reacheth to the river Euphrates, namely, the great wilderness of Kedemoth,

Deut. ii. 26, which was extended far and wide towards Euphrates; for that was the eastern border of Reuben's possession, and not Euphrates, to which their habitation never reached.

*Ged., Booth.*—And eastward he inhabited unto the entrance of the wilderness which borders on the river Euphrates.

Ver. 13.

וַאֲחֵיהֶם לְבִית אֲבוֹתֵיהֶם וְגו'

*καὶ οἱ ἀδελφοὶ αὐτῶν κατ' οἴκους πατριῶν αὐτῶν, κ.τ.λ.*

*Au. Ver.*—13 And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

13, 15, &c.—*Of the house of their fathers. Ged.*—Of the same patriarchal house.

*Dathe.*—13 *Contributes eorum pro majorem suorum familiis fuerunt, &c.*

*Heber.*

*Ged.*—Several MSS. and LXX read Hebed.

Ver. 14, 15.

וְגִנִּי וְרֵאשׁ לְבִית אֲבוֹתָם 15 וְאִחֵי בְּרִעְבְּזָהּ — 14

בְּרִעְבְּזָהּ וְרֵאשׁ לְבִית אֲבוֹתָם

14 — *υἱοῦ Βουζ* 15 *ἀδελφοῦ υἱοῦ Ἀβδιὲλ, υἱοῦ Γουνι, ἀρχῶν οἴκου πατριῶν.*

*Au. Ver.*—14 These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

14, 15 *The son of Buz; Ahi the son of Abdiel.*

*Ged.*—Ben-Buzahi, Ben-Abdiel.

*Ver. 15. Ben-Buzahi.* I make *Buzahi* but one name. Of those translators who divide *Ahi* from *Buz*, some make the former still a proper name: others render it, *the brother of*.

*Booth.*—The son of Buzahi, the son of Abdiel, &c.

*Houb.*—*Filii Buz.* 15 *Achi filius ejus, Abdiel filius ejus, et Guni princeps familiae ipsorum.*

15 אֲחִי בְּרִעְבְּזָה : *Vulgatus, fratres filii Abdiel.* Sed in tali interpretatione ignoratur qui sint illi filii *Abihail*, quos versus 14, promiserat esse mox recensendos. Ea propter nos tractamus אֲחִי ut *Achi*, nomen proprium, deinde pro duplici בְּרִי, bis legimus בְּרִי, *filius*

*ejus*, deinde וְגַם, addito וְ *Guni*, qui tertius est filiorum *Abihail*.

Ver. 16.

וַיֵּשְׁבוּ בְּגִלְעָד בְּצִיָּוֶן וּבְכַנּוֹתִיָּה וּבְכָל-מִצְרָאִי שָׂרֹן עַל-הַיַּזְרוּאִתָּהּ :

κατὰκου ἐν Γαλαὰδ, ἐν Βασάν, καὶ ἐν ταῖς κώμας αὐτῶν, καὶ πάντα τὰ περιχώρα Σαρὼν ἕως ἐξόδου.

*Am. Ver.*—16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders [Heb., their goings forth].

*Pool.*—*They dwell*, i. e., the children or tribe of Gad. *In Gilead*, i. e., in part of Gilead; for the Reubenites and Manassites dwelt in other parts of it, Deut. iii. 12, 13, 16. *In Bashan; in the land of Bashan*, as it is said, ver. 11. *Quest.* How come the Gadites to dwell in Bashan, when *all Bashan* is expressly said to be given to the half tribe of Manasseh, Deut. iii. 13; Josh. xiii. 29, 30? *Ans.* *All Bashan* is put for the greatest part of it by a synecdoche, very frequent in Scripture and all authors; and so the Gadites might possess a part of it. And thus both Bashan and Gilead are used for parts of them, Josh. xvii. 1, where it is said of Machir a Manassite, that *he had Gilead and Bashan*. And as it is unquestionably true that Gilead is taken sometimes more largely for all the land of the Israelites beyond Jordan, sometimes more strictly for that part of it which borders upon Mount Gilead; of which see my notes on Josh. xvii. 1; the like may be presumed concerning Bashan; and so in its strictest sense it might be all given to the Manassites, and yet in its largest sense might comprehend a part of the land belonging to the Gadites. *In her towns*, i. e., in some of her cities and towns. *In all the suburbs*, i. e., in its fields and pasture grounds, 1 Chron. xxvii. 29. *Of Sharon*; not that within Jordan, Isa. xxxv. 2, but another without Jordan. *Upon their borders*, to wit, of Gilead and Bashan; for Gilead properly so called, or the greatest part of it, belonged to the Reubenites; and Bashan, or the greatest part of it, to the Manassites; and so the Gadites (whose habitation was between the Reubenites and Manassites) had those parts of both their countries which were towards their borders. Or, *unto their borders*; i. e., as far as the suburbs or fields of Sharon, which were last mentioned, were extended.

Ver. 17.

כָּל־הַחֲנֻכָּשׁוֹ בִּימֵי יוֹתָם וּבִימֵי יֵרוֹבָם

πάντων ὁ καταλοχισμὸς ἐν ἡμέραις Ἰωάθαμ, κ.τ.λ.

*Am. Ver.*—17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

*Were reckoned by genealogies*, &c. See notes on iv. 33.

*Bp. Patrick.*—In the several reigns of *Jotham and Jeroboam* this account was taken. Kimchi thinks that *all these* (i. e., the children of Reuben, the children of Gad, and half tribe of Manasseh) *were reckoned*, that were listed to undertake the war afterward mentioned with the Hagarites: so that it may not concern the genealogy.

Ver. 19, 20.

וַיַּעֲשׂוּ מִלְחָמָה עִם-הַחֲגָרִיָּאִים וַיִּסְרֹךְ וַנְּקִישׁ וְנוֹדָב : 20 וַיַּעֲזְרוּ עֲלֵיהֶם וַיִּנְחֲנֵהוּ בְיָדָם הַחֲגָרִיָּאִים וּבְיָדָם

19 καὶ ἐποίησαν πόλεμον μετὰ τῶν Ἀγαρηῶν, καὶ Ἰτουραίων, καὶ Ναφισαίων, καὶ Ναδαβαίων, 20 καὶ κατίσχυσαν ἐπ' αὐτῶν καὶ ἐδόθησαν εἰς χεῖρας αὐτῶν Ἀγαραῖοι, κ.τ.λ.

*Am. Ver.*—And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.

*Houb., Dathe, Ged., Booth.*—19 And they made war on the Hagarites [*Ged.*, the Hagarites, and their allies], and on Jetur, and Nephish, and Nodab, who helped them. 20 But the Hagarites were delivered into their hand, &c.

*And their allies*, &c. I think, with Houbigant and Dathe, that this is the true meaning; and that two Hebrew words have been disjointed from ver. 19, and badly added to ver. 12.—*Ged.*

*Houb.*—19 *Et bellum gesserunt adversus Agaræos, quibus auxilio erant Ituræi, Naphis, et Nodab.* 20 *Traditique sunt in manus eorum Agaræi, &c.*

20 ... וַיִּסְרֹךְ: Vulgatus, præbuerunt eis auxilium; rectè, omittens, fortè etiam non legens conjunctionem, quæ hic otiosa est,

et malè dissociat à verbo suo nominativos, tres, *Itur, Nophis, et Nodab*. Etiam tollenda est major interpunctio, quæ versiculum potiùs indicat, quàm finit sententiam.

*Dathe*.—Male hæc verba יִשְׁבֵּי מְנַשֶּׁה, quæ versum 20 incipiunt, ab hoc separata sunt. Vau ante יִשְׁבֵּי delendum est, et verba cum antecedentibus sunt jungenda. Qui nexus ex sequentibus apparet. Sic quoque Vulgatus.

Ver. 23.

וּבְנֵי חֲצִי שֵׁבֶט מְנַשֶּׁה יֹשְׁבֵי בְּאֶרֶץ  
מְבָשָׁן עַד-בְּעֵל הַרְמוֹן וְשֵׁנִיר וְחֶרְמֹן  
הַרְמוֹן הַתְּחָה רְבִי :

καὶ οἱ ἡμίσεις φυλῆς Μανασσὴ κατέκησαν  
ἀπὸ Βασάν ἕως Βαὰλ, Ἑρμών, καὶ Σανίρ,  
καὶ ὄρος Ἀερμών· καὶ ἐν τῷ Λιβάνῳ αὐτοὶ  
ἐπλεονάσθησαν.

*Au. Ver.*—23 And the children of the half tribe of Manasse dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto Mount Hermon.

24 And these were the heads of the house of their fathers, even Ephher, and Ishi, and Eliel, and Azriel, &c.

*Gen.*—23 The children of the half tribe of Manasse inhabited the land from Bashan unto Baal-hermon, and Shenir, and Mount Hermon [LXX, and to Lebanon]: they were very numerous: 24 and these were their patriarchal chiefs: ..... and Ephher, &c. .... A name seems to be wanting here.

*Booth.*—23 And the children of the half-tribe of Manasse inhabited the land, from Bashan unto Baalhermon, and Senir, and unto mount Hermon: and they became numerous.

*Houb.*—23 Homines quoque dimidia tribus Manasse regionem habuērunt à Basan, usque ad Baal Hermon, et Sanir et montem Hermon, atque ibi multum creverunt.

23 וְהֵם רַבִּים, illi multiplicati sunt. Hæc ad superiora non annectuntur. Syrus, וְהֵם רַבִּים, hic creverunt et multiplicati sunt; ex quo mutuatamur scripturam וְהֵם רַבִּים, et ibi, à quæ videntur scriba deviasse in illo וְהֵם רַבִּים, quod nunc legitur.

Ver. 26.

*Au. Ver.*—To the river of Gozan. See notes on 2 Kings xvii. 6.

Heb., V. 36; LXX, *Au. Ver.*, VI. 10.

וַיִּזְחֲקוּ הוֹלִידֵי אֶת-צִוְרִיָּה הוּא אֲשֶׁר  
בְּחֹן בְּפִית אֲשֶׁר-בְּנָה שְׁלֹמֹה  
בִּירְשָׁלָּם :

καὶ Ἰωανὰν ἐγέννησε τὸν Ἀζαρίαν· οὗτος  
ιεράτευσεν ἐν τῷ οἴκῳ, ὃ ᾠκοδόμησε Σαλωμὼν  
ἐν Ἱερουσαλὴμ·

*Au. Ver.*—10 And Johanan begat Azariah, (he it is that executed the priest's office in the temple [Heb., in the house] that Solomon built in Jerusalem.)

*Pool.*—He it is that executed the priest's office: so did all the rest, but it is implied that he did it worthily, he filled his place and valiantly discharged his office in Uziah's time; of which see 2 Chron. xxvi. 17, &c. Or this he may relate to Johanan, otherwise called Jehoiada, who is so highly commended for the good service which he did to the house of God and of the king; of whom see 2 Kings xi. In the temple that Solomon built; in Solomon's temple; so called to distinguish it from the second temple, which was built or in building when these books were written.

*Dr. A. Clarke.*—10 Executed the priest's office.] Probably this refers to the dignified manner in which Azariah opposed king Uziah, who wished to invade the priest's office, and offer incense in the temple. See 2 Chron. xxvi. 17, 18.

*Houb.*—10 וְהוּא אֲשֶׁר כָּן, ille est qui sacerdotio fungebatur, hoc est, inquit Vatablus, "qui strenuè functus est officio Sacerdotis, quia restitit Ozia regi, volenti præter officium offerre incensum in templo Salomonis." Quam Vatabli interpretationem Grotius fecit suam. Sic sæpè verba dant interpretes, ubi non sentiunt medicam manum esse adhibendam. Habet כָּן sacerdotio fungi, non autem strenuè fungi, ut vult Vatablus, aut egregiè tutari, ut Grotius. Nec uterque vidit hæc verba, וְהוּא אֲשֶׁר כָּן, quam ædificarat Salomon, idem valere atque, quam mox ædificarat ... Itaque cum sacerdotem hic tangi, qui, quo tempore templum ædificatum fuit, sacerdotio fungebatur. Atqui eo tempore Sadoc erat summus sacerdos, atque ei successit filius Azarias, 1 Reg. iv. 2. Ut non miram sit Azariam hic commemorari; ex quo sequitur perturbationem ordinis hùc fuisse allatam, ut Johanan dicatur esse pater Azariae, qui tamen patrem habuerit Sadoc. Qualis verò sit ordo constituendus non liquet; nam genealogia parallela quæ legitur Esdr. vii. mutila est: vide ipsam.

Heb., VI. 4—6; LXX, *Au. Ver.*, 19—21.

4 בְּגֵי מַרְדֵּי מַחְלֵי וּמַעֲלֵי וְאֶלֶּה  
מִשְׁפְּחוֹת חֲלָוֵי לְאַחֵיהֶם : 5 לְגִרְשָׁם

לִבְנֵי בְנֵי יַחֲזָח בְּנֵי זִמְמָה בְּנֵי : 6 יֶאֱחָז  
בְּנֵי עֲדֹן בְּנֵי זֶרַח בְּנֵי יֶאֱחָז בְּנֵי :  
v. 4. יֶאֱחָז

19 *vioi Merari*, Μοολῖ, καὶ ὁ Μουσί· καὶ αἰτᾷ αἱ πατριαὶ τοῦ Λευὶ κατὰ πατριὰς αὐτῶν. 20 Τῷ Γερσῶν, τῷ Δοβενὶ υἱὸν αὐτοῦ, Ἰεθ υἱὸς αὐτοῦ, 21 Ζαμμάθ υἱὸς αὐτοῦ, Ἰωᾶθ υἱὸς αὐτοῦ, Ἀδδὶ υἱὸς αὐτοῦ, Ζαρά υἱὸς αὐτοῦ, Ἰεθρὶ υἱὸς αὐτοῦ.

*Au. Ver.*—19 The sons of Merari; Mahli, and Mushi. And these are the families of the Levites according to their fathers.

20 Of Gershom; Libni his son, Jahath his son, Zimmah his son.

21 Joah [*or*, Ethan, ver. 42] his son, Iddo [*or*, Adaiah, ver. 41] his son, Zerah his son, Jeaterai [*or*, Ethni, ver. 41] his son.

*Pilkington.*—In one chapter we have an account of the posterity of Levi by his son Gershom, twice given; with what remarkable variations the reader will observe.

1 Chron. vi. 19.

1. לוי
2. גרשום
3. לבני
4. יחזח
5. זמח
6. יואח
7. עדן
8. זרח
9. יאחזרי

1 Chron. vi. 43.

1. לוי
2. גרשום
3. יחזח
4. שמעי
5. זמח
6. איתן
7. עירח
8. זרח
9. אחני

There can be little doubt but that the genealogy was originally uniform in both places: and it appears more than probable, that, in the first catalogue, the name of the son of Gershom was omitted, and לבני put instead thereof from בני, *his son*; since the name of Gershom's son, in the Syriac and Arabic versions of ver. 20 is said to be Nahath instead of Jahath, as we find it in the second catalogue. And here it may be observed, that if the Arabic version was made from the Greek, according to the more general opinion, it was from a version or a copy different to what we have at present; since it is evident that the author of the present Greek version read לבני as the third name of the first catalogue, as it is in the present Hebrew. This remark may be applied to several of the before-mentioned observations; and to such an innumerable quantity of other passages, that I cannot

readily subscribe to the opinion of the Arabic being a version of the Septuagint.

*Ver. 20.*

*Au. Ver.*—20 Of Gershom; Libni his son, Jahath his son, Zimmah his son.

*Pool.*—Zimmah his son, i. e., his grandson, by his son Shimei, as appears from ver. 42, 43, the names of *father* and *son* being oft used in Scripture of more remote progenitors or successors.

Heb., 7—12; LXX, *Au. Ver.*, 22—27.

7 בְּנֵי יַחֲזָח צִמְמָה בְּנֵי זֶרַח בְּנֵי : 8 יֶאֱחָז בְּנֵי : 9 יֶאֱחָז בְּנֵי : 10 יֶאֱחָז בְּנֵי : 11 יֶאֱחָז בְּנֵי : 12 יֶאֱחָז בְּנֵי :  
v. 11. יֶאֱחָז

22 *vioi Kaath*, Ἀμινὰδᾶς, υἱὸς αὐτοῦ, Κορὲ υἱὸς αὐτοῦ, Ἀσὴρ υἱὸς αὐτοῦ, 23 Ἐλκανὰ υἱὸς αὐτοῦ, Ἀβισὰφ υἱὸς αὐτοῦ, Ἀσὴρ υἱὸς αὐτοῦ, 24 Σαὰθ υἱὸς αὐτοῦ, Οὐρμὴλ υἱὸς αὐτοῦ, Ὁζία υἱὸς αὐτοῦ, Ζαούλ υἱὸς αὐτοῦ. 25 καὶ υἱοὶ Ἐλκανὰ, Ἀμεισσί, καὶ Ἀχμὴθ, 26 Ἐλκανὰ υἱὸς αὐτοῦ, Σουφὶ υἱὸς αὐτοῦ, Καυναθ υἱὸς αὐτοῦ, 27 Ἐλιὰβ υἱὸς αὐτοῦ, Ἱεροβοὰμ υἱὸς αὐτοῦ, Ἐλκανὰ υἱὸς αὐτοῦ. [Alex.] Ἰσασὰφ. Ἀσείρ. αὐτοῦ, καὶ Ἀβισὰφ. Ἀσείρ. Ὁζίας. Ἀμεισσί. Κράθ αὐτοῦ.

*Au. Ver.*—22 The sons of Kohath; Aminadab [*or*, Izhar, ver. 2, 18] his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uzziab his son, and Shaul [*or*, Zephaniah, Azariah, Joel, ver. 36] his son.

25 And the sons of Elkanah; Amasai, and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; Zophai [*or*, Zuph, ver. 35, 1 Sam. i. 1] his son, and Nahath [ver. 34, Toah] his son,

27 Eliab [ver. 34, Eliel] his son, Jeroham his son, Elkanah his son.

*Pool.*—26 *Elkanah*; this was another *Elkanah*, son or grandson of the former *Elkanah*, and either the son or brother of *Ahimoth* last mentioned, or of *Amasai*. *Nahath*, called also *Toah*, ver. 34, and *Tohu*, 1 Sam. i. 1.

*Ged., Booth.*—22 The *progeny* [*Ged., lineal progeny*] of Kohath was Izhar,† his son; Korah,\* his son; 23 And Ebiasaph,\* his son; and Assir, his son; 24 Tahath, his son; Uriel,|| his son; Uziah,|| his son; and Shaul,|| his son; 25 And Elkanah,|| his son; Amasai, his son; and Ahimoth, his son; 26 Elkanah, his son; Zophai,|| his son; and Nahath,|| his son; 27 Eliab,|| his son; Jeroham, his son; Elkanah, his son; Samuel,† his son.

22 † Sept. and p.p. 37. Ib. \* was *Aminadab*; — whose son. Rejected as an interpolation. — 23 \* was *Asir*; — whose son was *Elkanah*; — whose son. Rejected also as an interpolation. See the note below. — 24 || al. *Zephaniah*. Ib. || al. *Joel*. Ib. || al. *Azariah*. — 25 || So I read, with the more ancient editions of Sept., and agreeably to p.p. 35. The present reading is literally this: *The sons of Elkanah, Amasai and Ahimoth: Elkanah: The sons of Elkanah.* — 26 || al. *Zuph*. Ib. || al. *Thoah*. — 27 || al. *Eliel*. Ib. † Sept., Ald., and Compl. with p.p. 33.

Note.—22 The *lineal progeny*, &c. The historian resumes each of the three branches of the Levitical families in a direct line. In removing a part of the confusion that is visible in this genealogy, I have been chiefly guided by the line of filiation in verses 33—38, corroborated by all the ancient versions.

*Booth.*—The names omitted are certainly interpolated, as appears by comparing the line of descent above referred to.

*Houb.*—[22—24, as the *Au. Ver.*]—25 *Filii Elcana, Amasai et Achimoth: 26 Elcana filius ejus, Sophai filius ejus, Nahath filius ejus. 27 Eliab filius ejus, Jeroham filius ejus, Elcana filius ejus, Samuel filius ejus.*

26 אֱלִיָּהוּ בֶן אֱלִיָּהוּ, *Elcana filius ejus, Elcana*. Recte observat Lud. Cappellus superfluum alterum *Elcana*, quod solitariè hic ponitur et sine addito בֶּן, ut in cæteris nominibus, quæ subsequuntur. Neque illud habet Syrus, neque Græci Intt. in Codice quidem Romano. Nam in Complutensi bis legitur, et attribuitur alterum *Elcana* versui 25 alterum versui 26. Vide versum 35 ubi eadem genealogia recurrit ordine retrogrado, sine illâ iteratione τὸν *Elcana*, sed nominibus paulum commutatis. Perperam Masora בֶּן, filii, pro בֶּן, filius ejus. Nam si sic legeretur, pertineret בֶּן ad alterum אֱלִיָּהוּ, et prius אֱלִיָּהוּ solitarium maneret, nec seriem haberet. 27 אֱלִיָּהוּ בֶּן אֱלִיָּהוּ, *Elcana filius ejus*. Post

hæc verba Græci Intt. in Editione Complut. hæc addunt Σαμουὴλ υἱὸς αὐτοῦ, *Samuel filius ejus*, quæ verba fuisse ab scribis ommissa, cùm sequatur, *filii autem Samuel*, solus fuit Buxtorfius, qui non videret, atque idem sic disputabat: “Verisimile est scriptorem Libri Chronicorum, qui brevitarum duntaxat scripsit historiarum, brevitarum causâ hoc omisisse, quod ex historiâ Samuelis satis esset notum.” Videt de se lector de tali responsione quid sentiendum, atque eo exemplo, ut et mox sequenti docetur, quàm sæpè necesse sit iis, qui criticam sacram vel non adhibent, vel aspernantur, nugari et cavillari.

*Dathe.*—11 (*Au. Ver.*, 26) *Elcana* a) *Zophæus, Zophei Nahathus*.

a) In textu est אֱלִיָּהוּ בֶן אֱלִיָּהוּ. Sed posterius *Elcana* redundare, ex eo jam apparet, quod non habet בֶּן additum, ut in ceteris nominibus. Neque legitur in versione Græca, cod. Rom. et Syriaca.

*Maurer.*—11 Posterius אֱלִיָּהוּ per imprudentiam repetitum videtur, nisi malis אֱלִיָּהוּ בֶּן אֱלִיָּהוּ habere pro nomine composito.

Heb., 13; LXX, *Au. Ver.*, 28.

יִבְרָחִי שְׁמוֹתָל חֶבְלֵר וְשֵׁנִי יִבְרָחִי :

*viol* Σαμουὴλ, ὁ πρωτότοκος Σαυλ, καὶ Ἀβιά.

*Au. Ver.*—28 And the sons of Samuel; the firstborn Vashni [called also Joel, ver. 33, and 1 Sam. viii. 2], and Abiah.

*Houb., Dathe, Mede, Ken., Pilkington, Clarke, Ged.*—28 And the sons of Samuel were, Joel [Syr., Arab., and the two oldest editions of LXX., with p.p. 1 Sam. viii. 2], the first-born, and Abiah the second.

*Dr. A. Clarke.*—The first-born Vashni, and Abiah. [There is a great mistake in this verse: in 1 Sam. viii. 2 we read, *Now the name of his (Samuel's) firstborn was Joel; and the name of his second Abiah*. The word יִבְרָחִי Joel is lost out of the text in this place, and וְשֵׁנִי, which signifies the second, and which refers to Abiah, is made here into a proper name. The Septuagint, Vulgate, and Chaldee copy this blunder; but the Syriac and Arabic read as in 1 Sam. viii. The MSS. have all copied the corrupted Hebrew in this place. Jarchi labours to restore the true reading, and yet preserve the integrity of the text, by paraphrasing thus: “And the second (וְשֵׁנִי), in respect of the first, he was Abiah; and the second, in respect of Abiah, he was Joel.”

*Dathe.*—Post וְשֵׁנִי שְׁמוֹתָל omissum est nomen יִבְרָחִי primogeniti filii Samuelis, qui sic vocatur

1 Sam. viii. 2. Igitur וְשִׁי non est nomen proprium, sed significat *secundum*, nempe אֲבִיָּה *Abiam*, qui fuit filius alter Samuelis. Quod nomen igitur sine י est legendum. Ex l. c. 1 Sam. viii. 2 dubio caret, sic hæc emendanda esse. Sed satis antiquum esse hunc ridiculum scribarum errorem, apparet ex versione Græca τῶν ὁ in cod. Rom. et Alex., quæ habet: ὁ πρωτότοκος Σαυλ καὶ Ἀβιά et Vulg.: *primogenitus Vasseni et Abia*. Sed in editione Complut. et in versione Syriaca et Arabica legitur: *primogenitus Joël, secundus Abja*. Kennicottus h. l. nihil annotavit ex suis codd.

Heb., 16; LXX, Au. Ver., 31.

וְאֵלֶּה הָאֲשֶׁר הָעִמִּיד דָּנִיֵּל עַל-יָדָיו  
שִׁיר וְגו'

καὶ οὗτοι, οὗς κατέστησε Δαυὶδ ἐπὶ χειρὰς ᾄδόντων, κ.τ.λ.

*Au. Ver.*—31 And these *are they* whom David set over the service of song in the house of the Lord, after that the ark had rest.

*Pool.*—*The service*, Heb., *the hands*. Hand put for *ministry* or *service*, which is commonly performed by the hand. Thus God is frequently said to speak or command things *by the hand* (i. e., the ministry) of Moses. Compare 2 Chron. xxix. 27.

Ver. 32.

*Au. Ver.*—32 And they ministered before the dwelling place of the tabernacle of the congregation, &c.

See notes on Exod. xxvii. 21, vol. i., p. 339.

Heb., 39, 40; LXX, Au. Ver., 54, 55.

וְאֵלֶּה בְּנֵי אֶהֱרָן לְמִשְׁפַּחַת הַקֹּהֲנִים  
כִּי לָהֶם הָיָה הַגִּבְרָה : 40 וַיִּתְּנֵהוּ לָהֶם  
אֶת-חֶבְרֹן בְּאֶרֶץ יְהוּדָה וְאֶת-מְכֻלָּשֶׁיהָ  
קִרְיַתְהֵיהֶם :

54 καὶ αὗται αἱ κατοικίαι αὐτῶν ἐν ταῖς κώμαις αὐτῶν, ἐν τοῖς ὄρεσις αὐτῶν, τοῖς υἱοῖς Ἀαρὼν τῇ πατριᾷ αὐτῶν τοῖς Κααθι, οἳ αὐτοῖς ἐγένετο ὁ κληρὸς. 55 καὶ ἔδωκεν αὐτοῖς τὴν Σεβρών ἐν γῇ Ἰουδα, καὶ τὰ περισπέρια αὐτῆς κύκλῳ αὐτῆς.

*Au. Ver.*—54 Now these *are* their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for their's was the lot.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

*For their's was the lot.*

*Pool.*—Or, *this lot* or portion which here follows. Or, *the first lot*, as appears by the sequel.

*Dr. A. Clarke.*—*Theirs was the lot.*] All the tribes and families obtained their respective inheritances by lot, but to the sons of Aaron was the *first lot*; and so the Syriac and Arabic have understood this place. The first lot, says Jarchi, fell to Judah, that they might give to the priests and the Levites the cities marked below.

*Houb., Dathe, Ged., Booth.*—For theirs was the first [Syr., and Josh. xxi. 10] lot.

*Houb.*—54 כִּי לָהֶם הָיָה הַגִּבְרָה, *nam eis fuit sors*. Adde, הַמִּשְׁכָּן, *prima*, quomodo hic legit Syrus, qui addit וְהַמִּשְׁכָּן, *prima*, et ut legitur loco parallelo Jos. xx. 10. Nam quibusdam filiis Caath idem sors attribuitur in Juda et in Benjamin, quæ tribus erant Jerusalem et templo propinquiores, quia cecidit eis *sors prima*.

*Ged.*—54 The dwelling places, *that is*, the cities and their suburbs, which the children of Israel gave to the Levites [ver. 64 transposed hither], according to the order of their lots, were these:

55 Of the Koathite families (for theirs was the first lot [Syriac and Josh. xxi. 10]), the children of Aaron had given to them, by lot, (65) out of the tribes of Judah, of the children of Simeon, and of the children of Benjamin, the cities *hereafter* mentioned: namely [ver. 65 transposed hither]; 55 Hebron in the land of Judah, &c.

54 The text, throughout the rest of this chapter, is not only confused, corrupted, and defective, but miserably disjointed. With the assistance of Joshua, some necessary transpositions, and a very few corrections, I have endeavoured to restore it to order and intelligibility.

*Booth.*—54 Now these are the dwelling-places of the sons of Aaron, of the families of the Kohathites, for theirs was the first lot. (65) And they had given to them, by lot, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are afterwards named. (55) And they had given to them in the land of Judah, Hebron, &c.

54 I am indebted to Geddes for the ar-



rangement, only I make the 64th verse the conclusion of the chapter, a repetition usual on other occasions. Geddes unites the 54th and 64th verses together, unnaturally, in my opinion. As the corrections are founded on Joshua, it is necessary to observe, that internal and collateral evidence supports that copy, in preference to this.

Heb., 42; LXX, Au. Ver., 57.

\* וּלְבָנֵי אֶחָיו נָתַן אֶת־עָרֵי  
חֶבְרוֹן וְאֶת־חֶבְרוֹן וְאֶת־חֶבְרוֹן וְאֶת־  
מִגְדָּלָה וְאֶת־יָתֵר וְאֶת־אֶשְׁתֵּמוֹא וְאֶת־  
מִגְדָּלָה :

נ"א עַר דִּלְגָּה הַפ"

καὶ τοῖς υἱοῖς Ἀαρὼν ἔδωκεν τὰς πόλεις τῶν φυλασσουμένων, τὴν Χεβρών, καὶ τὴν Λοβνὰ καὶ τὰ περισπόρια αὐτῆς, καὶ τὴν Σελνὰ καὶ τὰ περισπόρια αὐτῆς, καὶ τὴν Ἐσθαμὼ καὶ τὰ περισπόρια αὐτῆς.

*Au. Ver.*—57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs.

*Pooh.*—*They gave the cities, or, out of the cities*; the Hebrew *eth* being put for *meeth*, as hath been oft noted.

*Kennicott.*—57 *Namely, the city.* Such a licence to insert words at pleasure cannot be allowable. The printed Hebrew text literally signifies—*And to the sons of Aaron they gave cities of Judah refuge Hebron and Libnah, &c.* The true reading here will be easily recovered by comparing this verse with its parallel, Josh. xxi. 13.

Josh. ולבני אחיו הכהן נתנו את  
Chron. ולבני אחיו נתנו את  
Josh. עיר מקלט חרצה את  
Chron. עיר יהודה המקלט את  
Josh. חברון ואת מגרשיה  
Chron. חברון

We see now, that, as the sense absolutely disallows the word *יהודה*, *Judah*, so it is also rejected by its parallel place; and it was never writ here in Chronicles in MSS. 2, 5, nor in Camb. 1, 2, 3: nor indeed is it in the Bomberg or Complut. editions. We see also, upon this comparison, that *עיר* has been improperly made *עיר* by transposition; since but one city of refuge is here expressed or

meant. And lastly, from the parallel place, and from the Syriac and Arab. versions here, we learn that *ואת מטרסה* *and her suburbs* should also follow the word *חברון*, *Hebron*.

*Houb.*—57 *עיר המקלט*, *urbes refugii*. *Urbium earum, quæ hic nominantur, sola Hebron urbs erat refugii.* Itaque legendum non *עיר*, *urbes*, sed *עיר*, *urbs* [so *Dathe*], et postea addendum *ואת מטרסה*, *et suburbana ejus*, quomodo de *Sichem* legitur infra ver. 67, et ut de cæteris urbibus hoc ipso versu nominatis.

*Dathe.*—42 *Igitur Aaronis posteris dederunt oppidum asyli Hebronem, Libnam, Jattirem, Estemoam.*

Heb., 45, 46; LXX, Au. Ver., 59, 60.

*Au. Ver.*—59 And Ashan [*or*, Ain, Josh. xxi. 16] with her suburbs, and Bethshemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth [*or*, Almon, Josh. xxi. 18] with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.

*Houb., Ged., Booth.*—59 And Ashan, with its suburbs; and Juttah, with its suburbs [Josh. xxi. 16]; and Bethshemesh with its suburbs. 60 And out of the *cities* of the tribe of Benjamin, Gibeon, with its suburbs [Josh. xxi. 17]; Geba, with its suburbs, &c.

*Pilkington.*—20 The true names of places are not preserved with more care than the names of persons; and the inaccuracy of transcribers might be very largely exemplified, by showing how differently they are mentioned from what they were in the original; but I shall content myself, and I hope sufficiently satisfy the reader, with producing only one instance, from two catalogues of some of the cities that were given to the Levites.

Josh. xxi. 11, &c. 1 Chron. vi. 57, &c.

1. חברון	1. חברון
2. לבנה	2. לבנה
3. יתיר	3. יתיר
4. אשתמוע	4. אשתמוע
5. חלץ	5. חילץ
6. דבר	6. דביר
7. עין	7. עשן
8. יטה	8. . . . .
9. בית שמש	9. בית-שמש
10. בעקון	10. . . . .

11. נבע  
12. ענתות  
13. עלמון

11. נבע  
12. עלמת  
13. ענתות

As the author of the Book of Chronicles, as well as Joshua, tells us that the cities which he had enumerated, as given to the Levites, were *thirteen*, we cannot doubt but the catalogue was originally complete: and we may well conclude that the two catalogues were consistent: Yet now, in the latter, two of the names are omitted; and only five of them written uniformly with those in Joshua. Though indeed the differences are little material in Nos. 4, 5, 6, of the catalogue, and the observation of them may, in some measure, justify the remark of Mr. Kennicott, upon the name of David being written sometimes with, and sometimes without the ' , and confirm that the vowels were more frequently omitted in the more ancient books of Scripture, than in the later. The transposition of the two names in Nos. 12, 13, shows no want of correctness in either catalogue: and the omission of Juttah and Gibeon, must be imputed to the negligence of transcribers, since both the authors inform us, that they had mentioned *thirteen* cities.

*Houb.*—60 שלש עשרה עיר, *urbes tredecim*. Tamen antea non plures leguntur, quam undecim. Itaque duæ urbes in contextu deficiunt; una, illa quæ Jos. xxi. 16, nominatur יטה, *Jeta*, quamque hoc loco Syrus non omittit, mutato paulum nomine; altera גבעון, *Gabaon*, quæ Josue xxi. 17, ante *Gabaa* legitur, quæque hic ex similitudine litterarum trium נבע similitum fuit prætermissa.

*Dathe.*—Quæ oppida numero tredecim a fuerant, &c.

a) At *undecim tantum* numerata sunt. Nempe ommissa sunt duo ex Jos. xxi. 16 et 17 supplenda. A tribu Juda יטה, *Jutta*, et tribu Benjamin, גבעון, *Gibeon*.

Heb., 46; LXX, Au. Ver., 61.

וְלִבְנֵי קָהָת הַנּוֹתָרִים מִבְּנֵי־לֵוִי  
הַמְּשֻׁבָּחִים מִבְּנֵי־יִשְׂרָאֵל  
עִירִים עָשָׂר :

καὶ τοῖς υἱοῖς Καὰθ τοῖς καταλοίποις ἐκ τῶν πατριῶν ἐκ τῆς φυλῆς ἐκ τοῦ ἡμίσεος φυλῆς Μανασσή, κλήρω πόλεις δέκα.

*Au. Ver.*—61 And unto the sons of Kohath, which were left of the family of that

tribe, were cities given out of the half-tribe, namely, out of the half tribe of Manasseh, by lot, ten cities.

*Pool.*—Which were left, over and above the priests who were of the same family of Kohath and tribe of Levi. *By lot, ten cities*, or, *by lot*. (with a full point, for there the sense ends). All their cities were *ten cities*, as it is expressly said, Josh. xxi. 26. These words, *all their cities were*, are to be understood out of the former verse; which is not unusual in the holy Scripture. And so this sacred writer explains himself, ver. 66, &c., where eight of these cities are named, whereof only two are taken out of this half tribe of Manasseh, ver. 70, the other two being named, Josh. xxi. 21, &c., where these things are more plainly and fully declared.

*Houb., Dathe, Ged., Booth.*—61 And to the remaining sons of Kohath, of the family of the tribe of Levi, ten cities were given, by lot, out of the inheritance of the tribes of Ephraim and Dan, and of the half-tribe of Manasseh [Josh. xxi. 5].

*Houb.*—61 Filiis autem Caath reliquis, ex familiis tribus Ephraim, et tribus Dan, dimidiaque tribus Manasse, sorte dederunt urbes decem.

הַמְּשֻׁבָּחִים מִבְּנֵי־לֵוִי מִבְּנֵי־יִשְׂרָאֵל (de familia) tribus, de dimidia tribu dimidii Manasse. Ita convertit Arias, ut non tam interpretari videatur, quam docere menda scribarum interpretationem bonam habere non posse. Placeant hæc sane Buxtorfio, qui hæc tamen ipse interpretari non est ausus, neque protulit exemplum ullum ejus pleonasmī, quem videre se putabat in verbo הַמְּשֻׁבָּחִים. Erit duplex hoc loco pleonasmus, siquidem Buxtorfianis oculis hunc contextum leges. Sed quid pertinet ad sententiam de verbo חצי? Num dimidia tribus dimidii Manasse erat pleonasmus, pro dimidia tribus Manasse? Quis tandem finis erit pleonasmorum? Et postquam Lud. Cappellus sic monuerat "vox חצי plane πλεονάζει, ut liquebit conferenti locum illum cum Jos. xxi. 5, ex quo ille corrigendus atque supplendus est:" quis patienter ferat Buxtorfium sic criminantem, Merus est hic pruritus critizandi et corrigendi. Potest ne loci cujusdam emendatio tutior esse ac sapientior, quam ex loco parallelo? Eo loco sic legitur, וְלִבְנֵי קָהָת מִבְּנֵי־לֵוִי מִבְּנֵי־יִשְׂרָאֵל חצי מִבְּנֵי־יִשְׂרָאֵל, ex familiis tribus Ephraim, et ex tribu Dan, et ex dimidia tribu Manasse,

(*decem urbes*) in qua scriptura omnia sunt plana, et sine pleonasmis illis Buxtorfianis. Etiam in ea deprehenditur caussa erroris in verbo יִסְמָה ter scripto, quod librarius bis tantum scripsit, ex uno ad alterum saltum faciens, et prætermittens יִסְמָה et יָן, quod utrumque in medio erat. Quod si sola dimidia tribus Manasse agebatur, an probaret Buxtorfius decem urbes Levitis ab una dimidia tribu fuisse concessas?

*Dathe.*—In hoc quoque versu desunt nonnulla ex Jos. xxi. 5, supplenda. Post יִסְמָה omissee sunt tres voces יִסְמָה יִסְמָה יִסְמָה a tribu Ephraim et a tribu Dan. Quibus suppletis contextus planus est.

Ver. 62.

*Au. Ver.*—62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

*Ged. and Booth.* place this verse between verses 70 and 71, see the notes there.

Ver. 63.

*Au. Ver.*—63 Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

*Ged. and Booth.* place this verse between verses 76 and 77, see the notes there.

Ver. 64.

*Au. Ver.*—64 And the children of Israel gave to the Levites these cities with their suburbs.

*Ged.* places this verse after ver. 54; *Booth.* after verse 81. See notes on verse 54.

Ver. 65.

*Au. Ver.*—65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names.

*Ged. and Booth.* insert this verse after ver. 54, see the notes on that verse.

*Pool.*—*They gave*, to wit, to those Levites of the family of Kohath who were priests, as appears both by ver. 57, &c., where the cities given to the Aaronites are said to be taken out of the tribes here named, even out of Judah (under which Simeon is comprehended, because his lot lay within that of Judah) and Benjamin; and by the next

verse, where the other Kohathites who were not priests are called *the residue of the families of the sons of Kohath*, by way of distinction from those of them to whom this ver. 65 relates. Which are called by their names; which are expressed by their names above, ver. 57, &c.

Heb., 51; LXX, Au. Ver., 66.

וְכָל־בְּנוֹתֵי־קֹהַת בְּנֵי־קֹהַת וְיִחִי עָרֵי  
בְּבָלָם מִפְּסָחָה אֶפְרַיִם :

καὶ ἀπὸ τῶν πατριῶν υἱῶν Καάθ· καὶ ἐγένοντο πόλεις τῶν ὀρίων αὐτῶν ἐκ φυλῆς Ἐφραΐμ.

*Au. Ver.*—66 And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

*Cities of their coasts.*

*Ged.*—*Cities of their lot.* This reading is that of one MS. only; yet I am persuaded it is the true one. The rest have of their boundaries.

*Booth.*—Cities by lot.

Heb., 52; LXX, Au. Ver., 67.

וְיִתְּנוּ לָהֶם אֶת־עָרֵי חֲפָזָלָם  
אֶת־שֶׁכֶם וְאֶת־מִנְרָשֶׁיָּהּ בְּתַר אֶפְרַיִם  
וְגִזְרֵי

καὶ ἔδωκαν αὐτοῖς τὰς πόλεις τῶν φυ-  
γαδευτηρίων, τὴν Συχέμ καὶ τὰ περισπόρια  
αὐτῆς ἐν ὄρει Ἐφραΐμ, κ.τ.λ.

*Au. Ver.*—67 And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also Gezer with her suburbs.

*Pool.*—*They gave*; Either, the Ephraimites; or rather, the children of Israel, as it is expressed, ver. 64, who gave part out of Ephraim, and part out of the half tribe of Manasseh, as it here follows. *Unto them*, i. e., to the residue of the Kohathites last mentioned. *Of the cities of refuge*, or, *the cities* (i. e., the city, the plural number used of one; of which frequent examples have been given before: see chap. vii. 3, 12, 14) *of refuge*. Or, *cities*, (the construct form being put for the absolute, of which there want not examples in the Hebrew language,) the city of refuge. As to the names of these cities, divers of them are differing from those names which were given to them, Josh. xxi. 13. Nor is it at all strange that the names of places should be changed in so many hundreds of years as were between Joshua and this time.

*Houb., Dathe, Ged., Booth.*—Shechem a city of refuge.

*Houb.*—סִיכֶם, *urbes Sichem*: Lege טָב, *urbem*, et vide supra ad versum 57.

*Dathe.*—H. l. idem error admissus est, qui supra ver. 42, est notatus. Sichemum tantum oppidum asyli fuit, non reliqua nominata. Igitur טָב legendum est. Sed hic quoque error antiquus est, et apud veteres exstat.

Ver. 68.

*Au. Ver.*—68 And Jokmean [see Josh. xxi. 22—35, where many of these cities have other names] with her suburbs, and Beth-horon with her suburbs.

*Jokmean.*

*Booth.*—Kibzaim [Josh. xxi. 22].

*Bethoron with her suburbs.*

*Ged., Booth.*—Bethoron with its suburbs. And out of the midst of the tribe of Dan, they had Eltekeh, with its suburbs; Gibbethon with its suburbs [supplied from Josh. xxi. 23].

Heb., 55, 56; LXX, 71, 72; *Au. Ver.*, 70, 71.

וּמִמְחֲזִית מִטָּח מְנַשֶּׁח אֶת־עֲנִי  
וְאֶת־מִנְרַשֶּׁה וְאֶת־בִּלְעָם וְאֶת־מִנְרַשֶּׁה  
לְמִשְׁפַּחַת לְבִנְיָהוּ חֲקֹתָיִם:  
לְבָנֵי גִרְשׁוֹם מִשְׁפַּחַת חֲצִי מִטָּח  
מְנַשֶּׁח אֶת־גִּוְלוֹן בְּעֵשֶׂן וְאֶת־מִנְרַשֶּׁה  
וְאֶת־עֲשָׂתָרוֹת וְאֶת־מִנְרַשֶּׁה:

71 τοῖς υἱοῖς Γεδσὼν ἀπὸ πατριῶν ἡμῶν  
φυλῆς Μανασσὴ τὴν Γωλάν ἐκ τῆς Βασάν καὶ  
τὰ περιπόλια αὐτῆς, καὶ τὴν Ἀσηρῶθ καὶ τὰ  
περιπόλια αὐτῆς· 72 καὶ ἐκ φυλῆς Ἰσάχαρ τὴν  
Κέδες καὶ τὰ περιπόρια αὐτῆς, καὶ τὴν Δεβερί  
καὶ τὰ περιπόρια αὐτῆς, καὶ τὴν Αἰσθάρωθ καὶ  
τὰ περιπόρια αὐτῆς.

*Au. Ver.*—70 And out of the half-tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom were given out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs.

*Ged.*—70 And, out of the inheritance of the half-tribe of Manasseh, they had Aner [in Josh. xxi. 25, it is Thaanach, so *Booth.*], with its suburbs; and Bileam, with its suburbs.—All these cities were given to the residue of the Kohathite families, ten cities,

with their suburbs [supplied from Josh. xxi. 26].

62 To the children of Gershon, according to their families, were given thirteen cities, out of the inheritances of the tribes of Issachar, Asher, and Naphtali, and out of the other half-tribe of Manasseh. 71 Out of the half-tribe of Manasseh, the progeny of Gershon had Golan in Bashan, a city of refuge [supplied from Josh. xxi. 27, so *Booth.*], with its suburbs; and Beth-Ash-taroth, with its suburbs.

Ver. 72.

*Heb. and Au. Ver.*—Kedesh.

*Booth.*—Kishon [Josh. xxi. 28].

Ver. 73.

*Au. Ver.*—73 And Ramoth with her suburbs, and Anem with her suburbs:

*Booth.*—73 And Jarmuth, with its suburbs; and Engannim with its suburbs [Josh. xxi. 29].

Ver. 74.

*Heb. and Au. Ver.*—Hukok.

*Booth.*—Helkath [Josh. xxi. 31].

Ver. 76.

*Heb. and Au. Ver.*—76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari were given out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs.

*Ged.*—76 And out of the tribe of Naphtali, they had Kedesh in Galilee, a city of refuge [Josh. xxi. 32, so *Booth.*] with its suburbs; Hamon [Josh. xxi. 32, Hamothdor, so *Booth.*] with its suburbs; and Kirjathaim [Josh. Kartan] with its suburbs.

63 To the remainder of the Levites, the progeny of Merari, were given twelve cities; out of the cities of the tribe of Reuben, and of the tribe of Gad, and of the tribe of Zebulun. 77 Out of the cities of the tribe of Zebulun, the progeny of Merari had given to them Rimmon, with its suburbs; Thabor, with its suburbs.

77 *Rimon.* Here is a deficiency of two cities: and even the two that are named differ from those in Joshua; where the four cities are called *Jokneam*, *Karta*, *Dimna*, and *Nahalal*.

*Houb.*—77 מִמִּטָּח וְגוֹלָן, *ex tribu Zabulon*. Sunt hic quædam mutata, quædam etiam



only of Benjamin are mentioned, *Bela, Ashbel, Ahiram, Shupham, and Hupham*: and Ard and Naaman are there said to be the sons of Bela; consequently grandsons of Benjamin. In the beginning of the following chapter, *five* sons of Benjamin are mentioned, viz., *Bela, Ashbel, Aharah, Nohah, and Rapha*; where also *Addar, Gera, Abihud, Abishua, Naaman, Ahoah*, a second *Gera, Shephuphan, and Huram*, are all represented as *grandsons*, not *sons*, of Benjamin: hence we see that in many cases *grandsons* are called *sons*, and both are often confounded in the genealogical tables. To attempt to reconcile such discrepancies would be a task as endless as it would be useless. The rabbins say that Ezra, who wrote this book, did not know whether some of these were *sons* or *grandsons*; and they intimate also that the tables from which he copied were often defective, and here we must leave all such matters.

*Ged.*—6 Here we have a genealogy from Benjamin; which is not only confused and corrupted, like some others, but totally inconsistent with that in the next chapter; and partly with that in Gen. xvi. 21; and Numb. xxvi. 38. I strongly suspect that the genealogy from Dan originally stood here, where we naturally look for it, before that from Naphthali: and indeed one name, at least, belonging to Dan still remains, amidst the heap of confusion that surrounds it.

Ver. 7, 9.

*Au. Ver.*—And were reckoned by their genealogies. See notes on iv. 33.

7 And were reckoned by their genealogies. 9 And the number of them. See notes on iv. 33.

Ver. 12.

וְשֵׁם אֶחָד מֵהֶם בֶּנִּי אֶרְיָא וְשֵׁם אֶחָד מֵהֶם בֶּנִּי אֶרְיָא

v. 12. וְשֵׁם אֶחָד מֵהֶם

καὶ Σαφὶν, καὶ Ἀφὶν, καὶ υἱοὶ Ἀφ, Ἀσώμ, υἱὸς αὐτοῦ Ἀόρ.

*Au. Ver.*—12 Shuppim also, and Huppim [Numb. xxvi. 39, Shupham and Hupham], the children of Ir [or, Iri, ver. 7], and Hushim, the sons of Aher [or, Ahiram, Numb. xxvi. 38].

*Pool.*—*Shuppim also, and Huppim*, called *Muppim* and *Huppim*, Gen. xvi. 21, also *Hupham* and *Shupham*, Numb. xxvi. 39.

*The sons of Aher*; but divers take the Hebrew word *aher* for a common, not proper name, and render the words thus, *another son*, or *the son of another family or tribe*, to wit, of Dan, as may be gathered, 1. From Gen. xvi. 23 [so *Bp. Patrick*], where *Hushim* is mentioned as the only son of Dan, where also the word *sons* is used of that one man, as it is here. 2. From the clause of the next verse, *the sons of Bilhah*, who was mother both to Dan and Napthali. 3. Because otherwise the genealogy of Dan is quite left out. 4. From the word *another*, which is used in the Hebrew writers to design an abominable thing which the writer disdained to mention; whence they call a swine, which to them was a very unclean and loathsome creature, *another thing*. And it must be remembered that the tribe of Dan had made themselves and their memory infamous and detestable by that gross idolatry, which began first and continued longest in that tribe, Judg. xviii.; for which reason many interpreters conceive this tribe is omitted in the numbering of the sealed persons, Rev. vii.

*Bp. Patrick.*—Ver. 12. *Shuppim also, and Huppim, the children of Ir.* Or of Iri, as he is called, ver. 7, the youngest son of Bela; whose sons are called Huppim and Muppim, Gen. xvi. 21. In which book there are other proper names of men in the plural number (Gen. x. 13, 14, xxv. 3).

*And Hushim, the sons of Aher.* If he still speak of the sons of Benjamin, this person was called Ahiram, Numb. xxvi. 39. But there being no mention of the tribe of Dan in this genealogy, unless it be here, many take Aher not to be a proper name, but a common word, signifying *other*: and so translate the words thus, *another son*: that is, the son of another tribe or family, viz., of Dan. For Hushim was his only son, Gen. xvi. 23; where the word *sons*, though he speak of one man only, is used as it is in this place.

*Houb.*—12 וְשֵׁם אֶחָד מֵהֶם, *Sepham quoque et Apham*. Post versum 11 ante hæc duo nomina lacunam facimus, quia quædam hic desiderari multæ res probant. Nam 1o. de illis duobus nulla mentio antehac facta est, et ignoratur an illi sint ex tribu Benjamin. 2o. וְשֵׁם אֶחָד, *Hasim*, qui apud Benjamitas hic censetur, annumeratur filiis Dan, Gen. xvi. 23. Denique וְשֵׁם אֶחָד, *Aer*, cujus etiam sit patris et familiæ, penitus ignoratur. Nos

contextum, ut est, relinquimus, quia ex cæteris genealogiis lux non affulget.

Ver. 14.

בְּנֵי מְנַשֶּׁה אֲשֵׁרֶל אִשְׁרֵי־אֵל  
אֲשֵׁרֶל אִשְׁרֵי־אֵל אֲשֵׁרֶל אִשְׁרֵי־אֵל  
אֲשֵׁרֶל אִשְׁרֵי־אֵל אֲשֵׁרֶל אִשְׁרֵי־אֵל  
אֲשֵׁרֶל אִשְׁרֵי־אֵל אֲשֵׁרֶל אִשְׁרֵי־אֵל

υἱοὶ Μανασσῆ, Ἐσριήλ, ὃν ἔτεκεν ἡ παλλακὴ αὐτοῦ ἡ Σύρα, ἔτεκε δὲ αὐτῷ καὶ Μαχὶρ πατέρα Γαλαάδ.

*Au. Ver.*—14 The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramiteess bare Machir the father of Gilead.

*Pool.*—*The sons of Manasseh*, i. e., grandchildren, as ver. 13. For both Ashriel and Zelophehad were the grandchildren of Machir son of Manasseh, Numb. xxvi. 29, &c.; xxvii. 1. *Whom she bare*, to wit, his wife, as may be thought, because his concubine is here opposed to her. Or, *whom he got*; for the Hebrew word *yalaḏ* is sometimes used of men's begetting, as Gen. v. 18, &c. Compare Psal. ii. 7. But these and the following words may be otherwise rendered according to the Hebrew text, *whom his concubine the Aramiteess bare*, who bare him (which ellipses are very frequent in the Hebrew) for *meeth, of, or by Machir*: so this was a differing Ashriel from him named Numb. xxvi. 31; for that was Gilead's son and this his brother.

*Ged.*—14 The sons of Manasseh were Ashriel, whom his Syrian concubine bore to him; and Machir Abi-Gilead, whom . . . bore to him.

*Syrian.* Two MSS. read *Edomite*, which Syr., and Arab. seem to favour.

*Booth.*—14 The sons of Manasseh: Ashriel, whom . . . bare. His Syrian concubine bare to him Machir, the father of Gilead.

*Houb.*—14 *Filii Manasse . . . Esriel, quem peperit concubina Syra . . . peperit Machir patrem Galaad.*

בְּנֵי מְנַשֶּׁה אֲשֵׁרֶל . . . *Esriel.* Etiam hic lacunam facimus, quia quædam sunt et prætermissa, et sus deque versa. Nam *Esriel* non esse filium *Manasse*, sed filium *Galaad* docemur Num. xxxvi. 31, ubi annumeratur filiis *Galaad* ille *Esriel*, ex quo familia *Esrielitarum*. Deinde nescitur, quæ sit ea mater, quæ *peperit Machir*; nisi legis cum Syro אדוניה, *Adonia*, pro אֲשֵׁרֶל, *Syra*.

*Dathe.*—14 *Filii Manassis Asriel, quem*

*peperit . . . a) Pellex ejus Syra peperit Machirem, patrem Gileadis.*

a) Excidit nomen matris. Sed οἱ jungunt hæc cum sequentibus: ὃν ἔτεκε ἡ παλλακὴ αὐτοῦ ἡ Σύρα, atque addunt: ἔτεκε δὲ αὐτῷ, quasi legisset ὃν ἔτεκε. Vulgatus porro filius *Manasse Esriel: concubinaque ejus Syra peperit Machir, patrem Galaad*, Syrus habet: *filii Manassis, quos ei peperit ejus concubina Isarjel, et Adunija peperit quoque Machirem, patrem Galaad*. Is videtur nomen gentilitium אֲשֵׁרֶל, *Syra* confudisse, sive legisse אֲשֵׁרֶל. Eodem modo Arabs.

*Maurer.*—[אֲשֵׁרֶל אִשְׁרֵי־אֵל.] Videtur aliquid excidisse.

Ver. 15, 16.

וַיִּמְכֹּר לָקָה אֲשֶׁרֶל לְחָפִים וּלְשָׁפִים  
וְאֵם אֲחִיָּהּ מַעֲרָה וְאֵם הָשָׁנִי צִלְפָּחָד  
וְאִתְּחִנָּה לְצִלְפָּחָד בָּנוֹת: 16  
וַיִּמְכֹּר אֲשֶׁרֶל מַכִּיר בֶּן וְתִקְרָא שְׁמוֹ  
פֶּרֶשׁ וְאֵם אֲחִיו שְׁרֵשׁ וְנָוִי

15 καὶ Μαχὶρ ἔλαβε γυναῖκα τῇ Ἀπφίρ καὶ Σαπφίρ καὶ ὄνομα ἀδελφῆς αὐτοῦ Μωωχὰ, καὶ ὄνομα τῇ δευτέρῃ Σαπφαὰδ. Ἐγενήθησαν δὲ τῷ Σαπφαὰδ θυγατέρες. 16 καὶ ἔτεκε Μωωχὰ θυγατὴν Μαχὶρ υἱόν, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Φαρῆς καὶ ὄνομα ἀδελφοῦ αὐτοῦ Σούρος κ.τ.λ.

*Au. Ver.*—15 And Machir took to wife the sister of Huppim and Shuppim, whose sister's name was Maachah; and the name of the second was Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem.

*Pool.*—*The sister*; which word is here fitly understood out of the following clause, where it is expressed, and she is called *Maachah*, who also is called the wife of *Machir*, ver. 16. *The name of the second*; of the second son or grandson of Machir; for so Zelophehad was, Numb. xxvi. 29, &c. Or Zelophehad is here called the second, because he was the younger brother of Ashriel, who was the eldest son of Hephher, the son of Gilead, the son of Machir. *Had daughters*, i. e., only daughters, and no sons.

*Ged., Booth.*—15 Machir took for a wife





rangement, only I make the 64th verse the conclusion of the chapter, a repetition usual on other occasions. Geddes unites the 54th and 64th verses together, unnaturally, in my opinion. As the corrections are founded on Joshua, it is necessary to observe, that internal and collateral evidence supports that copy, in preference to this.

Heb., 42; LXX, Au. Ver., 57.

\* לְבָנֵי אֶחָיו נָתַן אֶת־עָרֵי  
הַמְּקֻלָּט אֶת־חֲבֹרֹן וְאֶת־לִבְנָה וְאֶת־  
מִנְרַשֶּׁת וְאֶת־יָתִיר וְאֶת־אֶשְׁתֵּמוֹא וְאֶת־  
מִנְרַשֶּׁת :

נ' א' ע' יד' יז' ה'

καὶ τοῖς υἱοῖς Ἀαρὼν ἔδωκαν τὰς πόλεις τῶν φυγαδευτηρίων, τὴν Χεβρὼν, καὶ τὴν Λοβιὰ καὶ τὰ περισπόρια αὐτῆς, καὶ τὴν Σελνὰ καὶ τὰ περισπόρια αὐτῆς, καὶ τὴν Ἑσθαιμὼ καὶ τὰ περισπόρια αὐτῆς.

Au. Ver.—57 And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs.

Pool.—They gave the cities, or, out of the cities; the Hebrew *eth* being put for *meeth*, as hath been oft noted.

Kennicott.—57 Namely, the city. Such a licence to insert words at pleasure cannot be allowable. The printed Hebrew text literally signifies—And to the sons of Aaron they gave cities of Judah refuge Hebron and Libnah, &c. The true reading here will be easily recovered by comparing this verse with its parallel, Josh. xxi. 13.

Josh. ולבני אהרן הכהן נתנו את

Chron. ולבני אהרן נתנו את

Josh. עיר מקלט הרצה את

Chron. עיר יהודה המקלט את

Josh. חברון ואת מגרשה

Chron. חברון

We see now, that, as the sense absolutely disallows the word ידודה, *Judah*, so it is also rejected by its parallel place; and it was never writ here in Chronicles in MSS. 2, 5, nor in Camb. 1, 2, 3: nor indeed is it in the Bomberg or Complut. editions. We see also, upon this comparison, that ע' has been improperly made ע' by transposition; since but one city of refuge is here expressed or

meant. And lastly, from the parallel place, and from the Syriac and Arab. versions here, we learn that ע' ו' א' ו' and *her suburbs* should also follow the word חברון, *Hebron*.

Houb.—57 ע' ו' א' ו' *urbes refugii*. Urbium earum, quæ hic nominantur, sola Hebron *urbis* erat *refugii*. Itaque legendum non ע' ו' א' ו' *urbes*, sed ע' ו' א' ו' *urbis* [so *Dathe*], et postea addendum ע' ו' א' ו' *et suburbana ejus*, quomodo de *Sichem* legitur infra ver. 67, et ut de cæteris urbibus hoc ipso versu nominatis.

Dathe.—42 Igitur Aaronis posteris dederunt oppidum asyli Hebronem, Libnam, Jattireem, Estemoam.

Heb., 45, 46; LXX, Au. Ver., 59, 60.

Au. Ver.—59 And Ashan [or, Ain, Josh. xxi. 16] with her suburbs, and Bethshemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth [or, Almon, Josh. xxi. 18] with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities.

Houb., Ged., Booth.—59 And Ashan, with its suburbs; and Juttah, with its suburbs [Josh. xxi. 16]; and Bethshemesh with its suburbs. 60 And out of the cities of the tribe of Benjamin, Gibeon, with its suburbs [Josh. xxi. 17]; Geba, with its suburbs, &c.

Pilkington.—20 The true names of places are not preserved with more care than the names of persons; and the inaccuracy of transcribers might be very largely exemplified, by showing how differently they are mentioned from what they were in the original; but I shall content myself, and I hope sufficiently satisfy the reader, with producing only one instance, from two catalogues of some of the cities that were given to the Levites.

Josh. xxi. 11, &c.

1 Chron. vi. 57, &c.

1. חברון

1. חברון

2. לבנה

2. לבנה

3. יתר

3. יתר

4. אשתמוע

4. אשתמוע

5. חלן

5. חילן

6. דבר

6. דביר

7. עין

7. עשן

8. יטה

8. . . .

9. בית שמש

9. בית-שמש

10. גבעון

10. . . .

11. גבע

12. ענתות

13. עלמון

11. גבע

12. עלמת

13. ענתות

As the author of the Book of Chronicles, as well as Joshua, tells us that the cities which he had enumerated, as given to the Levites, were *thirteen*, we cannot doubt but the catalogue was originally complete: and we may well conclude that the two catalogues were consistent: Yet now, in the latter, two of the names are omitted; and only five of them written uniformly with those in Joshua. Though indeed the differences are little material in Nos. 4, 5, 6, of the catalogue, and the observation of them may, in some measure, justify the remark of Mr. Kennicott, upon the name of David being written sometimes with, and sometimes without the ' , and confirm that the vowels were more frequently omitted in the more ancient books of Scripture, than in the later. The transposition of the two names in Nos. 12, 13, shows no want of correctness in either catalogue: and the omission of Juttah and Gibeon, must be imputed to the negligence of transcribers, since both the authors inform us, that they had mentioned *thirteen* cities.

*Houb.*—60 שלש עשרה עיר, *urbes tredecim*. Tamen antea non plures leguntur, quam undecim. Itaque duæ urbes in contextu deficient; una, illa quæ Jos. xxi. 16, nominatur יטה, *Jeta*, quamque hoc loco Syrus non omittit, mutato paulum nomine; altera גבעון, *Gabaon*, quæ Josue xxi. 17, ante *Gabaa* legitur, quæque hic ex similitudine litterarum trium גבע similium fuit prætermissa.

*Dathe.*—Quæ oppida numero *tredecim* a) fuerunt, &c.

a) At *undecim* tantum numerata sunt. Nempe omissa sunt duo ex Jos. xxi. 16 et 17 supplenda. A tribu Juda יטה, *Jutta*, et tribu Benjamin, גבעון, *Gibeon*.

Heb., 46; LXX, Au. Ver., 61.

וְלִבְנֵי הָרִת הַזִּקְנִים מִשְׁפָּחַת  
הַמִּשְׁכָּה מִמְּחֻצֵּי מִשְׁכַּת הָעֵצִי מִנֶּשֶׁה  
בְּגִבְעוֹן עָרִים עֶשְׂרִי:

καὶ τοῖς υἱοῖς Καθὼς τοῖς καταλοίοις ἐκ  
τῶν πατριῶν ἐκ τῆς φυλῆς ἐκ τοῦ ἡμίσεως  
φυλῆς Μανασσή, ἀλήπερ πόλεις δέκα.

*Au. Ver.*—61 And unto the sons of Kohath, which were left of the family of that

tribe, were cities given out of the half-tribe, namely, out of the half tribe of Manasseh, by lot, ten cities.

*Pool.*—Which were left, over and above the priests who were of the same family of Kohath and tribe of Levi. *By lot, ten cities*, or, *by lot*. (with a full point, for there the sense ends). All their cities were *ten cities*, as it is expressly said, Josh. xxi. 26. These words, *all their cities were*, are to be understood out of the former verse; which is not unusual in the holy Scripture. And so this sacred writer explains himself, ver. 66, &c., where eight of these cities are named, whereof only two are taken out of this half tribe of Manasseh, ver. 70, the other two being named, Josh. xxi. 21, &c., where these things are more plainly and fully declared.

*Houb., Dathe, Ged., Booth.*—61 And to the remaining sons of Kohath, of the family of the tribe of Levi, ten cities were given, by lot, out of the inheritance of the tribes of Ephraim and Dan, and of the half-tribe of Manasseh [Josh. xxi. 5].

*Houb.*—61 *Filiis autem Caath reliquis, ex familiis tribus Ephraim, et tribus Dan, dimidiaque tribus Manasse, sorte dederunt urbes decem.*

61 המשפחה מספח מן חצי מנשה, (*de familia*) *tribus, de dimidia tribu dimidii Manasse*. Ita convertit Arias, ut non tam interpretari videatur, quam docere menda scribarum interpretationem bonam habere non posse. Placeant hæc sane Buxtorfio, qui hæc tamen ipse interpretari non est ausus, neque protulit exemplum ullum ejus *pleonasm*i, quem videre se putabat in verbo המשפחה. Erit duplex hoc loco *pleonasmus*, siquidem Buxtorfianis oculis hunc contextum leges. Sed quid pertinet ad sententiam de verbo חצי? Num *dimidia tribus dimidii Manasse* erat *pleonasmus*, pro *dimidia tribus Manasse*? Quis tandem finis erit *pleonasmorum*? Et postquam Lud. Cappellus sic monuerat “vox חצי plane *πλεονάει*, ut liquebit conferenti locum illum cum Jos. xxi. 5, ex quo ille corrigendus atque supplendus est:” quis patienter ferat Buxtorfium sic criminantem, *Merus est hic pruritus criticandi et corrigendi*. Potest ne loci cujusdam emendatio tutior esse ac sapientior, quam ex loco paralelo? Eo loco sic legitur, ומנשה דן ומנשה חצי ומנשה חצי, *ex familiis tribus Ephraim, et ex tribu Dan, et ex dimidia tribu Manasse*,

(*decem urbes*) in qua scriptura omnia sunt plana, et sine pleonasmis illis Buxtorfianis. Etiam in ea deprehenditur caussa erroris in verbo המשה ter scripto, quod librarius his tantum scripsit, ex uno ad alterum saltum faciens, et prætermittens אשכנז et דן, quod utrumque in medio erat. Quod si sola dimidia tribus Manasse agebatur, an probaret Buxtorfius decem urbes Levitis ab una dimidia tribu fuisse concessas?

*Dathe.*—In hoc quoque versu desunt nonnulla ex Jos. xxi. 5, supplenda. Post המשה omisæ sunt tres voces אשכנז ודן ונפתלי *a tribu Ephraim et a tribu Dan.* Quibus suppletis contextus planus est.

Ver. 62.

*Au. Ver.*—62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

*Ged. and Booth.* place this verse between verses 70 and 71, see the notes there.

Ver. 63.

*Au. Ver.*—63 Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

*Ged. and Booth.* place this verse between verses 76 and 77, see the notes there.

Ver. 64.

*Au. Ver.*—64 And the children of Israel gave to the Levites *these* cities with their suburbs.

*Ged.* places this verse after ver. 54; *Booth.* after verse 81. See notes on verse 54.

Ver. 65.

*Au. Ver.*—65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.

*Ged. and Booth.* insert this verse after ver. 54, see the notes on that verse.

*Pool.*—*They gave*, to wit, to those Levites of the family of Kohath who were priests, as appears both by ver. 57, &c., where the cities given to the Aaronites are said to be taken out of the tribes here named, even out of Judah (under which Simeon is comprehended, because his lot lay within that of Judah) and Benjamin; and by the next

verse, where the other Kohathites who were not priests are called *the residue of the families of the sons of Kohath*, by way of distinction from those of them to whom this ver. 65 relates. *Which are called by their names*; which are expressed by their names above, ver. 57, &c.

Heb., 51; LXX, Au. Ver., 66.

וּבְמִשְׁפְּחוֹת בְּנֵי קְהָת וַיְהִי עָרֵי  
נָבְגִלָם קַמְפָּתָה אֶפְרַיִם :

καὶ ἀπὸ τῶν πατριῶν υἱῶν Καάθ· καὶ ἐγένοντο πόλεις τῶν ὀρίων αὐτῶν ἐκ φυλῆς Ἐφραΐμ.

*Au. Ver.*—66 And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

*Cities of their coasts.*

*Ged.*—*Cities of their lot.* This reading is that of one MS. only; yet I am persuaded it is the true one. The rest have of *their boundaries.*

*Booth.*—*Cities by lot.*

Heb., 52; LXX, Au. Ver., 67.

וַיִּתְּנוּ לָהֶם אֶת־עָרֵי חֲפָצָלָם  
אֶת־שֶׁכֶם וְאֶת־מִנְרָשָׁיָה בְּקֶר אֶפְרַיִם  
וְגִזְרִי

καὶ ἔδωκαν αὐτοῖς τὰς πόλεις τῶν φυγαδευτηρίων, τὴν Συχέμ καὶ τὰ περισπόρια αὐτῆς ἐν ὄρει Ἐφραΐμ, κ.τ.λ.

*Au. Ver.*—67 And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs.

*Pool.*—*They gave*; Either, the Ephraimites; or rather, the children of Israel, as it is expressed, ver. 64, who gave part out of Ephraim, and part out of the half tribe of Manasseh, as it here follows. *Unto them*, i. e., to the residue of the Kohathites last mentioned. *Of the cities of refuge*, or, *the cities* (i. e., the city, the plural number used of one; of which frequent examples have been given before: see chap. vii. 3, 12, 14) of *refuge*. Or, *cities*, (the construct form being put for the absolute, of which there want not examples in the Hebrew language,) the *city of refuge*. As to the names of these cities, divers of them are differing from those names which were given to them, Josh. xxi. 13. Nor is it at all strange that the names of places should be changed in so many hundreds of years as were between Joshua and this time.

*Houb., Dathe, Ged., Booth.*—Shechem a city of refuge.

*Houb.*—שֶׁכֶם *urbes Sichem*: Lege *urbem*, et vide supra ad versum 57.

*Dathe.*—H. l. idem error admissus est, qui supra ver. 42, est notatus. Sichemum tantum oppidum asyli fuit, non reliqua nominata. Igitur *urbis* legendum est. Sed hic quoque error antiquus est, et apud veteres exstat.

Ver. 68.

*Au. Ver.*—68 And Jokmean [see Josh. xxi. 22—35, where many of these cities have other names] with her suburbs, and Beth-horon with her suburbs.

*Jokmean.*

*Booth.*—Kibzaim [Josh. xxi. 22].

*Bethoron with her suburbs.*

*Ged., Booth.*—Bethoron with its suburbs. And out of the midst of the tribe of Dan, they had Eltekeh, with its suburbs; Gibbethon with its suburbs [supplied from Josh. xxi. 23].

Heb., 55, 56; LXX, 71, 72; *Au. Ver.*, 70, 71.

וּמִמְחֻצֵי מִטָּה מְנַחָה אֶת־עֲנִי  
וְאֶת־מְנַחָה וְאֶת־בִּלְעָם וְאֶת־מְנַחָה  
לְמִשְׁפַּחַת לִבְנֵי־קָהָת חֲפוֹת־רִים  
לְבָנֵי אֲרָשׁוֹם מִשְׁפַּחַת חֲצִי מִטָּה  
מְנַחָה אֶת־גִּוְלוֹן בְּצִשֹׁן וְאֶת־מְנַחָה  
וְאֶת־עֲשָׂתָרוֹת וְאֶת־מְנַחָה :

71 τοῖς υἱοῖς Γεδσὼν ἀπὸ πατριῶν ἡμῶν φυλῆς Μανασσὴ τὴν Γωλάν ἐκ τῆς Βασάν καὶ τὰ περιπόλια αὐτῆς, καὶ τὴν Ἀσηρῶθ καὶ τὰ περιπόλια αὐτῆς· 72 καὶ ἐκ φυλῆς Ἰσάχαρ τὴν Κέδες καὶ τὰ περιπόρια αὐτῆς, καὶ τὴν Δεβερί καὶ τὰ περιπόρια αὐτῆς, καὶ τὴν Δαβὲρ καὶ τὰ περιπόρια αὐτῆς.

*Au. Ver.*—70 And out of the half-tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom were given out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs.

*Ged.*—70 And, out of the inheritance of the half-tribe of Manasseh, they had Aner [in Josh. xxi. 25, it is Thaanach, so *Booth.*], with its suburbs; and Bileam, with its suburbs.—All these cities were given to the residue of the Kohathite families, ten cities,

with their suburbs [supplied from Josh. xxi. 26].

62 To the children of Gershon, according to their families, were given thirteen cities, out of the inheritances of the tribes of Issachar, Asher, and Naphthali, and out of the other half-tribe of Manasseh. 71 Out of the half-tribe of Manasseh, the progeny of Gershon had Golan in Bashan, a city of refuge [supplied from Josh. xxi. 27, so *Booth.*], with its suburbs; and Beth-Ash-taroth, with its suburbs.

Ver. 72.

*Heb. and Au. Ver.*—Kedesh.

*Booth.*—Kishon [Josh. xxi. 28].

Ver. 73.

*Au. Ver.*—73 And Ramoth with her suburbs, and Anem with her suburbs:

*Booth.*—73 And Jarmuth, with its suburbs; and Engannim with its suburbs [Josh. xxi. 29].

Ver. 74.

*Heb. and Au. Ver.*—Hukok.

*Booth.*—Helkath [Josh. xxi. 31].

Ver. 76.

*Heb. and Au. Ver.*—76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari were given out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs.

*Ged.*—76 And out of the tribe of Naphtali, they had Kedesh in Galilee, a city of refuge [Josh. xxi. 32, so *Booth.*] with its suburbs; Hamon [Josh. xxi. 32, Hamoth-dor, so *Booth.*] with its suburbs; and Kirjathaim [Josh. Kartan] with its suburbs.

63 To the remainder of the Levites, the progeny of Merari, were given twelve cities; out of the cities of the tribe of Reuben, and of the tribe of Gad, and of the tribe of Zebulun. 77 Out of the cities of the tribe of Zebulun, the progeny of Merari had given to them Rimmon, with its suburbs; Thabor, with its suburbs.

77 *Rimon.* Here is a deficiency of two cities: and even the two that are named differ from those in Joshuah; where the four cities are called *Jokneam*, *Karta*, *Dimna*, and *Nahalal*.

*Houb.*—77 מִטְּשֵׁב וּבָלָן, *ex tribu Zabulon*. Sunt hic quædam mutata, quædam etiam



only of Benjamin are mentioned, *Bela, Ashbel, Ahiram, Shupham, and Hupham*: and Ard and Naaman are there said to be the sons of Bela; consequently grandsons of Benjamin. In the beginning of the following chapter, *five* sons of Benjamin are mentioned, viz., *Bela, Ashbel, Aharah, Gera, Abihud, Abishua, Naaman, Ahoah*, a second *Gera, Shephuphan, and Huram*, are all represented as *grandsons*, not *sons*, of Benjamin: hence we see that in many cases *grandsons* are called *sons*, and both are often confounded in the genealogical tables. To attempt to reconcile such discrepancies would be a task as endless as it would be useless. The rabbins say that Ezra, who wrote this book, did not know whether some of these were *sons* or *grandsons*; and they intimate also that the tables from which he copied were often defective, and here we must leave all such matters.

*Ged.*—6 Here we have a genealogy from Benjamin; which is not only confused and corrupted, like some others, but totally inconsistent with that in the next chapter; and partly with that in Gen. xli. 21; and Numb. xxvi. 38. I strongly suspect that the genealogy from Dan originally stood here, where we naturally look for it, before that from Naphtali: and indeed one name, at least, belonging to Dan still remains, amidst the heap of confusion that surrounds it.

Ver. 7, 9.

*Au. Ver.*—And were reckoned by their genealogies. See notes on iv. 33.

7 *And were reckoned by their genealogies.*  
9 *And the number of them.* See notes on iv. 33.

Ver. 12.

וְשֵׁם אֶחָד מֵעֲמָלָאֵם בְּנֵי צִיר הָעָם בְּנֵי  
אֶחָד :

v. 12. אֶחָד מֵעֲמָלָאֵם

καὶ Σαπφὶν, καὶ Ἀπφὶν, καὶ υἱὸς Ἄρ, Ἀσάμ, υἱὸς αὐτοῦ Ἀόρ.

*Au. Ver.*—12 Shuppim also, and Huppim [Numb. xxvi. 39, Shupham and Hupham], the children of Ir [or, Iri, ver. 7], and Hushim, the sons of Aher [or, Ahiram, Numb. xxvi. 38].

*Pool.*—Shuppim also, and Huppim, called Muppim and Huppim, Gen. xli. 21, also Hupham and Shupham, Numb. xxvi. 39.

*The sons of Aher*; but divers take the Hebrew word *aher* for a common, not proper name, and render the words thus, *another son*, or *the son of another family or tribe*, to wit, of Dan, as may be gathered, 1. From Gen. xli. 23 [so *Bp. Patrick*], where *Hushim* is mentioned as the only son of Dan, where also the word *sons* is used of that one man, as it is here. 2. From the clause of the next verse, *the sons of Bilhah*, who was mother both to Dan and Naphtali. 3. Because otherwise the genealogy of Dan is quite left out. 4. From the word *another*, which is used in the Hebrew writers to design an abominable thing which the writer disdained to mention; whence they call a swine, which to them was a very unclean and loathsome creature, *another thing*. And it must be remembered that the tribe of Dan had made themselves and their memory infamous and detestable by that gross idolatry, which began first and continued longest in that tribe, Judg. xviii.; for which reason many interpreters conceive this tribe is omitted in the numbering of the sealed persons, Rev. vii.

*Bp. Patrick.*—Ver. 12. *Shuppim also, and Huppim, the children of Ir.*] Or of Iri, as he is called, ver. 7, the youngest son of Bela; whose sons are called Huppim and Muppim, Gen. xli. 21. In which book there are other proper names of men in the plural number (Gen. x. 13, 14, xxv. 3).

*And Hushim, the sons of Aher.*] If he still speak of the sons of Benjamin, this person was called Ahiram, Numb. xxvi. 39. But there being no mention of the tribe of Dan in this genealogy, unless it be here, many take Aher not to be a proper name, but a common word, signifying *other*: and so translate the words thus, *another son*: that is, the son of another tribe or family, viz., of Dan. For Hushim was his only son, Gen. xli. 23; where the word *sons*, though he speak of one man only, is used as it is in this place.

*Houb.*—12 וְשֵׁם אֶחָד מֵעֲמָלָאֵם, *Sephram quoque et Aphram.* Post versum 11 ante hæc duo nomina lacunam facimus, quia quedam hic desiderari multæ res probant. Nam 10. de illis duobus nulla mentio antehac facta est, et ignoratur an illi sint ex tribu Benjamin. 20. וְשֵׁם אֶחָד, *Hasim*, qui apud Benjamitas hic censetur, annumeratur filiis Dan, Gen. xli. 23. Denique אֶחָד, *Aer*, cujus etiam sit patris et familiæ, penitus ignoratur. Nos

contextum, ut est, relinquimus, quia ex cæteris genealogiis lux non affulget.

Ver. 14.

בְּנֵי מַנַּשֶּׁה אֲשֵׁרֵל אִשְׁרֵי־לָהּ  
אֲשֵׁרֵל בְּנֵי מַנַּשֶּׁה אֲשֵׁרֵל אִשְׁרֵי־לָהּ  
אֲשֵׁרֵל בְּנֵי מַנַּשֶּׁה אֲשֵׁרֵל אִשְׁרֵי־לָהּ  
אֲשֵׁרֵל בְּנֵי מַנַּשֶּׁה אֲשֵׁרֵל אִשְׁרֵי־לָהּ

υἱοὶ Μανασσῆ, Ἐσριήλ, ὃν ἔτεκεν ἡ παλλακὴ αὐτοῦ ἡ Σύρα, ἔτεκε δὲ αὐτῷ καὶ Μαχὶρ πατέρα Γαλαάδ.

*Au. Ver.*—14 The sons of Manasseh; Ashriel, whom she bare: (*but his concubine the Aramiteess bare Machir the father of Gilead.*

*Pool.*—The sons of Manasseh, i. e., grandchildren, as ver. 13. For both Ashriel and Zelophehad were the grandchildren of Machir son of Manasseh, Numb. xxvi. 29, &c.; xxvii. 1. *Whom she bare*, to wit, his wife, as may be thought, because his concubine is here opposed to her. Or, *whom he got*; for the Hebrew word *yalaḏ* is sometimes used of men's begetting, as Gen. v. 18, &c. Compare Psal. ii. 7. But these and the following words may be otherwise rendered according to the Hebrew text, *whom his concubine the Aramiteess bare*, who bare him (which ellipses are very frequent in the Hebrew) for *meeth, of, or by Machir*: so this was a differing Ashriel from him named Numb. xxvi. 31; for that was Gilead's son and this his brother.

*Ged.*—14 The sons of Manasseh were Ashriel, whom his Syrian concubine bore to him; and Machir Abi-Gilead, whom . . . bore to him.

*Syrian.* Two MSS. read *Edomite*, which Syr., and Arab. seem to favour.

*Booth.*—14 The sons of Manasseh: Ashriel, whom . . . bare. His Syrian concubine bare to him Machir, the father of Gilead.

*Houb.*—14 *Filii Manasse . . . Esriel, quem peperit concubina Syra . . . peperit Machir patrem Galaad.*

בני מנשה אשיריאל, *filii Manasse . . . Esriel.* Etiam hic lacunam facimus, quia quædam sunt et prætermissa, et sus deque versa. Nam *Esriel* non esse filium *Manasse*, sed filium *Galaad* docemur Num. xxxvi. 31, ubi annumeratur filius Galaad ille *Esriel*, ex quo familia *Esrielitarum*. Deinde nescitur, quæ sit ea mater, quæ *peperit Machir*; nisi legis cum Syro אדוניה, *Adonia*, pro אשיריאל, *Syra*.

*Dathe.*—14 *Filii Manassis Asriel, quem*

*peperit . . . a) Pellex ejus Syra peperit Machirem, patrem Gileadis.*

a) Excidit nomen matris. Sed οἱ jungunt hæc cum sequentibus: ὃν ἔτεκε ἡ παλλακὴ αὐτοῦ ἡ Σύρα, atque addunt: ἔτεκε δὲ αὐτῷ, quasi legissent ὃν ἔτεκε. Vulgatus ὃν ἔτεκε omittit et ita hunc locum vertit: *porro filius Manasse Esriel: concubinaque ejus Syra peperit Machir, patrem Galaad, Syrus habet: filii Manassis, quos ei peperit ejus concubina Isarjel, et Adunija peperit quoque Machirem, patrem Galaad.* Is videtur nomen gentilitium אשיריאל, *Syra* confudisse, sive legiasse אשיריאל. Eodem modo Arabs.

*Maurer.*—[אשיריאל.] Videtur aliquid excidisse.

Ver. 15, 16.

וּמַכִּיר לָקַח אִשָּׁה לְחָפִים וּלְשָׁפִים  
וְאֵם מַכִּיר לָקַח אִשָּׁה לְחָפִים וּלְשָׁפִים  
וְאֵם מַכִּיר לָקַח אִשָּׁה לְחָפִים וּלְשָׁפִים  
וְאֵם מַכִּיר לָקַח אִשָּׁה לְחָפִים וּלְשָׁפִים

15 καὶ Μαχὶρ ἔλαβε γυναῖκα τῇ Ἀφφὶν καὶ Σαφφὶν καὶ ὄνομα ἀδελφῆς αὐτοῦ Μωωχὰ, καὶ ὄνομα τῇ δευτέρῳ Σααφαάδ. Ἐγενήθησαν δὲ τῷ Σααφαάδ θυγατέρες. 16 καὶ ἔτεκε Μωωχὰ γυνὴ Μαχὶρ υἱόν, καὶ ἑκάλεσε τὸ ὄνομα αὐτοῦ Φαρέσ' καὶ ὄνομα ἀδελφοῦ αὐτοῦ Σούρος' κ.τ.λ.

*Au. Ver.*—15 And Machir took to wife the sister of Huppim and Shuppim, whose sister's name was Maachah; and the name of the second was Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Shersh; and his sons were Ulam and Rakem.

*Pool.*—The sister; which word is here fitly understood out of the following clause, where it is expressed, and she is called *Maachah*, who also is called the wife of *Machir*, ver. 16. The name of the second; of the second son or grandson of Machir; for so Zelophehad was, Numb. xxvi. 29, &c. Or Zelophehad is here called the second, because he was the younger brother of Ashriel, who was the eldest son of Hephher, the son of Gilead, the son of Machir. *Had daughters*, i. e., only daughters, and no sons.

*Ged., Booth.*—15 Machir took for a wife

Maacha, sister to Huphim and Shuphim . . . 16 and Maacha, the wife of Machir, bore a son, whom she called Pheresh, &c.

15 *And the second was Zalaphahad: and Zalaphahad had daughters.* How this fragment got in here it is impossible to say; but this is not surely its place: nor does it appear to be connected with any part of the genealogy. Compare Josh. xviii. 3.—*Ged.*

*Houb.*—15 *Machir autem accepit uxores filius suis Huphim et Saphan...nomen sororis ejus Maacha...nomen secundi Salphaad; nateque sunt Salphaad filie.*

15 וכסד לקח מאכא. *Machir autem cepit uxorem.* Tertias hic lacunas facimus. Et rectè in hoc versu Clericus, "Qui...contendunt nihil hic esse corruptum, ii lectores suos stipites esse putant." Nam. 10. *Salphaad* dicitur fuisse filius Machir *secundus*, etsi *primus* non comparet. 20. Idem *Salphaad* non fuit filius Machir. Nam docemur Num. xxvi. 33, *Salphaad* esse filium *Epher*, filii *Galaad*, filii Machir, hoc est ejusdem Machir pronepotem. Ex quo colligere licet, multa hic deficere, in quibus, post filios Machir, memorabantur filii *Galaad*, et *Epher*, pater *Salphaad*. Porro ורמ, tam vitiosè, quàm cætera. Nam non apparet *cujus* esset ea soror *Maacha*. Non ipsius Machir. Nam. ver. 16, ea dicitur uxor hæret non soror. Ergo in istis salebris Machir Critica Sacra.

*Dathe.*—15 *Machir uxorem duxit . . .*

a) *Huppimi et Suppimi.* Nomen sororis ejus b) fuit *Maacha*, et nomen secundi c) *Selophhad*, qui filias habebat. 16 *Peperit Maacha, uxor Machiris, filium, quem Pererum vocavit, hujusque fratrem Sarezum, &c.*

a) Deest nomen viri, cui Machir uxorem duxit. Nam cum duobus viris non collocetur una uxor, vox ורמ non potest jungi cum vocabis sequentibus. Præterea Huppim et Suppim erant Benjaminitæ sec. ver. 12.

b) Non Machiris, *cujus* uxor fuit sec. vers. 18, sed ejus, *cujus* nomen excidit.

c) Sc. ex ea muliere, *cujus* nomen est omissum, ut et nomen primogeniti eorum filiorum.

*Maurer.*—15 [וְיָרֵךְ לָקַח מַאכָּא] Hic quoque nonnulla deesse videntur. LXX tamen habent: καὶ Μαχὶρ ἔλαβε γυναῖκα τῇ Ἀφὶν καὶ Σαφὶν (cuique suam?).

Ver. 17, 18.

*Au. Ver.*—17 And the sons of Ulam;

Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer [Num. xxvi. 30, Jezer], and Mahalah.

*Houb.*—17 *Filius Ulam, Badan; hi sunt filii Galaad, filii Machir, filii Manasse.*

17 מלח בן יושלח, hi sunt filii Galaad. Etiam hic sunt errores inextricabiles. Nam ex antedictis colligere vix queas, qui nominati fuerint filii Galaad, et postquam de filiis Galaad sermo absolvitur in his verbis, hi sunt filii Galaad, iterum recurrit cognatio Galaad, in Semida, qui commemoratur ver. 19, quique Num. xxvi. 32, annumeratur filius Galaad.

*Bp. Patrick.*—18 *And his sister Hammoleketh.* That is, the sister of Gilead, as Kimchi understands it (though some take her to have been the sister of Bedan), who was an illustrious woman, and therefore here mentioned, and, as the Targum imagines, was a queen; that is, governess of a certain tract of land in the country of Gilead. For he takes Hammoleketh not for a proper name, but for an appellative: of which there is no mention neither in the law nor in the prophets as Kimchi confesses; but they have this by tradition. Which, though it be very groundless, the vulgar Latin follows it, and translates this word *regina*. Which Estius ingenuously acknowledges to be a mistake.

Ver. 20, 21, 22.

וַיְהִי וַיִּפְּרֹאֲם שְׂתָרְלַח וַיְבָרֵךְ בָּנָו  
וַתַּחַת בָּנָו וַיֵּלְעָדָה בָּנָו וַתַּחַת בָּנָו  
וַיִּבְרָךְ בָּנָו וַשִּׁיחֶלַח בָּנָו וַעֲזָר וַיֵּלְעָד  
וַתִּרְגְּמֶם אֶת־שִׁירֵית חֲפֹלֶלֶת בְּאֶרֶץ כִּי  
יִרְדּוּ לַקָּחַת אֶת־מִקְנֵיהֶם : וַיִּתְחַבֵּל  
אֶפְרַיִם אֶבְיָהֶם יָמִים רַבִּים וַיְבָאֵם אֶחָיו  
לְבָחֶמוֹ :

20 καὶ υἱοὶ Ἐφραῖμ, Σωθαλάδ, καὶ Βαράδ υἱὸς αὐτοῦ, καὶ Θαὰδ υἱὸς αὐτοῦ, Ἐλαὰδ υἱὸς αὐτοῦ, Σαὰθ υἱὸς αὐτοῦ, 21 καὶ Ζαβὰδ υἱὸς αὐτοῦ, Σωθελέ υἱὸς αὐτοῦ, καὶ Ἀζέρ, καὶ Ἐλεὰδ καὶ ἀπέκτειναν αὐτοὺς οἱ ἄνδρες Γεθ οἱ τεχθέντες ἐν τῇ γῇ ὅτι κατέβησαν τοῦ λαβεῖν τὰ κτήνη αὐτῶν 22 καὶ ἐπέστηγεν Ἐφραῖμ ὁ πατήρ αὐτῶν ἡμέρας πολλὰς καὶ ἤλθον ἀδελφοὶ αὐτοῦ τοῦ παρακάλεσαι αὐτόν.

*Au. Ver.*—20 And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath



rangement, only I make the 64th verse the conclusion of the chapter, a repetition usual on other occasions. Geddes unites the 54th and 64th verses together, unnaturally, in my opinion. As the corrections are founded on Joshua, it is necessary to observe, that internal and collateral evidence supports that copy, in preference to this.

Heb., 42; LXX, Au. Ver., 57.

וּלְבָנֵי אֶחָיו נָחֻגְוּ אֶת־חֶבְרוֹן וְאֶת־לִבְנָה וְאֶת־מִגְרָשִׁיחַ וְאֶת־יַתִּיר וְאֶת־אֶשְׁתִּמוֹא  
מִגְרָשִׁיחַ :

נ"א עַד יִזְחָל הַפַּי"

καὶ τοῖς υἱοῖς Ἀαρὼν ἔδωκαν τὰς πόλεις τῶν φυγαδιστηρίων, τὴν Χεβρόν, καὶ τὴν Λοβνὰ καὶ τὰ περισπόρια αὐτῆς, καὶ τὴν Σελνὰ καὶ τὰ περισπόρια αὐτῆς, καὶ τὴν Ἑσθαμῶ καὶ τὰ περισπόρια αὐτῆς.

*Au. Ver.*—57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs.

*Pool.*—*They gave the cities*, or, *out of the cities*; the Hebrew *eth* being put for *meeth*, as hath been oft noted.

*Kennicott.*—57 *Namely, the city.* Such a licence to insert words at pleasure cannot be allowable. The printed Hebrew text literally signifies—*And to the sons of Aaron they gave cities of Judah refuge Hebron and Libnah, &c.* The true reading here will be easily recovered by comparing this verse with its parallel, Josh. xxi. 13.

Josh. ולבני אהרן הכהן נחננו את

Chron. ולבני אהרן נתנו את

Josh. עיר מקלט חרצה את

Chron. עיר יהודה המקלט את

Josh. חברון ואת מגרשיח

Chron. חברון

We see now, that, as the sense absolutely disallows the word יהודה, *Judah*, so it is also rejected by its parallel place; and it was never writ here in Chronicles in MSS. 2, 5, nor in Camb. 1, 2, 3: nor indeed is it in the Bomberg or Complut. editions. We see also, upon this comparison, that עיר has been improperly made עיר by transposition; since but one city of refuge is here expressed or

meant. And lastly, from the parallel place, and from the Syriac and Arab. versions here, we learn that ואת מגרשיח *and her suburbs* should also follow the word חברון, *Hebron*.

*Houb.*—57 עיר המקלט, *urbes refugii*. Urbium earum, quæ hic nominantur, sola Hebron *urbis erat refugii*. Itaque legendum non עיר, *urbes*, sed עיר, *urbis* [so *Datke*], et postea addendum ואת מגרשיח, *et suburbana ejus*, quomodo de Sichem legitur infra ver. 67, et ut de cæteris urbibus hoc ipso versu nominatis.

*Datke.*—42 *Ignitur Aaronis posteris dederunt oppidum asyli Hebronem, Libnam, Jattirem, Estemoam.*

Heb., 45, 46; LXX, Au. Ver., 59, 60.

*Au. Ver.*—59 And Ashan [*or*, Ain, Josh. xxi. 16] with her suburbs, and Bethshemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth [*or*, Almon, Josh. xxi. 18] with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.

*Houb., Ged., Booth.*—59 And Ashan, with its suburbs; and Juttah, with its suburbs [Josh. xxi. 16]; and Bethshemesh with its suburbs. 60 And out of the *cities* of the tribe of Benjamin, Gibeon, with its suburbs [Josh. xxi. 17]; Geba, with its suburbs, &c.

*Pilkington.*—20 The true names of places are not preserved with more care than the names of persons; and the inaccuracy of transcribers might be very largely exemplified, by showing how differently they are mentioned from what they were in the original; but I shall content myself, and I hope sufficiently satisfy the reader, with producing only one instance, from two catalogues of some of the cities that were given to the Levites.

Josh. xxi. 11, &c. 1 Chron. vi. 57, &c.

1. חברון	1. חברון
2. לבנה	2. לבנה
3. יתיר	3. יתיר
4. אשתמוע	4. אשתמוע
5. חלן	5. חילן
6. דבר	6. דביר
7. עין	7. עשן
8. יטח	8. . . . .
9. בית שמש	9. בית-שמש
10. בכעון	10. . . . .

11. נבע

12. ענתות

13. עלמון

11. נבע

12. עלמת

13. ענתות

As the author of the Book of Chronicles, as well as Joshua, tells us that the cities which he had enumerated, as given to the Levites, were *thirteen*, we cannot doubt but the catalogue was originally complete: and we may well conclude that the two catalogues were consistent: Yet now, in the latter, two of the names are omitted; and only five of them written uniformly with those in Joshua. Though indeed the differences are little material in Nos. 4, 5, 6, of the catalogue, and the observation of them may, in some measure, justify the remark of Mr. Kennicott, upon the name of David being written sometimes with, and sometimes without the ' , and confirm that the vowels were more frequently omitted in the more ancient books of Scripture, than in the later. The transposition of the two names in Nos. 12, 13, shows no want of correctness in either catalogue: and the omission of Juttah and Gibeon, must be imputed to the negligence of transcribers, since both the authors inform us, that they had mentioned *thirteen* cities.

*Houb.*—60 של עשרה עד, *urbes tredecim*. Tamen antea non plures leguntur, quam undecim. Itaque duæ urbes in contextu deficiunt; una, illa quæ Jos. xxi. 16, nominatur יֶטָה, *Jeta*, quamque hoc loco Syrus non omittit, mutato paulum nomine; altera גַּבְעון, *Gabaon*, quæ Josue xxi. 17, ante *Gabaa* legitur, quæque hic ex similitudine litterarum trium נֶבֶע similium fuit prætermissa.

*Dathe.*—Quæ oppida numero tredecim a fuerunt, &c.

a) At *undecim tantum* numerata sunt. Nempe omissa sunt duo ex Jos. xxi. 16 et 17 supplenda. A tribu Juda יֶטָה, *Jutta*, et tribu Benjamin, גַּבְעון, *Gibeon*.

Heb., 46; LXX, Au. Ver., 61.

וְלִבְנֵי קָהָת הַקֹּהֲנִים מִשְׁפַּחַת  
הַמִּשְׁפָּחָה מִמִּתְצִיַת מִשָּׁה חֲצֵי מִנְשָׁה  
בְּיִזְרְחֵל עָרִים עֶשְׂרִי:

καὶ τοῖς υἱοῖς Καάθ τοῖς καταλοιποῖς ἐκ  
τῶν πατριῶν ἐκ τῆς φυλῆς ἐκ τοῦ ἡμίσεος  
φυλῆς Μανασσή, κλήρη πόλεις δέκα.

*Au. Ver.*—61 And unto the sons of Kohath, which were left of the family of that

tribe, were cities given out of the half-tribe, namely, out of the half tribe of Manasseh, by lot, ten cities.

*Pool.*—Which were left, over and above the priests who were of the same family of Kohath and tribe of Levi. *By lot, ten cities*, or, *by lot*. (with a full point, for there the sense ends). All their cities were *ten cities*, as it is expressly said, Josh. xxi. 26. These words, *all their cities* were, are to be understood out of the former verse; which is not unusual in the holy Scripture. And so this sacred writer explains himself, ver. 66, &c., where eight of these cities are named, whereof only two are taken out of this half tribe of Manasseh, ver. 70, the other two being named, Josh. xxi. 21, &c., where these things are more plainly and fully declared.

*Houb., Dathe, Ged., Booth.*—61 And to the remaining sons of Kohath, of the family of the tribe of Levi, ten cities were given, by lot, out of the inheritance of the tribes of Ephraim and Dan, and of the half-tribe of Manasseh [Josh. xxi. 5].

*Houb.*—61 Filiis autem Caath reliquis, ex familiis tribus Ephraim, et tribus Dan, dimidiaque tribus Manasse, sorte dederunt urbes decem.

61 הכסה ממחצית משה חצי מנשה, (*de familia*) tribus, de dimidia tribu dimidii Manasse. Ita convertit Arias, ut non tam interpretari videatur, quam docere menda scribarum interpretationem bonam habere non posse. Placeant hæc sane Buxtorfio, qui hæc tamen ipse interpretari non est ausus, neque protulit exemplum ullum ejus *pleonasm*i, quem videre se putabat in verbo הכסה. Erit duplex hoc loco *pleonasmus*, siquidem Buxtorfianis oculis hunc contextum leges. Sed quid pertinet ad sententiam de verbo חֲצֵי? Num *dimidia tribus dimidii Manasse* erat *pleonasmus*, pro *dimidia tribus Manasse*? Quis tandem finis erit *pleonasmorum*? Et postquam Lud. Cappellus sic monuerat "vox חֲצֵי plane πλεονάζει, ut liquebit conferenti locum illum cum Jos. xxi. 5, ex quo ille corrigendus atque supplendus est:" quis patienter ferat Buxtorfium sic criminantem, *Merus est hic pruritus critizandi et corrigendi*. Potest ne loci cujusdam emendatio tutior esse ac sapientior, quam ex loco parallelo? Eo loco sic legitur, מִשָּׁה וּמִמִּשָּׁה חֲצֵי וּמִמִּשָּׁה חֲצֵי, *ex familiis tribus Ephraim, et ex tribu Dan, et ex dimidia tribu Manasse*,

(*decem urbes*) in qua scriptura omnia sunt plana, et sine pleonasmis illis Buxtorfianis. Etiam in ea deprehenditur caussa erroris in verbo דעסמה ter scripto, quod librarius his tantum scripsit, ex uno ad alterum saltum faciens, et prætermittens אשיר et דן, quod utrumque in medio erat. Quod si sola dimidia tribus Manasse agebatur, an probaret Buxtorfius decem urbes Levitis ab una dimidia tribu fuisse concessas?

*Dathe.*—In hoc quoque versu desunt nonnulla ex Jos. xxi. 5, supplenda. Post דעסמה omisssæ sunt tres voces דן אשיר אפרַיִם a tribu Ephraim et a tribu Dan. Quibus suppletia contextus planus est.

Ver. 62.

*Au. Ver.*—62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

*Ged. and Booth.* place this verse between verses 70 and 71, see the notes there.

Ver. 63.

*Au. Ver.*—63 Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

*Ged. and Booth.* place this verse between verses 76 and 77, see the notes there.

Ver. 64.

*Au. Ver.*—64 And the children of Israel gave to the Levites these cities with their suburbs.

*Ged.* places this verse after ver. 54; *Booth.* after verse 81. See notes on verse 54.

Ver. 65.

*Au. Ver.*—65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names.

*Ged. and Booth.* insert this verse after ver. 54, see the notes on that verse.

*Pool.*—*They gave*, to wit, to those Levites of the family of Kohath who were priests, as appears both by ver. 57, &c., where the cities given to the Aaronites are said to be taken out of the tribes here named, even out of Judah (under which Simeon is comprehended, because his lot lay within that of Judah) and Benjamin; and by the next

verse, where the other Kohathites who were not priests are called *the residue of the families of the sons of Kohath*, by way of distinction from those of them to whom this ver. 65 relates. Which are called by their names; which are expressed by their names above, ver. 57, &c.

Heb., 51; LXX, Au. Ver., 66.

בְּנֵי קֹהַת וְיִהְיֶה עָרֵי  
בְּנֵיהֶם שְׁפָאָה אֶפְרַיִם :

καὶ ἀπὸ τῶν πατριῶν υἱῶν Καάθ· καὶ ἐγένοντο πόλεις τῶν ὀρίων αὐτῶν ἐκ φυλῆς Ἐφραΐμ.

*Au. Ver.*—66 And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

*Cities of their coasts.*

*Ged.*—*Cities of their lot.* This reading is that of one MS. only; yet I am persuaded it is the true one. The rest have of their boundaries.

*Booth.*—*Cities by lot.*

Heb., 52; LXX, Au. Ver., 67.

וְיִתְּנוּ לָהֶם אֶת־יְעִיִּל  
אֶת־שֶׁכֶם וְאֶת־מִנְרַשֶּׁיָּה בְּקֶר אֶפְרַיִם  
וְגֵר

καὶ ἔδωκαν αὐτοῖς τὰς πόλεις τῶν φυγαδευτηρίων, τὴν Συγχὲμ καὶ τὰ περισπόρμα αὐτῆς ἐν ὄρει Ἐφραΐμ, κ.τ.λ.

*Au. Ver.*—67 And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also Gezer with her suburbs.

*Pool.*—*They gave*; Either, the Ephraimites; or rather, the children of Israel, as it is expressed, ver. 64, who gave part out of Ephraim, and part out of the half tribe of Manasseh, as it here follows. *Unto them*, i. e., to the residue of the Kohathites last mentioned. *Of the cities of refuge*, or, *the cities* (i. e., the city, the plural number used of one; of which frequent examples have been given before: see chap. vii. 3, 12, 14) of refuge. Or, *cities*, (the construct form being put for the absolute, of which there want not examples in the Hebrew language,) the city of refuge. As to the names of these cities, divers of them are differing from those names which were given to them, Josh. xxi. 13. Nor is it at all strange that the names of places should be changed in so many hundreds of years as were between Joshua and this time.

*Houb., Dathe, Ged., Booth.*—Shechem a city of refuge.

*Houb.*—שכם ש, *urbes Sichem* : *Lege ש, urbem*, et vide supra ad versum 57.

*Dathe.*—H. l. idem error admissus est, qui supra ver. 42, est notatus. Sichemum tantum oppidum asyli fuit, non reliqua nominata. Igitur ש legendum est. Sed hic quoque error antiquus est, et apud veteres exstat.

Ver. 68.

*Au. Ver.*—68 And Jokmean [see Josh. xxi. 22-35, where many of these cities have other names] with her suburbs, and Beth-horon with her suburbs.

*Jokmean.*

*Booth.*—Kibzaim [Josh. xxi. 22].

*Bethoron with her suburbs.*

*Ged., Booth.*—Bethoron with its suburbs. And out of the midst of the tribe of Dan, they had Eltekeh, with its suburbs; Gibbethon with its suburbs [supplied from Josh. xxi. 23].

Heb., 55, 56; LXX, 71, 72; *Au. Ver.*, 70, 71.

וְאֶת־מִנְרַתָּהּ מִטָּח מִנְשֹׁחַ אֶת־צִנְרִי  
וְאֶת־מִנְרַתָּהּ וְאֶת־צִנְרִי וְאֶת־מִנְרַתָּהּ  
לְמִשְׁפַּחַת לְדִגְיָתַיִם וְאֶת־מִנְרַתָּהּ  
לְבָנִי לְגִשְׁשֹׁם מִשְׁפַּחַת חֲצִי מִנְשֹׁחַ  
וְאֶת־מִנְרַתָּהּ וְאֶת־צִנְרִי וְאֶת־מִנְרַתָּהּ  
וְאֶת־מִנְרַתָּהּ וְאֶת־מִנְרַתָּהּ

71 τοῖς υἱοῖς Γεδσών ἀπὸ πατριῶν ἡμίσεως φυλῆς Μανασσὴ τὴν Γωλάν ἐκ τῆς Βασάν καὶ τὰ περιπόδια αὐτῆς, καὶ τὴν Ἀσηρὼθ καὶ τὰ περιπόδια αὐτῆς. 72 καὶ ἐκ φυλῆς Ἰσασάχαρ τὴν Κέδες καὶ τὰ περισπύρια αὐτῆς, καὶ τὴν Δεβερί καὶ τὰ περισπύρια αὐτῆς, καὶ τὴν Δαβὼρ καὶ τὰ περισπύρια αὐτῆς.

*Au. Ver.*—70 And out of the half-tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom were given out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs.

*Ged.*—70 And, out of the inheritance of the half-tribe of Manasseh, they had Aner [in Josh. xxi. 25, it is Thaanach, so *Booth.*], with its suburbs; and Bileam, with its suburbs.—All these cities were given to the residue of the Kohathite families, ten cities,

with their suburbs [supplied from Josh. xxi. 26].

62 To the children of Gershon, according to their families, were given thirteen cities, out of the inheritances of the tribes of Issachar, Asher, and Naphthali, and out of the other half-tribe of Manasseh. 71 Out of the half-tribe of Manasseh, the progeny of Gershon had Golan in Bashan, a city of refuge [supplied from Josh. xxi. 27, so *Booth.*], with its suburbs; and Beth-Ashtaroth, with its suburbs.

Ver. 72.

*Heb. and Au. Ver.*—Kedesh.

*Booth.*—Kishon [Josh. xxi. 28].

Ver. 73.

*Au. Ver.*—73 And Ramoth with her suburbs, and Anem with her suburbs:

*Booth.*—73 And Jarmuth, with its suburbs; and Engannim with its suburbs [Josh. xxi. 29].

Ver. 74.

*Heb. and Au. Ver.*—Hukok.

*Booth.*—Helkath [Josh. xxi. 31].

Ver. 76.

*Heb. and Au. Ver.*—76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari were given out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs.

*Ged.*—76 And out of the tribe of Naphtali, they had Kedesh in Galilee, a city of refuge [Josh. xxi. 32, so *Booth.*] with its suburbs; Hamon [Josh. xxi. 32, Hamoth-dor, so *Booth.*] with its suburbs; and Kirjathaim [Josh. Kartan] with its suburbs. 63 To the remainder of the Levites, the progeny of Merari, were given twelve cities; out of the cities of the tribe of Reuben, and of the tribe of Gad, and of the tribe of Zebulun. 77 Out of the cities of the tribe of Zebulun, the progeny of Merari had given to them Rimmon, with its suburbs; Tabor, with its suburbs.

77 *Rimon.* Here is a deficiency of two cities: and even the two that are named differ from those in Joshua; where the four cities are called *Jokneam*, *Karta*, *Dimna*, and *Nahalal*.

*Houb.*—77 מִמֶּנֶם וְזָבֻלֹן, *ex tribu Zabulon.* Sunt hic quædam mutata, quædam etiam

prætermissa. Nam Jos. xxi. 34, 35, assignantur Meraritis in tribu Zabulon urbes quatuor, cum contra hic duæ tantum memorentur; quarum ipsarum nomina non sunt utrobique eadem: vide et confer.

Ver. 78, 80.

*Au. Ver.*—78 Bezer in the wilderness with her suburbs, &c.

*Booth.*—Bezer in the wilderness, a city of refuge, with its suburbs.

*Au. Ver.*—80 Ramoth in Gilead with her suburbs, &c.

*Ged.*—Ramoth in Gilead, a city of refuge, with its suburbs.

78 *A city of refuge.* These words, both here and in ver. 80, are added from Joshuah [see the notes on Josh. xxi. 36, vol. i., p. 133], and very probably stood once in the text here.

#### CHAP. VII. 1.

וְלִבְנֵי יִשָּׁשְׁכָר הַתְּלָע וְנֹו  
καὶ τοῖς υἱοῖς Ἰσάχαρ, Θωλὰ, κ.τ.λ.

*Au. Ver.*—1 Now the sons of Issachar were, Tola, and Puah [Numb. xxvi. 23, Phuvah, Job], Jashub, and Shimron, four.

*Now the sons, &c.*

*Maurer.*—1 וְלִבְנֵי חַע in vern. sermonem ita converte: und an Söhnen Issachars waren. Winerus? librariis debere putat, coll. 6, 46, 47, 48, 56, 62.

*Bp. Patrick.*—Ver. 1.] There is some little difference in the names of two of these, as they are mentioned Gen. xli. And Jashub seems to have been called Job, for brevity's sake: just as Aram is called Ram, and among us Alexander is called Saunder. See Buxtorf's Anticritica, par. ii., cap. 8, where Rasi gives another account of it, but not so likely.

Ver. 3.

וְלִבְנֵי אֶזְרָיָה מִיִּשְׂרָאֵל יִשְׁחָבֵל וְגֵרָא וְנֹו  
וְלִבְנֵי יִשְׁחָבֵל יִשְׁחָבֵל וְגֵרָא וְנֹו  
וְלִבְנֵי יִשְׁחָבֵל יִשְׁחָבֵל וְגֵרָא וְנֹו  
וְלִבְנֵי יִשְׁחָבֵל יִשְׁחָבֵל וְגֵרָא וְנֹו

καὶ υἱοὶ Ὀζὶ, Ἰεζραία καὶ υἱοὶ Ἐζραία, Μιχαὴλ, Ἀβδιαὺ καὶ Ἰωὴλ, καὶ Ἰεσία, πέντε, ἀρχόντες πάντες.

*Au. Ver.*—3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

*And the sons of Uzzi.*

*Pool.*—The sons, for the son; for he names but one son. Michael, and Obadiah, and

Joel, Ishiah, five, including their father, Izrahiah.

*Dr. A. Clarke.*—The sons of Izrahiah—five.] There are, however, only four names in the text. Instead of five, the Syriac and Arabic read four. If five be the true reading, then Izrahiah must be reckoned with his four sons.

*Houb.*—3 Filii Ozi: Izrahja. Filii Izrahja, Michael, Obadia, Johel, Jesia...hi omnes capita quinque.

3 וְנֹו, capita, i. e., capita familiarum. Nam non significari viros singulos, eosque primarios, quo significatu וְנֹו sæpè usurpatur, declarat illud וְנֹו, quod mox sequitur, apud eos; quo pronomine designantur non viri singuli, sed familiæ totæ, quæ ex illis prognatæ fuerunt. Cùm igitur וְנֹו sint capita familiarum, et cùm ea capita dicantur fuisse וְנֹו, quinque, sequitur hic desiderari unius capitis nomen. Nam filii Izrahja quatuor tantùm hic apparent. Neque eorem patrem Izrahja numerare licet, ut quatuor filiis additus pater caput esse quintum videatur. Nam pater in filiis censetur, neque familiam quintam is pater procreare potest, cui non sunt filii plures, quàm quatuor. Eam igitur ob causam nos lacunam facimus post Jesia, quantum Izrahja filium.

*Dathe.*—Deest nomen, nam quatuor tantum sunt nominati.

Ver. 6.

*Au. Ver.*—6 The sons of Benjamin; Bela, and Becher, and Jediael, three.

*The sons of Benjamin.*

*Houb.*—בנין, Benjamin. Lege vel בנין, filii Benjamin, ut legitur vers. 8, 10, 14, &c., et ut hoc loco Græci Intt. et Vulgatus; nam בני ante בנין facile omissum fuerit: vel לבנין, apud Benjamin, aut potius Benjamin: nempè ל prætermitti potuit, post illud ל vicinum, in quod desinit ל.

Three.

*Pool.*—There were ten, Gen. xli. 21, and five of them are named, chap. viii. 1, but here only three are mentioned, either because these were most eminent for courage or fruitfulness, or because the other families were now extinct. So *Bp. Patrick.*

*Dr. A. Clarke.*—Verse 6. The sons of Benjamin; Bela, and Becher, and Jediael.] In Gen. xli. 21, ten sons of Benjamin are reckoned; viz., Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. In Numb. xxvi. 38, &c., five sons

only of Benjamin are mentioned, *Bela*, *Ashbel*, *Ahiram*, *Shupham*, and *Hupham*: and Ard and Naaman are there said to be the sons of Bela; consequently grandsons of Benjamin. In the beginning of the following chapter, *five* sons of Benjamin are mentioned, viz., *Bela*, *Ashbel*, *Aharah*, *Nohah*, and *Rapha*; where also *Addar*, *Gera*, *Abihud*, *Abishua*, *Naaman*, *Ahoah*, a second *Gera*, *Shephuphan*, and *Huram*, are all represented as *grandsons*, not *sons*, of Benjamin: hence we see that in many cases *grandsons* are called *sons*, and both are often confounded in the genealogical tables. To attempt to reconcile such discrepancies would be a task as endless as it would be useless. The rabbins say that Ezra, who wrote this book, did not know whether some of these were *sons* or *grandsons*; and they intimate also that the tables from which he copied were often defective, and here we must leave all such matters.

*Gen.—6* Here we have a genealogy from Benjamin; which is not only confused and corrupted, like some others, but totally inconsistent with that in the next chapter; and partly with that in Gen. xvi. 21; and Numb. xxvi. 38. I strongly suspect that the genealogy from Dan originally stood here, where we naturally look for it, before that from Naphthali: and indeed one name, at least, belonging to Dan still remains, amidst the heap of confusion that surrounds it.

Ver. 7, 9.

*Au. Ver.*—And were reckoned by their genealogies. See notes on iv. 33.

7 *And were reckoned by their genealogies.*

9 *And the number of them.* See notes on iv. 33.

Ver. 12.

וְשֵׁם אֶחָד מֵעָרֵי בְנֵי דָן  
אֶחָד :

v. 12. אֶחָד

καὶ Σαφὼν, καὶ Ἀφφὼν, καὶ υἱὸς Ἀφρ,  
'Ασώμ, υἱὸς αὐτοῦ Ἀδρ.

*Au. Ver.*—12 Shuppim also, and Huppim [Numb. xxvi. 39, Shupham and Hupham], the children of Ir [or, Iri, ver. 7], and Hushim, the sons of Aher [or, Ahiram, Numb. xxvi. 38].

*Pool.*—*Shuppim* also, and *Huppim*, called *Muppim* and *Huppim*, Gen. xvi. 21, also *Hupham* and *Shupham*, Numb. xxvi. 39.

*The sons of Aher*; but divers take the Hebrew word *aher* for a common, not proper name, and render the words thus, *another son*, or *the son of another* family or tribe, to wit, of Dan, as may be gathered, 1. From Gen. xvi. 23 [so *Bp. Patrick*], where *Hushim* is mentioned as the only son of Dan, where also the word *sons* is used of that one man, as it is here. 2. From the clause of the next verse, *the sons of Bilhah*, who was mother both to Dan and Naphthali. 3. Because otherwise the genealogy of Dan is quite left out. 4. From the word *another*, which is used in the Hebrew writers to design an abominable thing which the writer disdained to mention; whence they call a swine, which to them was a very unclean and loathsome creature, *another thing*. And it must be remembered that the tribe of Dan had made themselves and their memory infamous and detestable by that gross idolatry, which began first and continued longest in that tribe, Judg. xviii.; for which reason many interpreters conceive this tribe is omitted in the numbering of the sealed persons, Rev. vii.

*Bp. Patrick.*—Ver. 12. *Shuppim* also, and *Huppim*, the children of Ir.] Or of Iri, as he is called, ver. 7, the youngest son of Bela; whose sons are called Huppim and Muppim, Gen. xvi. 21. In which book there are other proper names of men in the plural number (Gen. x. 13, 14, xxv. 3).

*And Hushim, the sons of Aher.*] If he still speak of the sons of Benjamin, this person was called Ahiram, Numb. xxvi. 39. But there being no mention of the tribe of Dan in this genealogy, unless it be here, many take Aher not to be a proper name, but a common word, signifying *other*: and so translate the words thus, *another son*: that is, the son of another tribe or family, viz., of Dan. For Hushim was his only son, Gen. xvi. 23; where the word *sons*, though he speak of one man only, is used as it is in this place.

*Houb.*—12 וְשֵׁם אֶחָד, *Sephram quoque et Apham.* Post versum 11 ante hæc duo nomina lacunam facimus, quia quædam hic desiderari multæ res probant. Nam 10. de illis duobus nulla mentio antehac facta est, et ignoratur an illi sint ex tribu Benjamin. 20. וְשֵׁם, *Hasim*, qui apud Benjaminitas hic censetur, annumeratur filiis Dan, Gen. xvi. 23. Denique אֶחָד, *Aer*, cujus etiam sit patriæ et familiæ, penitus ignoratur. Nos

contextum, ut est, relinquimus, quia ex cæteris genealogiis lux non affulget.

Ver. 14.

בְּנֵי מַנַּשֶּׁה אֲשֶׁר יָלְדָה  
אֶת־מַכִּיר אֶת־מַכִּיר אֶת־מַכִּיר אֶת־מַכִּיר  
בְּלָדָה :

υἱοὶ Μανασσῆ, Ἐσριήλ, ὃν ἔτεκεν ἡ παλλακὴ αὐτοῦ ἡ Σύρα, ἔτεκε δὲ αὐτῷ καὶ Μαχὶρ πατέρα Γαλαάδ.

*Au. Ver.*—14 The sons of Manasseh; Ashriel, whom she bare: (*but his concubine the Aramitess bare Machir the father of Gilead.*

*Pool.*—*The sons of Manasseh*, i. e., grandchildren, as ver. 13. For both Ashriel and Zelophehad were the grandchildren of Machir son of Manasseh, Numb. xxvi. 29, &c.; xxvii. 1. *Whom she bare*, to wit, his wife, as may be thought, because his concubine is here opposed to her. Or, *whom he got*; for the Hebrew word *yalad* is sometimes used of men's begetting, as Gen. v. 18, &c. Compare Psal. ii. 7. But these and the following words may be otherwise rendered according to the Hebrew text, *whom his concubine the Aramitess bare*, who bare him (which ellipses are very frequent in the Hebrew) for *meeth, of, or by Machir*: so this was a differing Ashriel from him named Numb. xxvi. 31; for that was Gilead's son and this his brother.

*Ged.*—14 The sons of Manasseh were Ashriel, whom his Syrian concubine bore to him; and Machir Abi-Gilead, whom . . . bore to him.

*Syrian.* Two MSS. read *Edomite*, which Syr., and Arab. seem to favour.

*Booth.*—14 The sons of Manasseh: Ashriel, whom . . . bare. His Syrian concubine bare to him Machir, the father of Gilead.

*Houb.*—14 *Filii Manasse . . . Esriel, quem peperit concubina Syra . . . peperit Machir patrem Galaad.*

בְּנֵי מַנַּשֶּׁה אֲשֶׁר יָלְדָה, *filii Manasse . . . Ezriel.* Etiam hic lacunam facimus, quia quædam sunt et prætermissa, et sus deque versa. Nam *Ezriel* non esse filium *Manasse*, sed filium *Galaad* docemur Num. xxxvi. 31, ubi annumeratur filius *Galaad* ille *Ezriel*, ex quo familia *Ezrielitarum*. Deinde nescitur, quæ sit ea mater, quæ *peperit Machir*; nisi legis cum Syro אֲדוֹנִיָּה, *Adonia*, pro אֲדוֹנִיָּה, *Syra*.

*Dathe.*—14 *Filii Manassis Asriel, quem*

*peperit . . . a) Pellex ejus Syra peperit Machirem, patrem Gileadis.*

a) Excidit nomen matris. Sed οἱ ὁ jun-gunt hæc cum sequentibus: ὃν ἔτεκε ἡ παλλακὴ αὐτοῦ ἡ Σύρα, atque addunt: ἔτεκε δὲ αὐτῷ, quasi legissent ὃν ἔτεκε. Vulgatus ὃν ἔτεκε omittit et ita hunc locum vertit: porro filius Manasse Esriel: concubinaque ejus Syra peperit Machir, patrem Galaad, Syrus habet: filii Manassis, quos ei peperit ejus concubina Isarjel, et Adunija peperit quoque Machirem, patrem Galaad. Is videtur nomen gentilitium אֲדוֹנִיָּה, *Syra* confudisse, sive legisse אֲדוֹנִיָּה. Eodem modo Arabs.

*Maurer.*—[אֲדוֹנִיָּה.] Videtur aliquid excidisse.

Ver. 15, 16.

וּמַכִּיר לָקַח אִשָּׁה לְחָפִים וּלְשֻׁפִּים  
וְאֵם יָחִידָה מִצֶּדֶה וְשֵׁם הָאִשָּׁה צִלְפָּחָד  
וּתְהִינָה לְצִלְפָּחָד בָּנוֹת: 16 וְיָלְדָה  
מִצֶּדֶה אֶת־מַכִּיר בֶּן וְתִקְרָא שְׁמוֹ  
פֶּרֶשׁ וְשֵׁם אֶחָיו שֶׁרֶשׁ וְגו'

15 καὶ Μαχὶρ ἔλαβε γυναῖκα τῇ Ἀφφὶν καὶ Σαφφὶν καὶ ὄνομα ἀδελφῆς αὐτοῦ Μωχαῖ, καὶ ὄνομα τῇ δευτέρῃ Σαφφαὰδ. Ἐγενήθησαν δὲ τῇ Σαφφαὰδ θυγατέρες. 16 καὶ ἔτεκε Μωχαῖ γυνὴ Μαχὶρ υἱόν, καὶ ἑκάλεσε τὸ ὄνομα αὐτοῦ Φαρέσ καὶ ὄνομα ἀδελφοῦ αὐτοῦ Σούπος· κ.τ.λ.

*Au. Ver.*—15 And Machir took to wife the sister of Huppim and Shuppim, whose sister's name was Maachah; and the name of the second was Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresah; and his sons were Ulam and Rakem.

*Pool.*—*The sister*; which word is here fitly understood out of the following clause, where it is expressed, and she is called *Maachah*, who also is called the wife of *Machir*, ver. 16. *The name of the second*; of the second son or grandson of Machir; for so Zelophehad was, Numb. xxvi. 29, &c. Or Zelophehad is here called the *second*, because he was the younger brother of Ashriel, who was the eldest son of Hopher, the son of Gilead, the son of Machir. *Had daughters*, i. e., only daughters, and no sons.

*Ged., Booth.*—15 Machir took for a wife

Maacha, sister to Huphim and Shuphim . . . 16 and Maacha, the wife of Machir, bore a son, whom she called Pheresh, &c.

15 *And the second was Zalaphahad: and Zalaphahad had daughters.* How this fragment got in here it is impossible to say; but this is not surely its place: nor does it appear to be connected with any part of the genealogy. Compare Josh. xviii. 3.—*Ged.*

*Houb.*—15 *Machir autem accepit uxores filijs suis Huphim et Saphan...nomen sororis ejus Maacha...nomen secundi Salphaad; nataeque sunt Salphaad filiae.*

15 וכד לקח מאכא. *Machir autem cepit uxorem.* Tertias hic lacunas facimus. Et rectè in hoc versu Clericus, "Qui...contendunt nihil hic esse corruptum, ii lectores suos stipites esse putant." Nam. 10. *Salphaad* dicitur fuisse filius Machir *secundus*, etsi *primus* non comparet. 20. Idem *Salphaad* non fuit filius *Machir*. Nam docemur Num. xxvi. 33, *Salphaad* esse filium *Epher*, filii *Galaad*, filii *Machir*, hoc est ejusdem *Machir* pronepotem. Ex quo colligere licet, multa hic deficere, in quibus, post filios *Machir*, memorabantur filii *Galaad*, et *Epher*, pater *Salphaad*. Porro ופער, tam vitiosè, quàm cætera. Nam non apparet cujus esset ea soror *Maacha*. Non ipsius *Machir*. Nam. ver. 16, ea dicitur uxor hæret non soror. Ergo in istis salebris *Machir* Critica Sacra.

*Dathe.*—15 *Machir uxorem duxit . . .*

a) *Huppimi et Suppimi.* Nomen sororis ejus b) *fuit Maacha, et nomen secundi c) Selophhad, qui filias habebat.* 16 *Peperit Maacha, uxor Machiris, filium, quem Peresum vocavit, hujusque fratrem Saresum, &c.*

a) Deest nomen viri, cui Machir uxorem duxit. Nam cum duobus viris non collocetur una uxor, vox ופער non potest jungi cum vocibus sequentibus. Præterea Huppim et Suppim erant Benjaminitæ sec. ver. 12.

b) Non Machiris, cujus uxor fuit sec. vers. 18, sed ejus, cujus nomen excidit.

c) Sc. ex ea muliere, cujus nomen est omissum, ut et nomen primogenitū eorum filiorum.

*Maurer.*—15 'ח ופער לקח מאכא. Hic quoque nonnulla deesse videntur. LXX tamen habent: καὶ Μαχὶρ ἔλαβε γυναῖκα τῇ Ἀφφὶν καὶ Σαφφὶν (cuique suam?).

Ver. 17, 18.

*Au. Ver.*—17 And the sons of Ulam;

Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer [Num. xxvi. 30, Jezer], and Mahalah.

*Houb.*—17 *Filius Ulam, Badan; hi sunt filii Galaad, filii Machir, filii Manasse.*

17 אלה בני גלעד, hi sunt filii Galaad. Etiam hic sunt errores inextricabiles. Nam ex antedictis colligere vix queas, qui nominati fuerint filii Galaad, et postquam de filiis Galaad sermo absolvitur in his verbis, hi sunt filii Galaad, iterum recurrit cognatio Galaad, in Semida, qui commemoratur ver. 19, quique Num. xxvi. 32, annumeratur filius Galaad.

*Bp. Patrick.*—18 *And his sister Hammoleketh.* That is, the sister of Gilead, as Kimchi understands it (though some take her to have been the sister of Bedan), who was an illustrious woman, and therefore here mentioned, and, as the Targum imagines, was a queen; that is, governess of a certain tract of land in the country of Gilead. For he takes Hammoleketh not for a proper name, but for an appellative: of which there is no mention neither in the law nor in the prophets as Kimchi confesses; but they have this by tradition. Which, though it be very groundless, the vulgar Latin follows it, and translates this word *regina*. Which Estius ingenuously acknowledges to be a mistake.

Ver. 20, 21, 22.

עו ויבני אפרים שותלח ויבד בנן  
ותחת בנן ואלעדה בנן ותחת בנן:  
עו ויבד בנן ושותלח בנן ועזר ואלעד  
ותרגום אנשינת חפולרים בארץ פי  
ירדו לקחת את-מקניהם: עו ויתאמל  
אפרים אביהם ימים רבים ויקאמו אחיו  
לנחמו:

20 καὶ υἱοὶ Ἐφραὶμ, Σωθαλάθ, καὶ Βαράδ υἱὸς αὐτοῦ, καὶ Θαάθ υἱὸς αὐτοῦ, Ἑλαθά υἱὸς αὐτοῦ, Σαάθ υἱὸς αὐτοῦ, 21 καὶ Ζαβὰδ υἱὸς αὐτοῦ, Σωθελέ υἱὸς αὐτοῦ, καὶ Ἀζέρ, καὶ Ἑλεάδ· καὶ ἀπέκτειναν αὐτοὺς οἱ ἄνδρες Γεθ οἱ τεχθέντες ἐν τῇ γῇ ὅτι κατέβησαν τοῦ λαβεῖν τὰ κτήνη αὐτῶν· 22 καὶ ἐπέβησεν Ἐφραὶμ ὁ πατὴρ αὐτῶν ἡμέρας πολλὰς· καὶ ἦλθον ἀδελφοὶ αὐτοῦ τοῦ παρακαλέσαι αὐτόν.

*Au. Ver.*—20 And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath



his son, and Eladah his son, and Tahath his son.

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

*Pool.*—20 *Bered his son*; either, 1. The son of *Shuthelah*; and so *Tahath the son of Bered*; and so the rest which make up seven succeeding generations. Or, 2. The son of *Ephraim*; and so *Tahath is the son* not of *Bered*, but of *Ephraim*, and so forward. And thus all these were brethren, and sons or grandchildren of Ephraim, living together at one time with their father. *Object.* This cannot be, because then Ephraim had two sons called *Shuthelah*, and two called *Tahath*. *Ans.* That might easily happen, either because the first *Shuthelah* and *Tahath* were dead before the other two of those names were born; or because two of them were Ephraim's sons, and two of them his grandchildren, called after their uncle's names. For this is certain, the name of *sons* is promiscuously used concerning immediate children, and grandchildren, and great-grandchildren.

21 This history is not recorded elsewhere in Scripture, but it is in the ancient Hebrew writers, though mixed with many fables. This seems to have happened a little before the Egyptian persecution, and before the reign of that *new king* mentioned Exod. i. 8. The Philistines are here called *the men of Gath*, either because they were subject to the king of Gath, as afterwards that people were, or because they lived about Gath. And this clause, *that were born in that land*, may be added emphatically, as the motive which made them more resolute and furious in their fight with the Ephraimites, because they fought in and for their own land, wherein all their wealth and concerns lay, and against those that unjustly endeavoured to turn them out of their native country.

22 *Ephraim their father*; either, 1. That Ephraim of whom he speaks, ver. 20, whose sons are here named. But that to many seems hard, especially if these several *sons*, named ver. 20, 21, be understood successively, so as each man be the son of him

who is named next and immediately before him, which seems more probable; for so here are seven successive generations of Ephraim, which it is not likely that Ephraim lived to see; for then he must have been near two hundred years old. Although it is not necessary that the persons here said to be slain should be that generation which was last mentioned; but the particle *whom* may belong to the other sons of Ephraim of the fourth, or fifth, or sixth generation. Nor is the word *whom* in the Hebrew text, which runs thus, *and the men of Gath—slew them*, i. e., the sons of Ephraim in the general, as they are expressed in the beginning of ver. 20, without respect to this or that particular generation. And the relative particle *them* may be referred not unto the persons last named, but unto some of the other and more remote persons; this being a common observation of Hebricians, that the relative oft belongs to the remoter antecedent. Or, 2. Zabad the father of the three persons and families last named, who might possibly have two names, and be called both Zabad and Ephraim. Or rather, the name of Ephraim may be put patronymically (as the learned speak) for the son and successor of Ephraim; who being now in Ephraim's stead the head of the tribe, as old Ephraim was in his time, might well be called by the same name. Thus Isaac is put for his son Jacob or Israel, Amos vii. 9, and Moses for the sons of Moses, Psal. xc. title, and David for his son Rehoboam, 1 Kings xii. 16, and for Christ, Jer. xxx. 9; Ezek. xxxiv. 23, and (as many think) Abraham for Jacob, Abraham's grandchild, Acts vii. 16. And these words, *their father*, seem to be added by way of distinction, to show that he meant not this of the old Ephraim, but of another, who was father to the three persons said to be slain, ver. 21. For if he had understood this of the first Ephraim, having called these *the sons of Ephraim*, it might seem superfluous and tautological to tell us that *Ephraim was their father*. *His brethren*, i. e., his kinsmen, as that word is frequently used.

22 *And Ephraim their father*.

*Ged.*—22 *Their father*, i. e., if this genealogy be just, their progenitor six degrees back: a thing not very probable. But such is the jumble of names in the whole chapter, that one would imagine they had been thrown together by chance. *Zabad* [so

*Booth.*] should probably be read here instead of *Ephraim*.

*Houb.*—20 *Filii Ephraim : Suthala ; Bared filius ejus, Thahath filius ejus ; Elada filius ejus, Thahath filius ejus,* 21 *Zabad filius ejus, Suthala filius ejus, Exer and Elad, quos occiderunt, &c.*

20 שׁוּתָלָהּ בִּי וְבָרֵד בְּנֵי אֶפְרַיִם, *filii Ephraim, Suthala.* Qui hoc versu nominantur, iidem illi sunt, quos postea Ephraim a viris *Geth* simul interfectos luget, ut filios suos. Tamen hoc versu et sequenti, in quibus legimus, *Bared filius ejus, Thahath filius ejus...Zabad filius ejus...* manifestum est appellari, non filios ipsos Ephraim, sed ejus filium, deinde nepotem, postea pronepotem, tum abnepotem, &c. Nam רֵב בִּי, *filius ejus*, indicat filium ejus unius, qui proxime antecedit, et habet descensum a patribus ad filios, ut in aliis genealogiis רֵב בִּי descensum eundem, nullo contradicente, habet. Itaque luctus Ephraim filiorum suorum, veritatem suam retinere non potest, nisi tolluntur illa בִּי, quæ his duobus versibus leguntur, si tamen prius excipias, post שׁוּתָלָהּ, positum; eo ut omnia illa nomina filiorum sint ipsius Ephraim, non autem nepotum ac pronepotum, &c. Huic animadversioni favet liber Numerorum xxvi. 35, in quo *Suthala et Then* (hic autem *Thahath*) commemorantur ut fratres, ex quibus duæ familiæ oriuntur: vide eum locum.

21 *Because they came down.*

*Bagster's Bible.*—Or rather, "when (כִּי) they came down to take away their cattle;" for it does not appear that the sons of Ephraim were the aggressors, but the men of Gath, who appear to have been born in Egypt.

*Houb.*—Quos occiderunt viri *Geth* indigenæ, eò quod venerant ut pecora ipsorum raperent.

*Dathe.*—Quos occiderunt *Gathenses* indigenæ, cum eorum pecora vellent abigere.

*Poli. Syn.*—*Possessiones eorum.*] Vel pecora eorum, [Ma. JT. Os. &c.] scil. filiorum Ephraim, invaserunt viri Gath. [Mar.] Erant *Gathæis* crebra cum *Ægyptiis* bella, quorum causâ Israelitæ in *Ægypto* à *Pelischthæis* sibi metuebant. Huc spectabat consilium Dei, de quo Exod. xiii. 17. [Jun.] Sententia est, *Gethæos* à *Palæstina*, qui rapinâ vivere solebant, in *Ægyptum* descendisse prædandi causâ, et in *Ephraimitas*, qui in terra *Gessen* primi occurrerunt, aut primi sese certamini animosè intulerunt, irruisse, eosque omnes, dum frater fert opem

fratri, interfecisse. [Me. cx. Ser.] Alii ad *Ephraimitas* referunt, qui ex *Ægypto* intemptivè in terminos *Philistæorum* descendunt, &c. [Ità plerique He. in Ma.] Notatur hic, ni fallor, culpa *Ephraimitarum* in *Ægypto* agentium, qui vicinis molesti fuère, planè ut socii *Ulyssis* *Ægyptiis*, quibus res non minùs malè cessit; *Homer. Odys. ξ. Οἱ δ' ὕβρει ἔφαρτες, &c.* [G.] Sic et *Homer. Il. α'. Οὐ γὰρ πάποτε ἑμὰς βόους ἤλασαν, οὐδέ μεν ἴππους, &c.* (Nec boves meos unquam abegerant, nec equos, &c.) Vide 1 Mac. xii. [Ga.] Quidam tradunt filios Ephraim, patre adhuc vivente, aliquando egressos esse ex *Ægypto*, ante tempora *Mosis*, ut acciperent terram promissam, quam illis promissam audiverant. [Q. in E.] Videntur hoc tentasse, quia superbiebant propter patriarchæ sui, *Joseph*, autoritatem, &c. Verùm non debebant (viribus suis freti) ante legitimum tempus vocationis *Divinæ* eam terram invadere. Itaque malè illis cessit temeritas. [Os.] Porro, hæc historia alibi scripta non reperitur. [Ma.] Meminit hujus cædis *Chaldæus* paraphrastes, Cant. ii. 7, sed veris multa fabulosa more suo admiscet. [La.] Alii exponunt de iis qui contra *Mosis* voluntatem ascenderunt ad prælium contra hostes, Num. xiv. [Q. in L.]

Ver. 23.

יִבְרָא אֶל־אֲשָׁתוֹ וַתַּהַר וַתֵּלֶד בֶּן׃  
וַיִּקְרָא אֶת־שְׁמוֹ בְּרִיָּאָה כִּי בְרָעָה  
הַיָּתָה בְּבֵיתוֹ׃

נ"א בְּבֵיתָהּ

καὶ εἰσῆλθε πρὸς τὴν γυναῖκα αὐτοῦ· καὶ ἔλαβεν ἐν γαστρὶ, καὶ ἔτεκεν υἱόν· καὶ ἔκάλεσε τὸ ὄνομα αὐτοῦ Βεριά, ὅτι ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου.

*Au. Ver.*—23 And when he went in to his wife, she conceived, and bare a son, and he called his name *Beriah*, because it went evil with his house.

*Beriah.*

*Gesen.*—בְּרִיָּאָה (gift, donation, ר. בָּרַע; absol.

Arab. بَرَعَ to excel; Conj. V., to give spontaneously) *Beriah*, pr. n. a) of a son of Ephraim; 1 Chron. vii. 23, and he called his name *Beriah* בְּרִיָּאָה וַתֵּלֶד בֶּן כִּי because a gift was unto his house; so at least *Michaelis* Suppl. 224. Better it would seem: because evil, calamity, was unto his house, בְּרִיָּאָה being for בְּרִיָּאָה with Beth pleonastic, see 3 lett. C; comp. v. 21, 22. Sept. ὅτι ἐν κακοῖς ἐγένετο

ἐν οἴκῳ μου. Vulg. *eo quod in malis domus ejus ortus esset.* b) m. Gen. xlv. 17. c) 1 Chron. viii. 13. d) 1 Chron. xxiii. 10.—Patronym. from b, זרעיה Num. xxvi. 44.

*Maurer.*—מִן בְּרִיתָהּ דִּי קָלָמִיתָא *quia calamitas fuerat in domo ejus, propr. quia aliquid de malo, weil an Unglück gewesen war, cet. בְּ* sensu partitivo, ut ix. 33: מִן בְּרִיתָהּ דִּי קָלָמִיתָא *propr. quia diu noctuque iis incumbibat aliquid de opere, weil—ihnen oblag am Geschäfte.* cf. Jud. xviii. 1.

## Ver. 24.

*Au. Ver.*—24 (And his daughter was Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)

*Pool.*—*His daughter*, i. e., his grandchild, or great-grandchild, for such are oft called sons or daughters in Scripture. *Who built Beth-horon*, i. e., rebuilt or repaired, which possibly she did in Joshua's time. And this work may be ascribed to her, because these works were done either by her design or contrivance, or by her instigation and influence upon her husband and brethren who did it.

## Ver. 25.

*Au. Ver.*—25 And Rephah was his son, also Resheph, and Telah his son, and Tahan his son.

*Ged., Booth.*—Rephah also was his son; and Resheph his son [10 MSS.]; and Telah, &c.

## Ver. 27.

*Au. Ver.*—27 Non [or, Nun, Numb. xiii. 8, 16] his son, Jehoshuah his son.

*Non.*

*Ged., Booth.*—Num.

## Ver. 28.

וְשָׁרָה בְּנֵי־עֲזָה וּבְנֵיהֶּיהָ —

— και συχέμ και αἱ κόμαι αὐτῆς ἕως τᾶτης, και αἱ κόμαι αὐτῆς.

*Au. Ver.*—28 And their possessions and habitations were, Beth-el and the towns thereof, and eastward Naaran [Josh. xvi. 7, Naarath], and westward Gezer, with the towns [Heb., daughters] thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof.

*Pool.*—*Their possessions*, i. e., the portion allotted to the tribe of Ephraim. *Beth-el*; which stood in the border of Benjamin, but belonged to Ephraim. *Unto Gaza*, not that of the Philistines, which belonged to another tribe, and was remote from Ephraim; but

another of the same name. Or rather Adasa, as it is in the margin of our Bible; the particle *ad*, here rendered *unto*, being a part of the name; for why should *unto* be put to this town, which is not put to any of the other?

*Ged.*—Gaza. A great number of MSS. and printed editions have Ajah.

## Ver. 29.

וְעַל־יָדֵי בְנֵי־מְנַשֶּׁה בֵּית־שֶׁאֵן וְגו'

καὶ ἑως ὁρίων υἱῶν Μανασσή, Βαυθαάν, κ.τ.λ.

*Au. Ver.*—29 And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

*By the borders.*

*Ged.*—*In the boundaries*; not by the boundaries: which makes the reader imagine that the towns after mentioned belonged to the tribe of Ephraim; whereas they belonged to the Manassites. Compare Josh. xvii. 11.

*The children of Joseph.*

*Pool.*—i. e., of Ephraim, Joseph's eldest son, who is sometimes called *Joseph*, as hath been noted before.

## Ver. 34.

וּבְנֵי שָׁמֶר אֶחָי וְרוּחָגָה וְגו' מלאו

καὶ υἱοὶ Σεμμή, Ἀχὶ, καὶ Ροογὰ, κ.τ.λ.

*Au. Ver.*—34 And the sons of Shamer [ver. 32, Shomer] were; Ahi, and Rohgah, Jehubbah, and Aram.

*Ged.*—34 The sons of Shomer, his brother, were Roegah, &c.

*Of Shamer his brother.* So I render, by disjoining a letter from the beginning of one word and adding it to the preceding word. Others make the words *his brother* a proper name, *Ahi*, as if he were one of Shomer's sons.

## CHAP. VIII. 1.

*Au. Ver.*—1 Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third.

*Pool.*—He had spoken something of the tribe of Benjamin before, chap. vii. 6, but now he treats of it again, and that more fully and exactly; partly for Saul's sake, who was of this tribe; and partly because this tribe adhered to David and the kingdom of Judah, and went with Judah into Babylon; but

and now were returned from thence in greater numbers than the other tribes, except Judah. *Bela*; so called by Moses: but the names of the rest vary from those in Moses; either because the same person had two several names, as hath been often noted; or because these were not the immediate sons of Benjamin, but his grandchildren, here mentioned in their parents' stead, possibly because they were more eminent than their parents.

*Bishop Patrick.*—*Ashbel the second, and Aharah the third.*] His firstborn, *Bela*, is expressly so called by Moses, Gen. xvi. 21, but all the rest are called by very different names. Therefore, either these were his grandchildren (who are frequently called *sons*), or they had two names, which I showed before was more unusual (see ch. iii. 1).

*Aharah.*

*Booth.*—*Ahiram* [Numb. xxvi. 32].

*Ged.*—Chap. viii. On comparing this genealogy with that in the last chapter, and with those in Genesis and Numbers, one is lost in a labyrinth, without a clue to get out. By taking some little liberties with the text in this chapter, I think I have made it more clear and consistent. This will I know by some be deemed temerity; but this I must have done, or made my author speak nonsense. The few additions are in italic.

Ver. 2.

*Au. Ver.*—2 Nohah the fourth, and Rapha the fifth.

*Booth.*—2 Naaman, the fourth; and Shupham, the fifth; and Hupham, the sixth; and Ard, the seventh [Numb. xxvi. 40].

*Houb.*—2 נחמיה חמיה, *Rapha quintum.* Gen. xvi. 21 numerantur Benjamin filii decem. Capite superiori ver. 6 tres; nunc, quinque. Pugnantia hæc essent, si ejusdem scriptoris ejusdemque temporis essent istæ genealogiæ. Sed alias aliis antiquiores collegit hujus libri author. Quæ autem sunt genealogiæ antiquiores, eò etiam sunt in stirpibus copiosiores; quæ recentiores, eò in iisdem stirpibus parciore, quia stirpes non jam numerantur, postquam earum rami interierunt. Ex quo colligere licet, antiquiorem esse hanc hujus capitis Benjamin genealogiam illâ, quam vidimus capite superiori. Porro ex quinque nominibus quæ hic jacent, quædam sunt aliter, quàm in Genesi descripta. Neque etiam ibi comparet ידיהל, *Jadihel*, qui capite sup. recensetur.

Ver. 3—7.

וַיְהִי בְנֵימִן לְבֶלַע אֶחָד וְגֵרָא  
וְאַבְיְהוּדָה : 4 וְאַבְיִשׁוּפָן וְנַעֲמָן וְחִירָא :  
וְגֵרָא וְשִׁפְפִּיפָן וְחִירָא : 6 וְאַחֲרָה בְנֵי  
אַחֲרָה אֵלֶּה הֵם רִאשֵׁי מְבוֹת לְיִשְׂרָאֵל  
לְבֶלַע וְנִגְלָם אֶל־מְנַחֵם : 7 וְנַעֲמָן וְאַחֲרָה  
וְגֵרָא הָיוּ הַגִּלָּם וְחִירָא אֶת־עֲזָא וְאַחֲרָה  
אֶחָד :

3 και ἦσαν υἱοὶ τῷ Βαλὲ, Ἀδὶρ, καὶ Γηρά, καὶ Ἀβιοὺδ, 4 καὶ Ἀβεσσουὲ, καὶ Νοαμὰ, καὶ Ἀχιά, 5 καὶ Γερά, καὶ Σεφουφάμ, καὶ Οὐράμ. 6 Οὗτοι υἱοὶ Ἀὰδ, οὗτοι εἰσιν ἀρχοντες πατρῶν τοῖς κατοικοῦσι Γαβᾶ· καὶ μετῴκισαν αὐτοὺς εἰς Μαχαναθ, 7 καὶ Νοομὰ, καὶ Ἀχιά, καὶ Γηρά· οὗτος ἰεργλαὰμ, καὶ ἐγέννησε τὸν Ἀζὰ, καὶ τὸν Ἰαχιχά.

*Au. Ver.*—3 And the sons of Bela were, Addar [or, Ard, Gen. xvi. 21], and Gera, and Abihud,

4 And Abishua, and Naaman, and Aboah,

5 And Gera, and Shephuphan [or, Shupham, Numb. xxvi. 39; see chap. vii. 12], and Huram.

6 And these are the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

3 Addar.

*Booth.*—Ard [Numb. xxvi. 40].

4 And Abishua.

*Ged., Booth.*—4 And the sons of Abihud were Abishua, and Naaman, &c. See note of *Ged.* on ver. 1.

5 Shephuphan.

*Booth.*—Shupham.

*Pool.*—6 These are the sons; either those three last mentioned; or rather these following, ver. 7, because he here speaks of them who were removed, and they are said to be removed, ver. 7.

He describes the sons of Benjamin by the places of their habitation, without an exact account of their parents, because their genealogies were broken by that almost total extirpation of this tribe, Judg. xx. They removed them; either their fathers, or their heads and superiors, removed them; or they removed themselves.

7 He removed them; either, 1. Their father; or, 2. Gera last mentioned, who, it

seems, was the chief counsellor or promoter of this work.

*Bp. Patrick.*—*They removed them to Manahath.* That is, Gera removed them, as it follows, ver. 7.

*Ged.*—6, 7 These were the sons of Abihud, patriarchal chiefs of the inhabitants of Geba, whom Naaman, Ahiah, and Gerah, removed to Manahath. *Gerah*, who removed them, begot Uzah, Ahihud, and Saharaim [see notes on ver. 8].

7 Gerah, who removed them, i. e., He was at the head of this colony. Some think that not Gerah, but Abihud, or Ehud, is here to be understood.

*Booth.*—6 And these are the sons of Abihud: these are the paternal chiefs of the inhabitants of Geba, who were removed to Manahath. 7 And Gera, who removed them, begot Uzza, and Ahihud, and *Shaharaim* [see notes on ver. 8].

6 *Abihud.*] This reading is retained by the Syriac, (except changing the ו into י), and the Arabic justifies the italic supplement, ver. 4.

7 With Houbigant the two first names are omitted as repeated from the fourth verse. As Gera is expressly said to remove them, that is, to be the leader of the colony, it is not proper to notice other two as leaders.

*Houb.*—6 ואלה בני אהוד, *hi sunt autem filii Ahod.* De illo *Ahod* nihil fuit antea memoratum, ut nesciatur, quem is patrem habuerit. Melius igitur Syrus אביהור, *Abihur*, quamquam ex אביהוד, *Abihud*, qui antecessit, nonnihil devium. Jam qui fuerint illi filii vel *Ahod*, vel *Abihud*, omnino ignoratur. Nam cum pronomen ואלה praeivum sit nominibus postea commemorandis, tamen nomina nulla subsequuntur, nisi ea quaedam, quae jam antecesserunt, quaeque sunt Benjamin filiorum. Ergo, nisi fatemur ordinem fuisse perturbatum, nulli erunt filii ejus *Ahod*, vel ut Syrus, *Abihur*. Ordinem nos talem constituimus:

אדר וגרא ואביהוד ונעמן : ואלה  
בני אביהוד . אבישוע ואחור וגרא  
ושפופן וחורם . אלה הם ראשי אבות  
ליושבי גבע ויגלום אל מנחת : וגרא  
חורם הגלום

*Addar, Gera, Abihud, Naaman.* *Hi sunt autem filii Abihud: Abissue, Ahoë, Gera, Sephuphan et Huram.* Illi sunt principes patrum habitantium Gabaa, et transtulerunt eos Manahath, et Gera ille est qui transtulit eos.

In hoc ordine omittuntur versus 7 duo nomina *Naaman* et *Ahoë*, quae in mediâ rerum perturbatione ex superioribus lineis fuerint huc perperam allata. Nam ea nomina seriem cum suprâ dictis nullam habere possunt, teste ipso puncto majori, quod antecedit ונעמן; neque etiam cum infrâ dictis, quae de uno *Gera*, numero sing. efferuntur. Huic ordini favet 1o. Ea evidentia, quae in contextum revocatur. 2o. Quod *Balaë* non jam sunt duo filii *Gera* cognomines, sed unus *Gera* filius est *Balaë*, alter filius *Abihud*. 3o. Quod *Abissue*, et illi alii filii qui sequuntur, usque ad *Huram*, vers. 4 et 5 tanquam *Balaë* filii essent, tamen vii. 7, non recensentur inter filios *Balaë*; atque adeo patri *Abihud* melius attribuantur. Denique erroris emendationem confirmat erroris animadversa causa. Nam quoniam his ואלה eo in loco extabat, alterum post ונעמן, quomodo id à nobis collocatur, alterum post ונעמן, hinc factum fuerit librarii incogitantia, ut id ואלה בנא quod post ונעמן collocari debuerat, post ונעמן collocaretur, id verò ואלה quod post ונעמן legebatur, post ונעמן, scriberetur. Atque ex eo nata, ut videtur, nominum perturbatio.

Ver. 8.

וַיִּשְׁחָרֵם חוֹלִיד בְּשָׂרָה מִוֹאָב מֶרְךְ  
שְׁלֹהוּ אִתָּם חוּשִׁים וְבָאָרָא בְּעֵרָא נָשָׁיו :  
καὶ Σααρὶν ἐγέννησεν ἐν τῇ πεδίῳ Μωὰβ  
μετὰ τὸ ἀποστῆλαι αὐτὸν Ὡσὶν καὶ τῇ Βααδὰ  
γυναῖκα αὐτοῦ.

*Au. Ver.*—8 And Shaharaim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives.

9 And he begat of Hodesh his wife, Jobab and Zibia, and Mesha, and Malcham.

*Pool.*—*After he had sent them away;* Ehud or Gera last mentioned. *Hushim and Baara were his wives:* others join these words with the former, and render the place thus, *after he had sent them (to wit, his sons) away, with Hushim and Baara his wives*, i. e., as he also sent his wives away from him; which may be here mentioned as a brand upon him, to show that he was without natural affection to his wives and children. And it seems the more probable that he divorced them, because we find him married to another wife, ver. 9.

*Saharaim*, after dismissing his two first wives, Hushim and Baara, begot, in the land of Moab, (8) of his wife Hodesh, these sons; Jobab, &c.

*Booth.*—8 And Shaharaim begot children in the country of Moab, after he had sent away his wives, Hushim and Baara.

*Houb.*—8 *Saharaim autem genuit in regione Moab, postquam dimisisset Husim et Baara uxores suas.*

8 וְשָׁהַרַיִם, *et Saharaim.* Quoniam de illo *Saharaim* mentio non facta est in suprâ dictis, lacunam hic facimus, quam tamen explere possis geminato nomine, hoc modo, *et Saharaim: Saharaim autem genuit...* וְשָׁהַרַיִם: Legendum esse non וְשָׁהַרַיִם, sed וְשָׁהַרַיִם accusativi præfixum, res ipsa clamat. Nec aliter legébant Syrus et Græci Interpretes. Fuit littera ם finalis addita, ex pravâ imitatione litteræ ן subsequentis.

Ver. 11.

*Au. Ver.*—11 And of Hushim he begat Abitub, and Elpaal.

*Houb.*—11 וְהוּשִׁים, *et Mehusim.* Etiam hic lacunosus contextus: vide suprâ ad verum 8.

Ver. 21.

*Au. Ver.*—Shimhi [*or*, Shema, ver. 13]. *Ged., Booth.*—Shemah.

Ver. 29.

וְיִבְרָכִיִן וְיִשָּׁכִי וְיִשָּׁכִי וְיִשָּׁכִי  
: אִשְׁתּוֹ מַאֲכָחַ

καὶ ἐν Γαβαὼν κατέκρυψε πατὴρ Γαβαὼν καὶ ὄνομα γυναικὸς αὐτοῦ Μοαχά.

*Au. Ver.*—29 And at Gibeon dwelt the father [called Jehiel, ch. ix. 35] of Gibeon; whose wife's name was Maachah.

*Dwelt the father of Gibeon.*

*Houb., Ged., Booth.*—Dwelt Jehiel, the father of Gibeon.

*Houb.*—29 יִשְׁכִּי אֲבִי נִבְכָּן: Adde ante אֲבִי nomen יִשָּׁכִי, *Jehiel*, quod legitur infrâ cap. ix. 35. Nam ille erat *pater Gabaon*, seu civitatis instaurator; neque ille hic censetur, nisi et nominaretur.

*Ken.*—1 Chron. viii. 29. As the genealogies of the other sons of Israel have been given, in the preceding chapters, this gives the genealogy of Benjamin; and therefore here the genealogies might be naturally supposed to end. But, at the 35th verse of the next chapter, we have *ten verses* of Benjamin's genealogy; which were originally the same with the ten verses of this chapter, beginning at this verse. It is difficult to account for the repetition of these verses, provided they were repeated originally; but

if they have only been repeated through the blunder of a transcriber, it is easy to assign the cause of it. And this cause is *the existence of the same words* in the verse preceding these verses here, and also in the verse preceding them in the next chapter. But, however these verses were introduced into the next chapter, the repetition of them affords an unanswerable argument against *the preservation of every Heb. letter*; since several mistakes may be corrected by the repetition.

In chap. viii. 29, we read, that the name of *the wife of some one* (whose name is omitted) was *Maachah*; but in chap. ix. 35, that the name of the *sister of Jehiel* was *Maachah*: yet it is not *sister*, but *wife*, even in this ninth chapter, in *all the ancient versions*, and in MSS. 2, 4, 5, and Camb. 1, 2. In chap. viii. 30, נֶר, *Ner*, is omitted. In chap. viii. 31, מִיֶּלֶח *Michloth* is omitted; as is the end of the word preceding it. In ix. 40, we read, *Jonathan's son was מֵרִיב בַּל* and מֵרִיב בַּל What! *Meri-baal and Merib-baal*! Are these again different names of the same man, and both expressed properly? *Credat Carpovius.* But chap. viii. 34, forbids this notion, by reading in both places מֵרִיב בַּל *Merib-baal*. In viii. 35, we read מֵרִיב בַּל *Tarea*, which same man is, in ix. 41, מֵרִיב בַּל *Tachrea*; after which last word, מֵרִיב *et Achaz* is omitted. In viii. 36, we have מֵרִיב בַּל *Jehoadah* twice; who, in ix. 42, is twice called מֵרִיב *Jarah*. Strange mistakes these! and their number might be augmented; but I shall only add, that מֵרִיב in viii. 38, should have been also in ix. 44; as appears from MS. 2.

Ver. 30.

*Au. Ver.*—30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab.

*And Nadab.*

*Houb., Ken., Ged., Booth.*—And Nadab and Ner [LXX, and ver. 33].

*Houb.*—30 וְנֶר, *et Nadab.* Græci Intt. addunt καὶ Νῆρ, *et Ner*; nempè legunt נֶר, quod non omittendum fuisse declarat versus 33, ubi ille *Ner*, quos filios habuerit, docetur.

Ver. 31, 32.

*Au. Ver.*—31 And Gedor, and Ahio, and Zacher [*or*, Zechariah, chap. ix. 37].

32 And Mikloth begat Shimeah [*or*, Shimeam, chap. ix. 38]. And these also

dwelt with their brethren in Jerusalem, over against them.

*And Zacher.*

*Houb., Ken., Ged., Booth.*—And Zacher, and Mikloth.

*Houb.*—חזר, *et Zacher*: Adde וספר, *et Macelloth*, quod nomen iterant omnes Veteres: vide cap. ix. 37, 39.

#### CHAP. IX. 1.

וְכָל־יִשְׂרָאֵל הַתִּיחֲשׂוּ וְהָנֶם פְּחוּבִים  
עַל־סֵפֶר מַלְכֵי יִשְׂרָאֵל וַיְחַדְּדָה חָנָנִי  
לְכָל־בְּמַעֲלָם :

καὶ πᾶς Ἰσραὴλ ὁ συλλοχισμὸς αὐτῶν, καὶ οὗτοι καταγεγραμμένοι ἐν βιβλίῳ τῶν βασιλέων Ἰσραὴλ καὶ Ἰούδα μετὰ τῶν ἀποικισθέντων εἰς Βαβυλῶνα ἐν ταῖς ἀνομίαις αὐτῶν.

*Au. Ver.*—1 So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

*Dr. A. Clarke.*—1 *Were reckoned by genealogies.*] Jarchi considers these as the words of Ezra, the compiler of the book; as if he had said: I have given the genealogies of the Israelites as I have found them in a book which was carried into Babylon, when the people were carried thither for their transgressions; and this book which I found is that which I have transcribed in the preceding chapters.

*Geddes.*—Thus were all the Israelites reckoned by genealogies: and, lo! these were found written in the registers of the kings of Israel and Judah; when the Judahites were, on account of their transgressions, removed to Babylon.

*Booth.*—1 Thus Israel were reckoned by genealogies; and, behold, these were found written in the book of the kings of Israel and Judah, when the people were carried away to Babylon, for their transgression.

*Houb.*—1 *Omnis autem Israel recensitus est, et relatus fuit eorum numerus in librum regum Israel. Juda autem propter peccatum suum Babylonem fuit deportatus.*

1 וְכָל־יִשְׂרָאֵל. Rectè Masora interpungit, ut *Juda*, quod sequitur, ad subsequeantia pertineat. Aliter וְכָל־יִשְׂרָאֵל, *translati sunt*, esset sine nexu, et sine ullâ serie. Hebr. Linguae indolem parùm attendebat Vatablus, cùm statueret ante וְכָל־יִשְׂרָאֵל subintelligendum esse וְכָל־יִשְׂרָאֵל, qui (*deportati sunt*) cùm id relativum nunquam in oratione solutâ

Hebræi reticeant, ubi non sequitur affixum vicem ejus gerens. Atque idem ab historiae veritate aberrabat, cùm relativum pertinere crederet et ad *Juda* et ad *Israel*. Nam cùm *Israel* ab *Judd* distinguitur, significat *Israel* decem tribus. Atqui falsum est decem tribus fuisse Babylonem translatas. Cæterùm *Israel*, seu decem tribus, propterea hic memorantur, ut doceatur propter quam causam earum genealogiæ non hic recensentur, quia nempe eæ scriptæ erant in libro *regum Israel*, qui liber nondum interierat, cùm hæc scriberentur.

#### Ver. 2.

וְהַיֹּשְׁבִים הָרְאשֹׁנִים אֲשֶׁר בְּאַחֲזָנֶם  
בְּעָרֵיהֶם יִשְׂרָאֵל חֲנַנְיָהּ הַלֵּוִי  
וְחַתְחִיָּהּ :

καὶ οἱ κατοικοῦντες πρότερον ἐν ταῖς κατασχέσειν αὐτῶν ἐν ταῖς πόλεσιν Ἰσραὴλ, οἱ λεβεῖς, οἱ λευῖται, καὶ οἱ δεδομένοι.

*Au. Ver.*—2 Now the first inhabitants that dwell in their possessions in their cities were, the Israelites, the priests, the Levites, and the Nethinims.

*Pool.*—*The first inhabitants*; the first after the return from Babylon. *That dwell in their possessions in their cities*, i. e., that took possession of their own lands and cities, which had been formerly allotted to them. *The Israelites*, i. e., the common people of Judah and Israel, called here by the general name of *Israelites*. And although the generality of the ten tribes were yet in captivity, yet divers of them were now returned; either such as had long before the captivity fled to Jerusalem to worship God, and joined themselves with Judah, as those 2 Chron. xi. 16, and others; or such as, upon Cyrus's general proclamation, associated themselves, and returned with those of Judah and Benjamin. *The Nethinims*; a certain order of men, either Gibeonites, or others joined with them [so *Dr. A. Clarke*], devoted to the service of God, and of his house, and of the priests and Levites.

*Dr. A. Clarke.*—*The Israelites, the priests, Levites, and the Nethinims.*] The first inhabitants that came and settled in their country, out of which they had been carried captive, he comprehends under four sorts of persons, Israelites, priests, Levites, and Nethinims. The first of these seems to comprehend not only all those of the ten tribes, who were carried captive with Judah

and Benjamin, but those also who were carried into Assyria and Media by Tiglath-pileser and Shalmanaser. For the edict of Cyrus extended to them, as well as to Judah and Benjamin; and, as the prophets had foretold (see Jer. v. 3, 4, 10, and xxi.), some of them did return, though too many (as the Jews also did) continued where they were settled in their captivity. But that the word Israelites is here a distinct name from the Jews, is apparent from what follows, ver. 3. The last of these, viz., the Nethinims, are generally thought by the Jewish interpreters to be the same with the Gibeonites, who performed the lower offices in the temple, being hewers of wood and drawers of water (see Josh. ix. 27). But Ezra hath given us a better account of them, chap. viii. 20, where he informs us they were given by David to minister to the Levites (which is the original of their name), as the Levites were given by God to help the priests. And therefore in all places they are mentioned with holy persons.

*Gesen.*—נְתִינִים m. plur. (ר. נָתַן) *Nethinim*, pp. *the given, the devoted*, as the name of the Hebrew ἱερδούλοι or, *servants of the temple, temple-slaves*, who were under the Levites in the ministry of the temple, 1 Chron. ix. 2, etc. For the origin of the word comp. Num. viii. 19.

## Ver. 4.

*Au. Ver.*—4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

*Pool.*—That there is so great a diversity of names between this catalogue and that Neh. xi., may be ascribed to two causes: 1. To the custom of the Hebrews, who used very frequently to give two or three several names to one person; and, 2. To the change of times; for here they are named who came up at the first return; but many of those in Nehemiah might be such as returned afterward, and came and dwelt either instead of the persons here named, who might be then dead, or gone from Jerusalem, or with them.

## Ver. 7.

*Au. Ver.*—7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah.

*Pool.*—*Sallu the son of Meshullam*; who is mentioned, but described by other parents,

Neh. xi. 7, or at least by persons under other names. Possibly these were his more immediate, and those his more remote parents; or he might be born of one, and adopted by another. For this is certain, men are sometimes in Scripture called the sons of those who adopted them, or whose right of inheritance fell to them.

*Bp. Patrick.*—7 *Meshullam.*] This Meshullam is said to be descended from quite different ancestors, than are mentioned Neh. xi. 7. And therefore this is a quite different person from the other, though of the same name. Though some think that one of these authors gives an account of his remote ancestors, and the other of his more immediate: which is not probable.

## Ver. 9.

*Au. Ver.*—9 And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

*Chief of the fathers.*

*Bp. Patrick.*—They are called *chief fathers* because they were principal governors in their families.

*Nine hundred and fifty six.*

*Pool.*—They are reckoned but nine hundred and twenty-eight in Neh. xi. 8, either because here he mentions only those that were by lot determined to dwell at Jerusalem, to whom he here adds those who freely offered themselves to it; see Neh. xi. 1, 2; or because some of the persons and families first placed there were dead or extinguished, or else removed from Jerusalem upon some emergent occasion.

*Ged.*—9 Here seem to be wanting the names of the chiefs of Ephraim and Manasseh.

## Ver. 11.

*Au. Ver.*—11 And Azariah [Neh. xi. 11, Seraiah] the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God.

*Bp. Patrick.*—*Ahitub, the ruler of the house of God.*] This last person is thought by Pellicanus to have been the high-priest; but both Ezra and Haggai tell us Jeshua (or Joshua) was high-priest (Ezra iii. 2, Hag. i. 1). This therefore was not the ruler, but a ruler in God's house (as the words should be translated); not the principal



ruler, but one in great authority under him; perhaps he that was called the sagan (who was vicar to the high-priest; and performed his office when he was sick, or otherwise hindered), or he was at the head of one of the courses of the priests that attended in their turns, at the house of God. Here it is to be noted, that by "the house of God" in this place, we are taught by ver. 23, to understand "the house of the tabernacle." For as, before the first temple was built, there was a tabernacle for divine service; so, after the second was founded, they erected a tabernacle, till this temple could be finished: without which they could not have performed the several parts of the worship of God, which were annexed to the several parts of the holy places, according to the law.

*Dr. A. Clarke.*—The ruler of the house of God.] The high-priest at this time was Jeshua the son of Jozadak (Ezra iii. 8); and Seraiah (Neh. xi. 11), called here Azariah, was the ruler of the house; the person next in authority to the high-priest, and who probably had the guard of the temple, and command of the priests, Levites, &c. It is likely that the person here was the same as is called the *second priest*, 2 Kings xxv. 18, who was the *sagan*, or high-priest's deputy.

## Ver. 12.

*Au. Ver.*—12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiah the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer.

*Booth.*—12 And Adaiah, (the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchijah,) and Maasiah, (the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemoth, the son of Immer.)

12 If the account in Nehemiah xi., xii., xiii. be correct, some names are omitted here, and others in some of the places are corrupted. By adding the three names from Nehemiah, the deficiency here is supplied; and whoever compares the original will easily see how the other might be corrupted.

## Ver. 15.

יְבִיבְקָרְךָ יִרְשֶׁה וְנִלְל וְגו'

καὶ βαββακάρ, καὶ Ἀρής, καὶ Γαλαὰλ, κ.τ.λ.

*Au. Ver.*—15 And Bakkbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph.

*Ged.*—And Heresh. Some make this an appellative noun, and render *the carpenter*.

*Booth.*—15 And Bakkbakkar, and Mattaniah, (the son of Micah, the son of Zichri, the son of Asaph.)

15 The names omitted are inconsistent with the parallel place. One of them occurs in the next verse in its proper place, Neh. xi. 17.

## Ver. 17.

וְהַשְׁעָרִים וְגו'

οἱ πυλῶροι, κ.τ.λ.

*Au. Ver.*—17 And the porters were, Shallum, &c.

*Bp. Patrick.*—Ver. 17. The porters.] Or rather the guards, as the Hebrew word signifies, and not porters.

*Gesen.*—שַׁעַר m. (denom. from שָׁפ) gate-keeper, porter, 2 Kings vii. 10, &c.

## Ver. 18.

וְיִצְחָקָה בְּשַׁעַר הַמֶּלֶךְ מִזְרָחָה  
הַמֶּלֶךְ הַשְׁעָרִים לְמַחְזוֹת בֵּנֵי לֵוִי :

καὶ ἕως ταύτης ἐν τῇ πύλῃ τοῦ βασιλέως κατ' ἀνατολὰς· αὗται αἱ πύλαι τῶν παρεμβολῶν υἱῶν Λεβὶ.

*Au. Ver.*—18 Who hitherto waited in the king's gate eastward: they were porters in the companies of the children of Levi.

*Pool.*—In the king's gate eastward; in the east gate of the temple, which was so called, either because it was the chief and most magnificent of all the gates, or because the kings of Judah used to go to the temple through that gate, 2 Kings xvi. 18: compare Ezek. xlv. 1, 2. Under this gate he comprehends all the rest, which also were guarded by these porters. In the companies, or, according to the companies, or orders, or courses, i. e., they kept the gates successively, according to that method into which themselves and the rest of their brethren the Levites were distributed.

*Ged.*—18 And, at the royal, or eastern gate, Adnah. These were the door-keepers, according to the six stations of the children of Levi.

*Ver. 18.* And at the royal, or eastern gate, Adnah, &c. I have chosen with Houbigant, to make a proper name of *Adnah*, rather than translate with our common version:

who hitherto in the king's gate, &c., which I confess I do not understand.

*Booth.*—18 At the king's gate eastward, these were door-keepers, according to the fixed stations of the children of Levi.

*Houb.*—18 *Et Adane ad portam, quæ regia dicebatur, orientalem: illi erant janitores, per turmas filiorum Levi.*

18 וַיְהִי כֵן: נֹס, *et Adane*. Nam malui-  
mus per nomen proprium interpretari, quàm  
nihil dicere. Quippe *hactenus* convenire in  
seriem non potest; et frustra Clericus,  
*fuertunt adhuc*; hoc est, inquit, *ad tempus*  
*destructionis templi*. Nam וַיְהִי demonstrat  
tempus, quod esset tùm præsens, cùm hæc  
scriberentur, non autem tempus longo inter-  
vallo jam præteritum. Et verba dat lecto-  
ribus Edm. Calmet, id verbum sic accipiens,  
quasi diceretur, *ici finissent ces regitres*, cùm  
talem sententiam series non admittat. Sed  
commodè inducitur nomen proprium *Adane*,  
quod, cum altero nomine proprio *Sellum*  
conjunctum, pertineat ad plurale וַיְהִי,  
*fratres eorum*.

*Dalhe.*—18 *Hi hactenus nominati in porta*  
*regia versus orientem janitores fuerant ex*  
*castris Levitarum.*

Ver. 19, 20.

19 וְשִׁלֹּם בֶן־יִזְרָאֵל בְּרֵאשִׁיתֵם  
אֲחֵיו בְּבֵית־אָבִיו הַקְּרָהִים עַל  
מַלְאכָתָם הָעֹבְדִתָּה שְׁמֵרֵי הַסָּפִים  
לְאֶהֱלָה וְנֹאכְחֵיהֶם עַל־מַחֲנֶה  
יְהוָה שְׁמֵרֵי הַמִּבְּזֹאֵת 20  
וַיְהִי־בָתְּמָם בְּרֵאשִׁיתֵם לְגִיד  
לְהָיָה עֲלֵיהֶם לְשָׂמֵרֵי יְהוָה וְעַמּוּ : וְגו'

19 καὶ Σελλούμ υἱὸς Koré, υἱοῦ Ἀβιασάφ,  
υἱοῦ Koré· καὶ οἱ ἀδελφοὶ αὐτοῦ εἰς οἶκον  
πατρὸς αὐτοῦ, οἱ Κορίται ἐπὶ τῶν ἔργων τῆς  
λειτουργίας φυλάσσοντες τὰς φυλακὰς τῆς  
σκηπῆς· καὶ πατέρες αὐτῶν ἐπὶ τῆς παρεμβολῆς  
Κυρίου φυλάσσοντες τὴν εἴσοδον. 20 καὶ  
Φωεὲς υἱὸς Ἐλεάζαρ ἡγουμένους ἦν ἐπ' αὐτῶν  
ἐμπροσθεν Κυρίου, καὶ οὗτοι μετ' αὐτοῦ.  
κ.τ.λ.

*An. Ver.*—19 And Shallum the son of  
Kore, the son of Ebiasaph, the son of Korah,  
and his brethren, of the house of his father,  
the Korahites, were over the work of the  
service, keepers of the gates [Heb., thresh-  
holds] of the tabernacle: and their fathers,  
being over the host of the LORD, were  
keepers of the entry.

20 And Phinehas the son of Eleazar was  
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the ruler over them in time past, and the  
LORD was with him.

21 And Zechariah the son of Meshele-  
miah was porter of the door of the taber-  
nacle of the congregation.

*Pool.*—19 *Keepers of the gates of the*  
*tabernacle*; or, *who were, to wit in time past*,  
which is expressed in a like case, ver. 20,  
when the tabernacle was standing, before the  
temple was built. *Their fathers*; the Ko-  
rahites, of whom see on Numb. iv. 4. *Over*  
*the host of the Lord*; or, *with* (as this  
Hebrew particle is oft used) *the host, &c.*,  
i. e., when the Israelites were in the wilder-  
ness, encamped in a military manner round  
about the tabernacle, with or among whom  
these were then placed. *Keepers of the*  
*entry*, i. e., of the veil by which they entered  
into the tabernacle; which he calls the *entry*  
distinctively, because then there were no  
gates. The meaning is, that all things were  
now restored to their primitive order and  
institution; and the several persons took  
those places and offices upon them, which  
their ancestors had before them.

*Bp. Patrick.*—20 *Phinehas the son of*  
*Eleazar was the ruler over them in time past.*  
[So we rightly translate the last word *lepanim*;  
which as R. David Gauz observes in his  
Tzemoth David (ad A. M. 2892), doth not  
signify that Phinehas was now living, but he  
was ruler of them “in time past” when he  
was living. And thus that Hebrew word is  
rendered, Ruth iv. 7, Ps. cii. 26. But that  
he should be ruler over this sort of officers  
seems unlikely, being the son of the  
high-priest, and after Eleazar high-priest  
himself; which raised him far above such  
a low employment. Besides, it is evident  
he is here speaking of the Levites, not of  
the priests, and therefore it is probable this  
Phinehas was only a Levite, called, as his  
father was, by the ancient name of a high-  
priest (see Selden, De Success. in Pontifi-  
catum, lib. i., cap. 2, fol. 117—119).

*Ged.*—19 For Shalum (the son of Koreh,  
the son of Ebiasaph, the son of Korah), and  
his brethren of the same family, the Korah-  
ites, had, for their share, in the work of  
ministry, the keeping of the gates of the  
temple; as their forefathers had been the  
keepers of the entry of the tabernacle, during  
the encampments of the LORD; 20 When  
Phinehas Ben-Eleazar was\* ruler over them  
(in past times), by the favour of the LORD;  
21 And when Zachariah Ben-Meshelamiah

was keeper of the door of the convention-tent.

20 • *Ruler over them, before the LORD: and, with him, Zachariah*, Sept., Vulg., and 1 MS. And, indeed, this is a most plausible reading. The present text is uncouth and harsh, and requires some licence to make a meaning out of it. Some would render the verse thus: *when Phineas Ben-Eleazar (the LORD be with him) was in past times ruler over them*. But this smells of modern Rabbinism.

*Booth.*—19 For Shallum, (the son of Kore, the son of Ebiasaph, the son of Korah,) and his brethren, of the house of his father, the Korahites, in the work of the ministry were gate-keepers of the temple, as their fathers were keepers of the entrance of the *tabernacle*, during the encampments of Jehovah: 20 When Phinehas, the son of Eleazar, was, in time past, ruler over them, before Jehovah; 21 And with him was Zachariah, the son of Meshelemiah, the door-keeper of the congregation-tabernacle.

20, 21. So the Sept., Vulg., and 1 MS. The common reading can scarcely admit any just and coherent version.

*Houb.*—19 *Sellum filius Core, filii Abiasaph, filii Core, et fratres ejus in familia patris ejus Corei, qui erant in operum ministerio, custodes vestibulorum tabernaculi, et familie eorum per vices castrorum Domini, custodientes introitum.* 20 *Phineas, filius Eleazar, erat olim dux eorum.* 21 *Et cum eo erat Zacharias filius Mosollamia, janitor portæ tabernaculi testimonii.*

20 דודא עור, *Dominus cum eo.* Quidam Veteres, et *Dominus cum eo*, etsi abest conjunctio ו, sine qua talis sententia locum habere vix potest, et parum credibile est in medium genealogiam hæc venire. Multo melius Græci Interpretes, καὶ οὐτως μετ' αὐτοῦ, et illi cum eo, cum legerent, seu דודא עור, seu דודא עור, et cum eo erant, etsi iidem in verbo Græco κυρίου, Domino, scripturam etiam hodiernam exhibent. Iterum verba dat Lectori Edm. Calmet, docens, solitum fuisse olim mortuis sic bene precari, *Dominus cum eo*, et sacrum Scriptorem nobis exhibens sic tanquam unum de sæculorum sæce Judaicorum. Nempe Judæi Rabbinii eam cantilenam de magistris suis, ad quorum libros nos allegant, *memoria ejus sit in benedictionem*, centies iterant, cum scribunt. Nos antetulimus דודא עור, et cum eo erat,

numero sing. quia unus *Zacharias* postea memoratur.

*Dathe.*—19 *Sallum vero, filius Kore, nepos Ebjasaphi, pronepos Korahi, ejusque cognati e familia patria Korahitarum, hoc habebant ministerii munus, ut tentorii essent janitores, patres autem eorum, ut castris Jovæ præessent, aditum ad ea custodientes.* 20 *Phineas, Eleazaris filius, cui Deus faverat, dux eorum olim fuerat.* 21 *Secharja, filius Meselemjæ, janitor fuit ad introitum tentorii conventus.*

Ver. 22.

— הָמָּה בְּחִזְרֵיהֶם הַתִּיחֶשֶׁם הַמָּה  
יָקָד דָּגִיד וְשֹׁמְרֵי הָרָחָק בְּאִמְנֵתָם :

— οὗτοι ἐν ταῖς αὐλαῖς αὐτῶν, ο καταλο-  
χισμὸς αὐτῶν. Τούτους ἔστησε Δαυὶδ καὶ  
Σαμουὴλ ὁ βλέπων τῇ πίστει αὐτῶν.

*Au. Ver.*—22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain [Heb., founded] in their set office [or, trust].

*By their genealogy.* See notes on iv. 33.

*Whom David, &c.*

*Ged., Booth.*—As David and Samuel, the seer, had appointed *their forefathers*, in their set office [*Ged.*, in their respective trusts].

*Pool.*—*Did ordain*: in the times of the judges there was much disorder and confusion, both in the Jewish State and Church, and the Levites came to the tabernacle promiscuously, and as their inclinations or occasions brought them. But Samuel began to think of establishing some order among the Levites in their ministration about the tabernacle. And these intentions of his probably were communicated by him to David, who after Samuel's death, and his own peaceable settlement in his throne, revived and perfected Samuel's design, and took care to put it in execution. *In their set office*, Heb., *in their faith*, or, *faithfulness*, i. e., either, 1. In their office, which is called *faithfulness*, because this is required in that office. Or, 2. In the faithful discharge of their duty, and in obedience to the will of God, signified to them by revelation, or *by the Spirit*, as it is said of David, 1 Chron. xxviii. 12, which they received by faith, and accordingly designed, and David executed it. And so this is added to show that this was no human invention, as some might

conceive, but a Divine appointment, to which all ought to submit.

*Bp. Patrick.*—*In their set office.*] Or rather (as it is in the margin), “in their trust;” for the Hebrew word signifies *fidelity*; importing that their attendance at the house of God was no longer confused and disorderly (as it had been formerly, when there were sometimes too many, and sometimes too few waiting there; or, they had no certain work assigned them, or were negligent for want of overseers), but they every one in their course obediently went about their proper work, and faithfully discharged it.

Ver. 23.

*Am. Ver.*—23 So they and their children had the oversight of the gates of the house of the Lord, *namely*, the house of the tabernacle, by wards.

*Pool.*—23 To wit, in David's time. *The house of the tabernacle*: this is added to explain what he means by the house of the Lord; not that tabernacle which David had set up for the ark, but that more solemn tabernacle, which Moses had made by God's express command and most particular direction: which in David's time was at Gibeon; in which God was and would be worshipped until the temple was built. See 1 Kings iii. 2, &c.; 2 Chron. i. 3, 5, &c. *By wards*, i. e., by turns or courses, each of them at his gate, and in his appointed time.

Ver. 24.

*Am. Ver.*—24 In four quarters were the porters, toward the east, west, north, and south.

*Ged., Booth.*—24 At the four sides of the temple were the door-keepers posted: &c.

Ver. 25, 26.

וַיִּחְזְקוּם בְּחֻצְרֵיהֶם לְבָנוֹא לְשֹׁמְרֵת  
הַיָּמִים מִצֵּת אֶל־עֵת צִמְחָלָה : 25  
בְּחֻצְרֵיהֶם חֲסִידָה מְרֻבֶּעֶת גְּבֻרֵי הַשְּׁמִיעִים  
הֵם הַלְוִיִּם וְחִיּוֹ עַל־הַלְשָׁנוֹת וְעַל־  
הַמִּצְוֹת בְּיַד הַלְוִיִּים :

25 καὶ ἀδελφοὶ αὐτῶν ἐν ταῖς αὐλαῖς αὐτῶν τοῦ εἰσπορεύεσθαι κατὰ ἑπτὰ ἡμέρας ἀπὸ καιροῦ εἰς καιρὸν μετὰ τούτων· 26 ὅτι ἐν πίστει εἰσὶ τέσσαρες δυνατοὶ τῶν πυλῶν, καὶ οἱ Λευῖται ἦσαν ἐπὶ τῶν παστοφορίων, καὶ ἐπὶ τῶν θησαυρῶν οἴκου τοῦ Θεοῦ παρεμβάλουσιν.

*Am. Ver.*—25 And their brethren *which were* in their villages, *were* to come after seven days from time to time with them.

26 For these Levites, the four chief porters, were in *their* set office [*or, trust*], and were over the chambers and treasuries [*or, storehouses*] of the house of God.

*Ged.*—25 And their brethren, in the villages, were, every seventh day, to be with them, by turns: 26 For these Levites were under the trust of those four principal door-keepers; who had *also* the care of the store-rooms and treasuries of the house of God.

*Booth.*—25 And their brethren who were in their villages were to succeed them, by turns, every seven days. 26 For those Levites were under the trust of the four chief door-keepers, who were over the store-rooms and treasuries of the house of God.

*Pool.*—26 *Were in their set office*, i. e., these were constantly upon the place, and in the execution of their office, that so they might oversee and direct the inferior porters in their work. Or, as others render the words, agreeably to the Hebrew text, *For these* (i. e., *their brethren*, ver. 25) *were under the charge*, or *committed to the trust of the four chief porters*, who also were Levites, as their brethren were; whereas the chief of all of them was a priest. Either way these words contain a reason of what was said, ver. 25, why the rest were to come to these, and to be with them.

*Houb.* 25 *Fratresque eorum in vicis suis erant, ut temporibus statulis ad septem dies venirent; nam eorum fuerant statæ vices.* 26 *Et cum eis erant quatuor præcipui janitores Levitæ, qui domûs Dei cellis et thesauris præessent.*

25 אִלּוּ, cum illis. Hæc verba omittunt Syrus, Arabs, Vulgatus; nec ea feliciter Græci Interpretes convertunt μετὰ τούτων, cum illis. Nam si quæritur cum quibus, respondebitur cum illis ipsis, ad quos pertinet affixum הָא, quod habet הָא. Atqui omnino inusitatum apud Hebræos, ut quos sententia incipiente indicaveris per affixum הָא, eosdem desinente significet affixum אִלּוּ. Nam אִלּוּ idem pronomen est, atque Gallicum *ceux-la*; הָא, idem ac Gallicum, *eux*. Quemadmodum igitur non diceremus, *il s'associa avec eux, et fit voyage avec ceux-la*, cum dicere vellemus, *fit voyage avec eux*, eosdem illos, quos supra significantes; sic Hebraice barbarum id pronomen אִלּוּ, post הָא, de iisdem hominibus usurpatum. Quam incom-



niam illi die ac nocte in operibus erant occupati.

33 וְהָיוּ הַמְּסֻדִּים, *et illi sunt cantores. Nos, et illi sunt ministri.* Nempe, cum Syro, legimus הַמְּסֻדִּים. Nam cantores nihil commune habere possunt cum חַסֵּד וְלֵיָהּ, *die ac nocte.* Num enim cantores *die ac nocte* cantabant? Deinde מְסֻדִּים, interpretamur, *in exedris in sua quisque vice, ex scriptura* בְּמִסְדֵּיהֶם, *in ordinibus, seu vicibus.* Sic videntur legere Græci Interpretes qui, *ἐφημερίαι, de die in diem, vel per vices.* Plerique convertunt in *cubiculis immunes*, et deinde laborant, ut cognoscant, quibus rebus illi Levitæ essent immunes. Neque vident se ordinem intervertere verborum. Nam ordo iste, *Levitæ in cubiculis immunes*, pro *immunes in cubiculis*, non plus sapit Hebr. Linguam, quam Gallicam Linguam asperet, *ils sont dans leurs maison libres*, si quis dicere vellet, *ils sont libres dans leurs maisons.* Adde nostro exemplo, attribui verbo מְסֻדִּים, *immunitatem ... עליהם במסדה, super eos in opere.* Sic Arias, nec Hebraice, nec Latine. Itaque legendum, aut מְסֻדִּים *(super eos) erat opus aut עליהם במסדה, ascendebant illi ad opus; quod multo præstat.*

*Dathe. — 33 Ex iisdem illis Kehathitis constituti fuerunt cantores, principes patrum familiarum Leviticarum, qui ab aliis officiis immunes in conclavibus manebant, quoniam diu noctuque habebant, quæ agerent.*

Ver. 34.

אֵלֶּה רָאשֵׁי קְהָתָה לְלוֹוִיִּם  
בְּתִלְדוֹתָם רָאשֵׁים אֵלֶּה יִשְׁבְּנוּ  
בִּירוּשָׁלַם :

οἱ τοὶ ἀρχόντες τῶν πατριῶν τῶν Λευιτῶν κατὰ γενέσεις αὐτῶν, ἀρχόντες οἱ τοὶ κατακτισθέντες ἐν Ἱερουσαλὴμ.

*Au. Ver.—34 These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.*

*Houb.—34 Illi fuerunt principes familiarum Leviticarum in sua quisque cognatione, illique in Jerusalem habitabant.*

34 וְהָיוּ הָרִאשִׁים, *principes illi.* Haud scio an וְהָיוּ הָרִאשִׁים, *primi illi (habitarunt in Jerusalem).* Nam וְהָיוּ הָרִאשִׁים, postea quum accessit וְהָיוּ הָרִאשִׁים. Vide verum 2 ubi וְהָיוּ similiter adjunctum legitur ad verbum יָשַׁב, *habitare.* Circulo animadvertit Codex. Orat. 42.

Ver. 35.

וְהָיוּ הָרִאשִׁים מְסֻדִּים —  
וְהָיוּ הָרִאשִׁים מְסֻדִּים

— καὶ ὄνομα γυναικὸς αὐτοῦ Μααχά.

*Au. Ver.—35 And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah:*

36 And his firstborn son Abdon, then Zur, and Kiah, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

38 And Ner begat Kiah; and Kiah begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Eah-baal.

40 And the son of Jonathan was Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah were Pithon, and Melech, and Tahrea, and Ahan.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

*Ken.* supposes these verses to be an interpolation, see notes upon chap. viii. 29.

35 *Whose wife was Maachah.*

*Dr. A. Clarke.*—Here our translators have departed from the original, for the word is וְהָיוּ, his sister; but the Vulgate, Septuagint, Syriac, Arabic, and Chaldee, have wife; to which may be added, chap. viii. 29, the parallel place. Almost all the early editions, as well as the MS. editions, have the same reading. Of all the Polyglots the Complutensian alone has וְהָיוּ, his wife. His wife is the reading also of Vatablus's Polyglot, but in the margin he observes that other copies have his sister. There is most certainly a fault somewhere, for Maachah could not be both the sister and wife of Jehiel. Whether, therefore, chap. viii. 29 has been altered from this, or this altered from that, who can tell? Wife, is most probably the true reading. It is so in three very ancient MSS. in my own possession.

## Ver. 41.

*Au. Ver.*—41 And the sons of Micah were Piton, and Melech, and Tahrea, and Ahaz.

*Pilkington.*—The word מִיכָאֵל which is now wanting 1 Chron. ix. 41, was omitted by some early transcriber, as appears by its not being taken notice of by the Greek translators; but it is in the Latin, Syriac, and Arabic versions; and was in the original Hebrew; for the genealogy is carried on from this Ahaz, ver. 42. And he is mentioned as one of the sons of Micah, chap. viii. 35.

*Dr. A. Clarke.*—41 *And Ahaz.*] This is added by our translators from chap. viii. 35, but such liberties should only be taken in a note; for although the words are now sufficiently distinguished from the text by being printed in *italics*, yet it is too much to expect that every editor of the Bible will attend to such distinctions, and in process of time the words will be found incorporated with the text.

## CHAP. X. 1.

*Au. Ver.*—1 Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain [*or, wounded*] in mount Gilboa.

See notes on 1 Sam. xxxi. 1, vol. ii., p. 483.

*Slain.* See notes on 2 Sam. i. 19, vol. ii., p. 491, and on 2 Sam. xxiii. 8, vol. ii., p. 667, &c.

## Ver. 3.

*Au. Ver.*—3 And the battle went sore against Saul, and the archers [*Heb., shooters with bows*] hit him [*Heb., found him*], and he was wounded of the archers.

See notes on 1 Sam. xxxi. 3, vol. ii., p. 483.

## Ver. 4.

*Au. Ver.*—4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me [*or, mock me*]. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

See notes on 1 Sam. xxxi. 4, vol. ii., p. 484.

## Ver. 6.

וַיִּמָּטֵף שָׂמַיִל וַיִּשְׁלַחַת בְּנָיו וְכָל־  
בֵּיתוֹ יַחְדָּו בְּרֹגֵי קָרְנֵי :

καὶ ἀπέθανε Σαούλ, καὶ τρεῖς υἱοὶ αὐτοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ· καὶ πᾶς ὁ οἶκος αὐτοῦ ἐπὶ τὸ αὐτὸ ἀπέθανε.

*Au. Ver.*—6 So Saul died, and his three sons, and all his house died together.

*Ged.*—Thus Saul and his three sons, and all his house, died together.\*

\* *And his armour-bearer, and all his men, died that day together*, Syr., with p. p., and partly Arab., and one MS.

*Booth.*—So Saul, and his three sons, and his armour-bearer, and all his men [1 Sam. xxxi. 6], died together.

*Dathe.*—6 *Sic Saulus, tres ejus filii omnesque ejus homines a) perierunt.*

a) *Hebr. et omnis domus ejus.* Quod non de familia Sauli potest intelligi, nam Mephibosethus alique superstites manserunt, uti ex historia constat; sed de ejus stipatoribus. 1 Sam. xxxi. 6 וְכָל־בְּנָיָא vocantur.

## Ver. 7.

*Au. Ver.*—7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

See notes on 1 Sam. xxxi. 7, vol. ii., p. 485.

*In the valley.*

*Bp. Patrick.*—By the valley is meant the towns in the open country, which were not fortified (see 1 Sam. xxxi. 7).

*That they had fled.*

*Booth.*—*That the men of Israel had fled.*] So the parallel place, which removes the ambiguity; but as it is not essentially necessary I have added it in *Italics*.

## Ver. 8.

*Au. Ver.*—8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

*And his sons.*

*Ged., Booth.*—And his three [*Chald., Syr., Arab., with p. p., 1 Sam. xxxi. 8, and one MS.*] sons.

## Ver. 9.

— לְבַשְׂתָּ אֶת־עֲצָמֵיהֶם וְאֶת־חַיְחֵיהֶם :

— τοῦ εὐαγγελίσασθαι τοῖς εἰδώλοις αὐτῶν, καὶ τῷ λαῷ.

*Au. Ver.*—9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines

round about, to carry tidings unto their  
idols, and to the people.

*To carry tidings unto their idols, and to the people.*

*Houb., Ged., Booth.*—To publish it in the temples of their idols [p. p., 1 Sam. xxxi. 9, and 2 MSS. *רר*, 1 MS. *רר רר*], and among the people.

-Houb. — 9 לְבַשׁ אֶת צַבִּיחִים, *ut nuntiarent Idolis suis. Lege צַבִּיחִים בֵּית, in domo Idolorum suorum.* Sic lego in Codice Orat. 57 sic etiam legebat Syrus. Quippe nuntium perferebatur, non ad idola, sed ad eos, qui in ministerio erant in templo idolorum.

**Ver. 10.**

*Au. Ver.*—10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

*And fastened his head, &c.*

*Ged., Booth.*—And his head they fixed up in the temple of Dagon, and his body they hung up by the walls of Beth-shan [Syr., and p. p., 1 Sam. xxxi. 10].

**Ver. 11.**

*Au. Ver.*—11 And when all Jabesh-gilead heard all that the Philistines had done to Saul.

**Jabesh-gilead.**

*Ged., Booth.*—The inhabitants of Jabesh-gilead [LXX., Syr., Arab., with one MS., and p. p., 1 Sam. xxxi. 11, Chald. and Vulg. have equivalently, *the men of*].

Ver. 12.

וַיִּקְרָא אֶת-כָּל-אִישׁ חֵיָּל וַיִּשְׁלֹא אֶת-  
הַנֶּפֶת שְׂמֹאל וְאֵת הַנֶּפֶת בְּנֵי וַיְבִיאֵם  
וַיִּשְׁאֵה וַיִּקְרָא אֶת-עֲצָמוֹתָם בַּחֲתָת  
הַמֵּלֶכֶת וַיִּגְדֹּשׁ וַיִּצְטַע וַיִּסֵּם :

καὶ ἡγήρθησαν ἐκ Γαλαδὸν πᾶς ἀνὴρ δυνατός,  
καὶ ἔλαβον τὸ σῶμα Σαουλ καὶ τὸ σῶμα τῶν  
νιῶν αὐτοῦ, καὶ ἤνεγκαν αὐτὰ εἰς Ἰαβίς, καὶ  
ἐθαψαν τὰ ὀστᾶ αὐτῶν ὑπὸ τῇ δρυὶ ἐν Ἰαβίς·  
καὶ ἐνήστευσαν ἐπτά ἡμέρας.

*Au. Ver.*—12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

See notes on 1 Sam. xxxi. 12, 13, vol. ii., p. 485.

*And took away.*

*Ged., Booth.*—And went all night [p. p., 1 Sam. xxxi. 12] and took away.

*And buried their bones.*

*Booth.*—And there they burned them  
[1 Sam. xxxi. 12].

*A tamarisk tree.* See notes on Gen.  
xxv. 4, vol. i., p. 65.

**Ver. 13, 14.**

13 וְגִמְתָּ שְׂאוֹל בְּמַעְלָו אֲשֶׁר-מַעַל  
בִּיתוֹהָ עַל-דָּבָר יִחְוֶה אֲשֶׁר לֹא-שֹׂמֵר  
וְנֹכַח לְשׂאוֹל בָּאֵיב לְדָרוֹשׁ : 14 וְלֹא-  
דָּבַשׁ בִּיהוָה וְיִמִּיתָהוּ וַיִּסַּב אֶת-  
הַמַּלְאָכִים לְדוֹד עֲרִישׁ :

13 καὶ ἀπέθανε Σαουλ ἐν ταῖς ἀνομίαις αὐτοῦ, αἷς ἠκόμισε τῷ Θεῷ κατὰ τὸν λόγον Κυρίου, διότι οὐκ ἐφύλαξεν, ὅτι ἐπηρώτησε Σαουλ ἐν τῷ ἑγγαστριμυῷ τὸ ζήτησαι, καὶ ἀπεκρίνατο αὐτῷ Σαμουὴλ ὁ προφήτης. 14 καὶ οὐκ ἐζήτησε Κύριον· καὶ ἀπέκτεινεν αὐτὸν, καὶ ἐπίστρεψε τὴν βασιλείαν τῷ Δαυὶδ νύφ Ἰεσσαί.

*Au. Ver.*—13 So Saul died for his transgression which he committed [Heb., transgressed] against the LORD, *even* against the word of the LORD, which he kept not, and also for asking *counsel of one that had a familiar spirit, to enquire of it*;

14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse [Heb., Isai].

*Familiar spirit.* See notes on Levit. xx. 6, vol. i., pp. 469, 470.

**Ged., Booth.**—13 Thus died Saul for his transgression which he committed against Jehovah, both by not keeping the word of Jehovah, and by consulting a necromancer, and not consulting Jehovah. 14 Thus he was slain; and the royal power was transferred, &c.

*Pool.—Inquired not of the Lord. Object. Saul inquired of the Lord, 1 Sam. xxviii. 6. Answ. He did so, but not in a right manner [so Bp. Patrick], not humbly and penitently, not diligently and importunately, not patiently and perseveringly; but when God would not answer him speedily, he gives it over, and goes from God to the devil. Compare 1 Sam. xiv. 18, 19. Such an inconsiderable and trifling inquiry as Saul made, is justly accounted to be no inquiry at all; as they are said *not to eat the Lord's supper*, 1 Cor. xi. 20, who did eat it in a sinful and irregular manner.*

## СНАР. XI. 2.

*Au. Ver.*—2 And, moreover, in time past.



[Heb., both yesterday and the third day], even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the Lord thy God said unto thee, Thou shalt feed [*or*, rule] my people Israel, and thou shalt be ruler over my people Israel.

See notes on 2 Sam. v. 2, p. 510.

*Ken.*—1 Chron. xi. 2, compared with 2 Sam. v. 2.

Chron. גַּם חִמּוֹל גַּם שְׁלוֹשׁ יָמִים בַּחַיּוֹת

Sam. גַּם אַחֲמֹל גַּם שְׁלוֹשׁ יָמִים בַּחַיּוֹת

Chron. שְׂאוּל מֶלֶךְ . . . אֹתָהּ . . .

Sam. שְׂאוּל מֶלֶךְ עָלֵינוּ אֹתָהּ הָיְיָתָה

Chron. חֲמוּצִיָּא וְחֲמִבִּי אֶת יִשְׂרָאֵל

Sam. מוֹצִיָּא וְחֲמִבִּי אֶת יִשְׂרָאֵל

Chron. וַיֹּאמֶר יְיָהוּ אֱלֹהֶיךָ לֵךְ אִתָּהּ

Sam. וַיֹּאמֶר יְיָהוּ . . . לֵךְ אִתָּהּ

Chron. תִּרְעָה אֶת עַמִּי אֶת יִשְׂרָאֵל

Sam. תִּרְעָה אֶת עַמִּי אֶת יִשְׂרָאֵל

Chron. וְאַתָּה תְּחִיָּה נָגִיד עַל עַמִּי

Sam. וְאַתָּה תְּחִיָּה לְנָגִיד עַל . . .

Chron. יִשְׂרָאֵל :

Sam. יִשְׂרָאֵל :

Chron. Καὶ ἐχθες καὶ τρίτην οὗτος Σαουλ

Sam. καὶ ἐχθες καὶ τρίτην οὗτος Σαουλ

Chron. βασιλεως, . . . σὺ ἦσθα ὁ

Sam. βασιλεως ἐφ' ἡμῶν, σὺ ἦσθα ὁ

Chron. ἐξαγων καὶ εἰσαγων τὸν Ἰσραὴλ· καὶ

Sam. εἰσαγων καὶ ἐξαγων τὸν Ἰσραὴλ· καὶ

Chron. εἶπε Κύριος ὁ Θεὸς σου σοι· Σὺ

Sam. εἶπε Κύριος . . . πρὸς σε σὺ

Chron. ποιμαίνεις τὸν λαόν μου τὸν Ἰσραὴλ,

Sam. ποιμαίνεις τὸν λαόν μου τὸν Ἰσραὴλ,

Chron. καὶ σὺ ἐσθ' εἰς ἡγούμενον ἐπὶ . . .

Sam. καὶ σὺ ἐσθ' εἰς ἡγούμενον ἐπὶ τὸν

Chron. Ἰσραὴλ.

Sam. Ἰσραὴλ.

In the text here the third *גַּם* seems unnecessary; and, as it is not found in Samuel nor in the Greek version of either Samuel or Chronicles, it should probably be omitted in Chronicles. It may also be remarked, that the second word in this verse *חִמּוֹל* *heri* is in Samuel *אַחֲמֹל*: and, that such variations of the same word are not peculiar to Hebrew (as some would insinuate to the discredit of this sacred language) is clear from this very instance among the Greeks; since not only *χθες* but also *ἐχθες* (with a letter added at the beginning, exactly as in the Hebrew) is the Greek adverb for *yesterday*. This

phrase *גַּם חִמּוֹל גַּם שְׁלוֹשׁ יָמִים* (or, as the last word is more commonly writ *שְׁלוֹשׁ*) is the general expression for *in time past*; and answers to the common Greek phrase of *χθες καὶ πρωην*. The word *עָלֵינוּ* in Samuel is not in Chronicles; nor is it necessary, being naturally understood; on the contrary, we have the two words *אֵלֶיךָ* and *עָלֵינוּ* in this verse of Chronicles, which are not found in that of Samuel: proofs these, that the two sacred historians, though they could not at first really contradict each other, did not however always express the same sense in the very same words and phrases. The text in Samuel has two evident corruptions in the words *חֲמוּצִיָּא וְחֲמִבִּי*; the *ה*, being unnecessary at the end of the verb, is evidently taken from the beginning of the next word, which is defective for want of it; and the radical *א* is dropped at the end of the second participle. The word *נָגִיד* had perhaps the preposition *ל* originally prefixed in Chronicles as well as in Samuel, since the LXX (Alex. and Vat. copies) give us *εἰς ἡγούμενον* in both places.

Ver. 3.

*Au. Ver.*—3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the Lord; and they anointed David king over Israel, according to the word of the Lord by Samuel [Heb., by the hand of].

Before the LORD. See notes on 2 Sam. v. 3.

David.

*Ken., Ged.*—King David.

*Ken.*—The text in Samuel having *דָּוִד* before *וַיָּבֵר*, and the LXX (in the Vat. copy also) reading *ὁ βασιλεὺς* in both chapters; it is probable, that *דָּוִד* was originally in the text in Chronicles: though the omission of it makes no manner of alteration in the sense. The last phrase in this verse, which is omitted in Samuel, has been thought harsh in the original; and is very absurdly paraphrased in the Vulgat by—*iuxta sermonem Domini, quem locutus est in manu Samuel*. But the phrase seems peculiarly proper, when we consider—that *the word of the LORD* was entirely fulfilled by Samuel's anointing David king; and therefore it was not only strictly true, but very pertinently observed, that *the word of the LORD* was fulfilled by the hand of Samuel. The reason why these last words were omitted in Samuel,

seems to be, because this circumstance had been particularly mentioned in that book before (1 Sam. xvi. 1—13); and therefore was there unnecessary: though it is very properly mentioned in Chronicles, where it had not been at all observed. And indeed the mentioning this circumstance was absolutely necessary in Chronicles; that book (for St. Jerom tells us, the two books of Chronicles were formerly but one) being an extract from the public registers of the kings of Israel and Judah. In which registers so remarkable a circumstance as transferring the crown from one family to another (from Saul to David) made a vindication of it unavoidable; which vindication is expressed in these words, *according to the word or commandment of the Lord fulfilled by the hand of Samuel* in anointing David king.

Ver. 5, 6.

*Au. Ver.*—5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be chief [Heb., head] and captain. So Joab the son of Zeruiah went first up, and was chief.

See notes on 2 Sam. v. 6, 7, 8, vol. ii., pp. 511—520.

Ver. 7.

*Au. Ver.*—Castle.

*Ken.*—The stronghold.

*Ged.*—The citadel of Zion.

Ver. 8.

וַיִּבֶן הָעִיר מִסָּבִיב מִרְחֵמָיו וַיְצַד  
הַמָּסָבִיב וַיִּחַזֵּק אֶת-שְׂעָרָהּ הָעִיר :

καὶ φικοδόμησε τὴν πόλιν κύκλῳ.\*

\* [Alex.] κύκλῳ. καὶ ἐπολέμησεν, καὶ ἔλαβεν τὴν πόλιν. καὶ.

*Au. Ver.*—8 And he built the city round about, even from Millo round about: and Joab repaired [Heb., revived] the rest of the city.

See notes on 2 Sam. v. 9, vol. ii., p. 521.

*Ken.*—[For the first part of this note see pp. 521, 522, of vol. ii.] The last part of the verse of Chronicles is lost in the translation of the LXX (at least in the Alex. and Vat. copies) if indeed it were originally in Chronicles; which may be questioned, as it is not in Samuel (with the words immediately preceding and following) nor in the LXX. But, in order to fill up a vacancy in

the translation, we have καὶ ἐπολέμησε καὶ ἔλαβε τὴν πόλιν, which words bear no relation to the present Hebrew words; nor could they be proper if they did. The original words here have received two different constructions, *Joab repaired the rest of the city*; and, *Joab saved alive all that remained in the city*. The former is confirmed by no ancient version, except the Vulgate; and indeed, to *bid or make houses to live* instead of *to repair houses* is a very bold and a very uncommon figure, if ever used at all; which probably it is not. The latter construction is confirmed by the paraphrase both of the Syriac and Arabic versions; which therefore may possibly have been the sense of the LXX, before the words there were lost. To which it may be added, that this verb is used constantly (perhaps in every place of the Old Testament) for *saving alive in war*; and this very word יָצַד, occurs 1 Sam. xxvii. in the 9th and 11th verses,—*And David יָצַד saved alive neither man nor woman*. What therefore David did not, Joab (upon the present supposition) did; for, after the city of the Jebusites had been stormed and taken, Joab יָצַד saved alive all that remained in the city, or all the remnant of the city—*vivas conservavit urbis reliquias*, as it is rendered in Poole's Synopais. And this would be true, whether (in the sense of the Syriac) the right hand of friendship was given them, and they were permitted to live still in the city; as we find Araunah the Jebusite was,—or whether, when they had been saved from the sword, they were thrust out of the city, according to Josephus—*πρωτος ουν Δαυιδης, τους Ιεβουσαιους ἐξ Ιεροσολυμων εκβαλων, ἀφ' εαυτου προσηγενους τὴν πόλιν*.—Lib. 7, cap. 3.

These two then probably are the only interpretations which are at present given of this passage; which however does not seem satisfactorily explained by either: not by the *first*, because the verb יָצַד is never (I believe) used in that sense; and more probably not by the *second*, because it both interrupts the series of the narration, and seems to contradict the truth of the history. For how can *Joab* be here celebrated, as *saving alive* the remainder of the city, when all or the chief part of the destruction here mentioned, or rather supposed, is supposed to have been made *by Joab*? Since, when David promised, that whosoever should first smite the Jebusites, and particularly the blind and the

lame, should be chief captain, *Joab* was the man who received the reward, and therefore was doubtless the man who did the execution.

It seems necessary, then, to endeavour at a different explanation of this passage; and perhaps the following may be the true one,—that the words

יוֹאָב יָחִיד אֶת שָׂר הָעִיר

may, by mistake, have been corrupted from

יוֹאָב יָחִיד אֶת שָׂר הָעִיר

This seems to be a very rational conjecture; and though I receive no farther honour from it than in having had it communicated to me, yet I shall offer some observations in defence of it.

The letter ה has been changed into ח in at least four places, which are mentioned by Walton; and indeed scarce any two letters are more similar, and therefore more likely to be exchanged. The verb יִחַד, though future, will have the preter signification equally with יָחַד; and both in consequence of the converse Vau, though prefixed not to the verb but to the nominative case preceding it: an observation this (of the Vau's operating at some distance from the verb) which is of great service, and was (I believe) first communicated to the world by the learned Mr. Peters, in his late "Critical Dissertation on the Book of Job," page 202. The particle אַ frequently precedes the nominative case; and that, when the nominative is placed either before the verb, or after it, as here. Walton tells us, that אַ has been frequently inserted, to express the sound of the vowel *A*, in words where such אַ was not original; and so we find it inserted in many instances, Hosea x. 14, וְאֵם (instead of אֵם) *et surget*; 2 Sam. xii. 1 and 4, in וְאֵם, *pauper*, which in the third verse is rightly expressed וְאֵם: the same word has the אַ again inserted in Prov. x. 4, Neh. xiii. 16, in וְאֵם, *piscis*, which should be דָּג. To these many other examples are added by that learned author; all which, he tells us, *sunt a quiescentibus Ain Vau*; which all grammarians know is exactly the case of the word here, שָׂר, *princeps*, being the noun of שָׂר, *principatum gessit*. And therefore, as this is a word of the very same nature with those which have the אַ frequently inserted, so remarkable a circumstance will the more easily persuade us to admit the supposition here.

As to the sense of the passage, this small variation of the text greatly improves it; not to repeat the reasons, why the other in-

terpretations cannot be admitted. For when David had taken this important fortress, and built up the city, and surrounded it with a wall, it was natural to expect, that he should make some one the governor of the place; and who so proper to be the governor of his capital, as *Joab* his captain-general, the man who had the greatest share in the conquest of it? And indeed the words of Josephus, quoted page the 49th [see p. 521, vol. ii. of this work], seem to confirm this account; for he says, that David having finished the works round the city, appointed *Joab* superintendent of the works: and certainly *superintendent of the city*, and which were now finished, must be nearly the same with שָׂר הָעִיר, *governor of the city*. And as to the context, *that* and the present passage are rendered very harmonious by this interpretation,—David took the stronghold of *Sion*, which is the city of David—And David dwelt in the stronghold—And he built the city in a circuit from *Millo* round to the beginning of that circuit—and *Joab* was made governor of the city—and David waxed greater and greater, &c.

If then שָׂר is here corrupted into שָׂר, may not the same word have been corrupted into שָׂר? For *sar* or *sor* might easily be mistaken by a transcriber, when dictated to by a reader; as has been evidently the case in many other words, which are different in letters, but similar in sound, such as וַיִּלְכַּד and וַיִּלְכַּד, &c. And it will, perhaps, be no difficult matter to convince a reasonable inquirer, that this word שָׂר originally was, and therefore should be still, שָׂר, in the end of the celebrated text of Gen. xlix. 6: which, in the English Bible, is—*For in their anger they slew a man, and in their self-will they digged down a wall*: or, if the word שָׂר, *sur*, be pronounced *sor*, it then signifies *an ox*; and therefore some interpreters have rendered the last part of the preceding sentence—and in their self-will they houghed the oxen. But to lessen any rising prejudice against the supposed insertion of the Vau in this place, let it be previously observed—that, if this instance should be allowed, it will not be the only one, wherein these two words שָׂר and שָׂר have been mistaken for each other: since in Hosea xii. 11, the Hebrew word at present is שָׂרִים, *boves*; but the LXX, it is plain, read שָׂרִים, by rendering it *apoxores*; as we have it in all the editions.

Let us now proceed to the text in Genesis [see notes on Gen. xlix. 6, vol. i., p. 144].

The English version of the text in Chronicles is—*And he built the city in a circuit from Millo, and round to (the beginning of) that circuit: and Joab was made governor of the city.* And the version of the text of Samuel is—*And David built a circuit from Millo, and round to the house of Millo.*

*Ged.*—8 He rebuilt the city round about, from Millo: but the rest of the city [people, five MSS., and perhaps this is the better reading] Joab had spared.

*Houb.*—8 *Deinde urbem à Mello in gyrum circumquaque ædificavit; nam cæteram civitatem Joab expugnat.*

8 וַיִּבְנֶה יוֹאָב אֶת־הָעִיר מִלּוֹ וְעַד־הַחֵמֶשׁ וַיַּעַשׂ יוֹאָב מִשְׁטָרָה לְיִשְׂרָאֵל  
*et Joab vivificavit reliquum urbis.* Hanc sententiam verba ipsa præ se ferunt. Et statuunt novi interpretes *ῥὸ vivificavit* idem valere atque *ῥὸ reædificavit.* Sed verbi *וַיַּעַשׂ* talis significatus nulla mentio est apud veteres linguas; ut facillè credas Hieronymum, cum verteret, *extruxit*, aut legisse *וַיִּבְנֶה*, aut verbum ipsum *וַיַּעַשׂ* deseruisse, ut sententiam qualemcunque sequeretur, quanquam parùm probabilem; nempè eam: *Joabum*, non *Davidem*, reliquam urbem *Jebus* ædificasse. Molestiam creabat verbum *וַיַּעַשׂ* omnibus veteribus, qui aut saltem faciunt, aut aliter interpretantur, nisi aliter legunt, quomodò Syrus, *qui dedit dextram*, quasi pro *וַיַּעַשׂ*, legeret *וַיִּבְנֶה*, et pro *וַיַּעַשׂ*, vel *וַיִּבְנֶה*, vel *וַיַּעַשׂ*. Nos Codicem Alex. partem sequimur, in quo sic legimus, *καὶ ἐπολέμησε καὶ ἔλαβε τὴν πόλιν, et pugnavit et cepit urbem*, tanquàm pro *וַיַּעַשׂ* Græci Intt. legissent *וַיַּעַשׂ*, *et pugnavit et cepit.* Relinquimus in contextu *וַיַּעַשׂ*, *et Joab*, quoniam in Joabum convenit, ut *ceperit reliquam urbem*, Davide in aliis rebus occupato. Erat satis magna similitudo inter *וַיַּעַשׂ* et *וַיִּבְנֶה*, ut unum pro altero scriba poneret, si præsertim Codicem Germanum transcribebat, litterà *ῥ* hoc modo *ῥ* decurtatà.

*Maurer.*—8 וַיִּבְנֶה יוֹאָב אֶת־הָעִיר מִלּוֹ וְעַד־הַחֵמֶשׁ וַיַּעַשׂ יוֹאָב מִשְׁטָרָה לְיִשְׂרָאֵל  
Vulgo vertunt: *et Joabus instauravit reliquam urbis partem.* “At,” inquit Fāsius, “non reliqua pars urbis, h. e., ea, quæ vastationem effugerat, sed quæ vastata erat, fuit instauranda.” Sed reliqua pars etiam significare potest eam urbis partem, quam Davides non *instauraverat*, cf. quæ præcedunt. Nihilominus, quam *instaurandi* notio h. l. duriuscula videatur (nam loci Neh. iii. 34, alia ratio est) eam interpretationem, quam Fāsius secutus est: “Joabus reliquos urbis incolas,

h. e., qui cædem effugerant, superstites esse sivit” ambabus manibus amplecterer, dum modo ad contextum convenientior esset.

Ver. 10.

*Au. Ver.*—10 These also are the chief of the mighty men whom David had, who strengthened themselves with him [or, held strongly with him] in his kingdom, and with all Israel, to make him king, according to the word of the Lord concerning Israel.

*Ken.*—The English version is—*These also are the chief of the mighty men, who were with David, valiantly exerting themselves with him in his kingdom, with all Israel, to make him king, according to the word of the Lord concerning Israel.*

Ver. 11.

וְאֵלֶּה מִסְפֵּר הַגִּבּוֹרִים אֲשֶׁר לְדָוִד  
אֲשֶׁר־בָּעָם בְּיָחֻזְמוֹתָיו לְאֵשׁ הַשָּׁלֹשִׁים  
וְהַיָּעֲזָרִים אֲתֵּי-חֲנִיתוֹ עַל-שָׁלֹשׁ-מֵאוֹת  
קָלָל בְּעַם אֶחָד :

v. 11. וְאֵלֶּה מִסְפֵּר

καὶ οὗτος ὁ ἀριθμὸς τῶν δυνατῶν τοῦ Δαυὶδ·  
Ἰεσεβὰδ υἱὸς Ἀχαὶν πρῶτος τῶν τριάκοντα·  
οὗτος ἐπάσαστο τὴν ῥομφαλὴν αὐτοῦ ἀπὰς ἐπὶ  
τριάκοντος τραυματίας ἐν καιρῷ ἑνὶ.

*Au. Ver.*—11 And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite [or, son of Hachmoni], the chief of the captains: he lifted up his spear against three hundred slain by him at one time.

See notes on 2 Sam. xxiii. 8, vol. ii., pp. 658—673.

*Ken.*—11 And this is the number of the mighty men whom David had. Jashobeam, the Hachmonite; head of (an order of) three: he lifted up his spear against three hundred soldiers at one time.

*Soldiers.* See notes on 2 Sam. i. 19, vol. ii., p. 491, and on 2 Sam. xxiii. 8, vol. ii., p. 667, &c.

*Bp. Patrick.*—*Three hundred.*] I have explained this upon 2 Sam. xxiii. 8, where I observed, how Kimchi reconciles this place to that, which saith he slew eight hundred. But I now think it plainer to say, that he slew three hundred with his own hand, and thereby routed the enemy, and put them to flight, in which five hundred more were killed in the pursuit. All which might be said to be slain by him; because the slaughter he made was the cause the rest were slain. Or, as Mayerus (upon Seder Olam) inter-

mode igitur עַם אֱלֹהִים ad superiora nectitur, tam commode cum inferioribus jungitur, verborum tali ordine constituto, כִּי בְּאֵמֹנָה, nam eorum erant statæ vices. Cum illis autem erant quatuor viri...qua oratione nihil planius ac liquidius.

*Dathe.*—25 Eorum autem cognati in villis suis degentes eis septenis diebus per vices succederent. 26 Nam propter dexteritatem suam hi quatuor janitores ex Levitis præcipui erant constituti, ut simul conclavium et thesaurorum ædis divinæ curam gererent.

Ver. 27.

*Au. Ver.*—27 And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.

*Ged.*—27 They, therefore, lodged around the house of God, because they had the charge of it, &c.

Ver. 30.

וּמִן־בְּנֵי הַכֹּהֲנִים לְקַחְתִּי חֲמִשָּׁה לְבָשָׁתִּים :

καὶ ἀπὸ τῶν υἱῶν τῶν ἱερέων ἤσαν μύροισι τοῦ μύρου, καὶ εἰς τὰ ἀρώματα.

*Au. Ver.*—30 And some of the sons of the priests made the ointment of the spices.

*Bp. Patrick.*—Ver. 30.] Or rather, "but some of the sons of the priests," &c. For though the Levites had the custody of the spices of which the ointment was made, yet none but the priests could compound them and make the ointment.

Ver. 32.

*Au. Ver.*—Shew bread. See notes on xxviii. 16.

Ver. 33.

וְאַלֶּה הַמְּשָׁרְרִים רֹאשֵׁי אֲבוֹת לְלוֹנִים בְּלִשְׁכַּת פְּטָרִים קִיְיָקָם וְלִלְחָ עֲלֵיהֶם בְּעִלְיָאָה :

שְׂמָרִים קִי

καὶ οὗτοι ψαλτωδοὶ ἀρχοντες τῶν πατριῶν τῶν Λευιτῶν διατεταγμένοι ἐφημερίαι, οὗτοι ἡμέρα καὶ νύξ ἐπ' αὐτοῖς ἐν τοῖς ἔργοις.

*Au. Ver.*—33 And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed [Heb., upon them] in that work day and night.

*Pool.*—These, i. e., others of the Levites; of whose several offices he had spoken before. *Are the singers*; or rather, *were*, which is understood, and all along in the foregoing and following verses, and again in this very verse. *In the chambers*; where they waited, that they might be ready to come whensoever they were called to the service of God in the tabernacle. *Were free* from all trouble and employment, that they might wholly attend upon the proper work. *Employed in that work*; either composing or ordering sacred songs; or actually singing; or teaching others to sing them. *Day and night*, i. e., continually, and particularly in the morning and evening, the two times appointed for solemn service and offerings.

*Ged.*—33 Now, these guardians of the temple (patriarchal chiefs of the Levites) were lodged in the bychambers of the temple: because, day and night, there was no employment for them.

In translating this verse I have followed the reading of the Syriac. The present text, and the other versions, have *singers* instead of *guardians*, and the whole is thus awkwardly and uncouthly rendered in our public version: *And these are the singers*, &c.

*Booth.*—33 Now these keepers of the temple, paternal chiefs of the Levites, were lodged in the chambers, which were about the temple; because day and night they were employed.

*Gesen.*—עָלָה fut. עָלָה in signif. no. 3.

1. To cleave, to burst open; see עָלָה.

Arab. فطر id. and intrans. to break forth, sc. a tooth. Kindred is عَضَّ q. v.

2. Transit. to cause to break forth, e. g., water, to let out, Prov. xvii. 14.—Hence

3. Trop. to let go free, to dismiss, as in Chald. 2 Chron. xxiii. 8; 1 Chron. ix. 33, עָלָה, the dismissed, the free, i. e., exempt from public duty, where Cheth. עָלָה.—Intrans. to break or slip away, to get out of the way or place, fut. עָלָה 1 Sam. xix. 10.

Syr. عَال id. Chald. Pe. and Ithepe.

*Prof. Lee.*—עָלָה, v. pres. עָלָה. (a) Slipped out or away. (b) Let out water. (c) Exempted from duty. (a) 1 Samuel xix. 10. (c) 2 Chron. xxiii. 8.

*Houb.*—33 Illi autem fuerunt ministri, principes familiarum Leviticarum, qui in exedris, in suâ quisque vice habitabant; quo-

niam illi die ac nocte in operibus erant occupati.

33 וְהָיוּ הַמְּסֻחִים, et illi sunt cantores. Nos, et illi sunt ministri. Nempe, cum Syro, legimus וְהָיוּ הַמְּסֻחִים. Nam cantores nihil commune habere possunt cum הָיוּ הַמְּסֻחִים, die ac nocte. Num enim cantores die ac nocte cantabant? Deinde בְּשֵׁרֵי שָׂרִים, interpretamur, in ezedris in sua quisque vice, ex scriptura בְּשֵׁרֵי שָׂרִים, in ordinibus, seu vicibus. Sic videntur legere Græci Interpretes qui, ἐφ' ἡμερίας, de die in diem, vel per vices. Plerique convertunt in cubiculis immunes, et deinde laborant, ut cognoscant, quibus rebus illi Levitæ essent immunes. Neque vident se ordinem intervertere verborum. Nam ordo iste, Levitæ in cubiculis immunes, pro immunes in cubiculis, non plus sapit Hebr. Linguam, quam Gallicam Linguam saperet, ils sont dans leurs maisons libres, si quis dicere vellet, ils sont libres dans leurs maisons. Adde nullo exemplo, attribui verbo שָׂרִים, immunitatem ... עָלֵיהֶם בְּשֵׂרֵי שָׂרִים, super eos in opere. Sic Arias, nec Hebraice, nec Latine. Itaque legendum, aut וְהָיוּ הַמְּסֻחִים (super eos) erat opus aut וְהָיוּ הַמְּסֻחִים, ascendebant illi ad opus; quod multo præstat.

Dathe. — 33 Ex iisdem illis Kehathitis constituti fuerunt cantores, principes patriarum familiarum Leviticarum, qui ab aliis officiis immunes in conclavibus manebant, quoniam diu noctique habebant, quæ agent.

Ver. 34.

אֵלֶּה רָאשֵׁי הַמִּשְׁבָּתִים לְלֵוִי  
לְחִידֹתָם רָאשֵׁים אֵלֶּה יִשְׁבִּי  
בִּירֵשָׁתָם:

οἱ τοὶ ἀρχόντες τῶν πατριῶν τῶν Λευιτῶν κατὰ γενέσεις αὐτῶν, ἀρχόντες οὗτοι κατέκτισαν ἐν Ἱερουσαλὴμ.

Au. Ver.—34 These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

Houb.—34 Illi fuerunt principes familiarum Leviticarum in sua quisque cognatione, illique in Jerusalem habitabant.

34 וְהָיוּ הַמְּסֻחִים, principes illi. Haud scio an וְהָיוּ הַמְּסֻחִים, primi illi (habitarunt in Jerusalem). Nam וְהָיוּ הַמְּסֻחִים otiosum, postea quum accessit וְהָיוּ הַמְּסֻחִים. Vide verum 2 ubi וְהָיוּ הַמְּסֻחִים similiter adjunctum legitur ad verbum שָׂרִים, habitare. Circulo animadvertit Codex. Orat. 42.

Ver. 35.

וְהָיוּ הַמְּסֻחִים מְסֻחִים —

וְהָיוּ הַמְּסֻחִים

— καὶ ὄνομα γυναικὸς αὐτοῦ Μααχά.

Au. Ver.—35 And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah:

36 And his firstborn son Abdon, then Zur, and Kiah, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

38 And Ner begat Kiah; and Kiah begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Eah-baal.

40 And the son of Jonathan was Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah were Pithon, and Melech, and Tahrea, and Ahaz.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

Ken. supposes these verses to be an interpolation, see notes upon chap. viii. 29.

35 Whose wife was Maachah.

Dr. A. Clarke.—Here our translators have departed from the original, for the word is וְהָיוּ הַמְּסֻחִים, his sister; but the Vulgate, Septuagint, Syriac, Arabic, and Chaldee, have wife; to which may be added, chap. viii. 29, the parallel place. Almost all the early editions, as well as the MS. editions, have the same reading. Of all the Polyglots the Complutensian alone has וְהָיוּ הַמְּסֻחִים, his wife. His wife is the reading also of Vatablus's Polyglot, but in the margin he observes that other copies have his sister. There is most certainly a fault somewhere, for Maachah could not be both the sister and wife of Jehiel. Whether, therefore, chap. viii. 29 has been altered from this, or this altered from that, who can tell? Wife, is most probably the true reading. It is so in three very ancient MSS. in my own possession.



round about, to carry tidings unto their  
idols, and to the people.

*To carry tidings unto their idols, and to the people.*

*Houb., Ged., Booth.*—To publish it in the temples of their idols [p. p., 1 Sam. xxxi. 9, and 2 MSS. *וּבְתֵּיבֵי*, 1 MS. *וּבְתֵּיבֵי אֱלֹהֵי*], and among the people.

*-Houb. — 9 לְבַחַם אֶת צַבִּיחֵם, ut nuntiarent Idolis suis. Lege צַבִּיחֵם בֵּית, in domo Idolorum suorum. Sic lego in Codice Orat. 57 sic etiam legebat Syrus. Quippe nuntium perferebatur, non ad idola, sed ad eos, qui in ministerio erant in templo idolorum.*

**Ver. 10.**

*Au. Ver.*—10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

*And fastened his head, &c.*

*Ged., Booth.*—And his head they fixed up in the temple of Dagon, and his body they hung up by the walls of Beth-shan [Syr., and p. p., 1 Sam. xxxi. 10].

**Ver. 11.**

*Au. Ver.*—11 And when all Jabesh-gilead heard all that the Philistines had done to Saul.

*Jabesh-gilead.*

**Ged., Booth.**—The inhabitants of Jabesh-gilead [LXX., Syr., Arab., with one MS., and p. p., 1 Sam. xxxi. 11, Chald. and Vulg. have equivalently, *the men of*].

**Ver. 12.**

וַיִּקְרָא ה' בְּלֵיל אֶחָד מֵהָאֵלֶּם וַיִּשְׁלַח אֶת-  
גַּבְרִיֵּאל שְׂמֹאל וְהָאֵלֶּם גִּבְרִית בְּנֵי וַיִּבְיָאֵם  
בְּיָשָׁה וַיִּקְרָא אֶת-עֲצָמוֹתֵיהֶם תַּחַת  
הָאֵלֶּה בְּלֵיל וַיִּצְאָם שְׂבָעַת יָמִים :

καὶ ἡγήθησαν ἐκ Γαλααδ πᾶς ἀνὴρ δυνατός,  
καὶ ἔλαβον τὸ σῶμα Σαουλ καὶ τὸ σῶμα τῶν  
υἱῶν αὐτοῦ, καὶ ἤνεγκαν αὐτὰ εἰς Ἱαβὶς, καὶ  
ἔθαψαν τὰ ὀστᾶ αὐτῶν ὑπὸ τὴν δρυὸν ἐν Ἱαβίς·  
καὶ ἐνήστευσαν ἑπτὰ ἡμέρας.

*Au. Ver.*—12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

See notes on 1 Sam. xxxi. 12, 13, vol. ii., p. 485.

*And took away.*

*Ged., Booth.*—And went all night [p. p., 1 Sam. xxxi. 12] and took away.

*And buried their bones.*

*Booth.*—And there they burned them  
[1 Sam. xxxi. 12].

*A tamarisk tree.* See notes on Gen. xxv. 4, vol. i., p. 65.

**Ver. 13. 14.**

13 וַיִּגְדַּח שְׂמֹאל בְּמַעַלְלֵי אֲשֶׁר-מַעַל  
בְּיִתְהוָה עַל-דָּבָר יִתְרוֹ אֲשֶׁר לֹא-שָׁמַר  
וְנֹסֵם לִשְׂמֹאל עֲזִיב לְדָרוֹשׁ׃ 14 וְלֹא  
דָּבַשׁ בְּיָהוּדָה וּבְמִיתָהוּ וַיִּסָּב אֶת-  
הַמְּלִיכָה לְדָוִד בְּנִי-אֵשֶׁת׃

13 καὶ ἀπέθανε Σαοὺλ ἐν ταῖς ἀνομίαις αὐτοῦ, αἷς πρόημσε τῷ Θεῷ κατὰ τὸν λόγον Κυρίου, διότι οὐκ ἐβύλαξεν, οὐκ ἐπηρεώσθη Σαοὺλ ἐν τῇ ἐγγαστριμυθῇ τοῦ ζητήσαι, καὶ ἀπεκρίνατο αὐτῷ Σαμουὴλ ὁ προφῆτης. 14 καὶ οὐκ ἐξήγησε Κύριον καὶ ἀπέκτεινεν αὐτὸν, καὶ ἐπέστρεψε τὴν βασιλείαν τῷ Δαυὶδ νύφ Ἰεσσαί.

*Au. Ver.*—13 So Saul died for his transgression which he committed [Heb., transgressed] against the LORD, *even* against the word of the LORD, which he kept not, and also for asking *counsel of one that had a familiar spirit*. to enquire of it :

14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse [Heb., Isai].

*Familiar spirit.* See notes on Levit. xx. 6, vol. i., pp. 469, 470.

**Ged., Booth.**—13 Thus died Saul for his transgression which he committed against Jehovah, both by not keeping the word of Jehovah, and by consulting a necromancer, and not consulting Jehovah. 14 Thus he was slain; and the royal power was transferred, &c.

*Pool.—Inquired not of the Lord. Object. Saul inquired of the Lord, 1 Sam. xxviii. 6. Answ. He did so, but not in a right manner [so Bp. Patrick], not humbly and penitently, not diligently and importunately, not patiently and perseveringly; but when God would not answer him speedily, he gives it over, and goes from God to the devil. Compare 1 Sam. xiv. 18, 19. Such an inconsiderable and trifling inquiry as Saul made, is justly accounted to be no inquiry at all; as they are said *not to eat the Lord's supper*, 1 Cor. xi. 20, who did eat it in a sinful and irregular manner.*

## CHAP. XI. 2.

*Au. Ver.*—2 And, moreover, in time past



[Heb., both yesterday and the third day], even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed [or, rule] my people Israel, and thou shalt be ruler over my people Israel.

See notes on 2 Sam. v. 2, p. 510.

*Ken.*—1 Chron. xi. 2, compared with 2 Sam. v. 2.

Chron. בָּם תָּמַל בָּם שְׁלֹשׁ יָמִים בְּהִיּוֹת

Sam. בָּם אֶתְמַל בָּם שְׁלֹשׁ יָמִים בְּהִיּוֹת

Chron. שָׁאוּל מֶלֶךְ . . . אָתָּה . . .

Sam. שָׁאוּל מֶלֶךְ עָלֵינוּ אָתָּה הִיִּיתָ

Chron. חֲמוּצִיא וְהִמְבִּיא אֶת יִשְׂרָאֵל

Sam. מוֹצִיא וְהִמְבִּיא אֶת יִשְׂרָאֵל

Chron. וַיֹּאמֶר יְהוָה אֱלֹהֶיךָ לֵךְ אִתָּה

Sam. וַיֹּאמֶר יְהוָה . . . לֵךְ אִתָּה

Chron. תִּרְעָה אֶת עַמִּי אֶת יִשְׂרָאֵל

Sam. תִּרְעָה אֶת עַמִּי אֶת יִשְׂרָאֵל

Chron. וְאַתָּה תַּחֲיָה נָגִיד עַל עַמִּי

Sam. וְאַתָּה תַּחֲיָה לְנָגִיד עַל . . .

Chron. יִשְׂרָאֵל :

Sam. יִשְׂרָאֵל :

Chron. Καὶ ἔχθες καὶ τρίτῃ οὐτος Σαουλ

Sam. καὶ ἔχθες καὶ τρίτῃ οὐτος Σαουλ

Chron. βασιλεὺς, . . . σὺ ἦσθα ὁ

Sam. βασιλεὺς ἐφ' ἡμῶν, σὺ ἦσθα ὁ

Chron. ἐξαγὼν καὶ εἰσαγὼν τὸν Ἰσραὴλ· καὶ

Sam. εἰσαγὼν καὶ ἐξαγὼν τὸν Ἰσραὴλ· καὶ

Chron. εἶπε Κύριος ὁ Θεὸς σου σοι· Σὺ

Sam. εἶπε Κύριος . . . πρὸς σε σὺ

Chron. ποιμαίνεις τὸν λαὸν μου τὸν Ἰσραὴλ,

Sam. ποιμαίνεις τὸν λαὸν μου τὸν Ἰσραὴλ,

Chron. καὶ σὺ ἐσθ εἰς ἡγούμενον ἐπὶ . . .

Sam. καὶ σὺ ἐσθ εἰς ἡγούμενον ἐπὶ τὸν

Chron. Ἰσραὴλ.

Sam. Ἰσραὴλ.

In the text here the third בָּם seems unnecessary; and, as it is not found in Samuel nor in the Greek version of either Samuel or Chronicles, it should probably be omitted in Chronicles. It may also be remarked, that the second word in this verse *heri* is in Samuel *hacul*: and, that such variations of the same word are not peculiar to Hebrew (as some would insinuate to the discredit of this sacred language) is clear from this very instance among the Greeks; since not only *χθες* but also *εχθες* (with a letter added at the beginning, exactly as in the Hebrew) is the Greek adverb for *yesterday*. This

phrase בָּם תָּמַל בָּם שְׁלֹשׁ יָמִים (or, as the last word is more commonly writ שלשם) is the general expression for *in time past*; and answers to the common Greek phrase of *χθες καὶ πρῶτη*. The word עליו in Samuel is not in Chronicles; nor is it necessary, being naturally understood; on the contrary, we have the two words מֵלֶךְ and עַי in this verse of Chronicles, which are not found in that of Samuel: proofs these, that the two sacred historians, though they could not at first really contradict each other, did not however always express the same sense in the very same words and phrases. The text in Samuel has two evident corruptions in the words הִיִּידָה מוֹצִיא וְהִמְבִּיא; the הִי, being unnecessary at the end of the verb, is evidently taken from the beginning of the next word, which is defective for want of it; and the radical מ is dropped at the end of the second participle. The word נָגִיד had perhaps the preposition ל originally prefixed in Chronicles as well as in Samuel, since the LXX (Alex. and Vat. copies) give us εἰς ἡγούμενον in both places.

Ver. 3.

*Au. Ver.*—3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel [Heb., by the hand of].

Before the LORD. See notes on 2 Sam. v. 3.

David.

*Ken., Ged.*—King David.

*Ken.*—The text in Samuel having הִכָּן before וְדָוִד, and the LXX (in the Vat. copy also) reading ο βασιλεὺς in both chapters; it is probable, that הִכָּן was originally in the text in Chronicles: though the omission of it makes no manner of alteration in the sense. The last phrase in this verse, which is omitted in Samuel, has been thought harsh in the original; and is very absurdly paraphrased in the Vulgate—*justa sermonem Domini, quem locutus est in manu Samuel*. But the phrase seems peculiarly proper, when we consider—that the word of the LORD was entirely fulfilled by Samuel's anointing David king; and therefore it was not only strictly true, but very pertinently observed, that the word of the LORD was fulfilled by the hand of Samuel. The reason why these last words were omitted in Samuel,

seems to be, because this circumstance had been particularly mentioned in that book before (1 Sam. xvi. 1—13); and therefore was there unnecessary: though it is very properly mentioned in Chronicles, where it had not been at all observed. And indeed the mentioning this circumstance was absolutely necessary in Chronicles; that book (for St. Jerom tells us, the *two books* of Chronicles were formerly but *one*) being an extract from the public registers of the kings of Israel and Judah. In which registers so remarkable a circumstance as transferring the crown from one family to another (from Saul to David) made a vindication of it unavoidable; which vindication is expressed in these words, *according to the word or commandment of the Lord fulfilled by the hand of Samuel* in anointing David king.

Ver. 5, 6.

*Au. Ver.*—5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be chief [Heb., head] and captain. So Joab the son of Zeruiah went first up, and was chief.

See notes on 2 Sam. v. 6, 7, 8, vol. ii., pp. 511—520.

Ver. 7.

*Au. Ver.*—Castle.

*Ken.*—The stronghold.

*Ged.*—The citadel of Zion.

Ver. 8.

וַיִּבְנוּ חֲצִיר מִסְכָּבִי בְּיַד הַפְּלִיזִי וַיְהִי  
הַמִּסְכָּבִי וַיִּהְיֶה יְהוֹאָב בְּיָמָיו חֲצִיר מִסְכָּבִי  
וַיְהִי חֲצִיר מִסְכָּבִי וַיְהִי חֲצִיר מִסְכָּבִי  
וַיְהִי חֲצִיר מִסְכָּבִי וַיְהִי חֲצִיר מִסְכָּבִי

και φικοδόμησε την πόλιν κύκλω.\*

\* [Alex.] κύκλω. και ἐπολέμησεν, και ἔλαβεν τὴν πόλιν. και.

*Au. Ver.*—8 And he built the city round about, even from Millo round about: and Joab repaired [Heb., revived] the rest of the city.

See notes on 2 Sam. v. 9, vol. ii., p. 521.

*Ken.*—[For the first part of this note see pp. 521, 522, of vol. ii.] The last part of the verse of Chronicles is lost in the translation of the LXX (at least in the Alex. and Vat. copies) if indeed it were originally in Chronicles; which may be questioned, as it is not in Samuel (with the words immediately preceding and following) nor in the LXX. But, in order to fill up a vacancy in

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the translation, we have *και ἐπολέμησε και ἔλαβε την πόλιν*, which words bear no relation to the present Hebrew words; nor could they be proper if they did. The original words here have received two different constructions, *Joab repaired the rest of the city*; and, *Joab saved alive all that remained in the city*. The former is confirmed by no ancient version, except the Vulgate; and indeed, to *bid or make houses to live* instead of *to repair houses* is a very bold and a very uncommon figure, if ever used at all; which probably it is not. The latter construction is confirmed by the paraphrase both of the Syriac and Arabic versions; which therefore may possibly have been the sense of the LXX, before the words there were lost. To which it may be added, that this verb is used constantly (perhaps in every place of the Old Testament) for *saving alive in war*; and this very word *וַיְהִי*, occurs 1 Sam. xxvii. in the 9th and 11th verses,—*And David וַיְהִי saved alive neither man nor woman*. What therefore David did not, Joab (upon the present supposition) did; for, after the city of the Jebusites had been stormed and taken, Joab *וַיְהִי saved alive* all that remained in the city, or all the remnant of the city—*vivas conservavit urbis reliquias*, as it is rendered in Poole's Synopsis. And this would be true, whether (in the sense of the Syriac) the right hand of friendship was given them, and they were permitted to live still in the city; as we find Araunah the Jebusite was,—or whether, when they had been saved from the sword, they were thrust out of the city, according to Josephus—*πρωτος ουν Δαυιδης, τους Ιεβουσαιους ἐξ Ιεροσολυμων εκβαλων, ἀφ' εαυτου προσηγορευσε την πόλιν*.—Lib. 7, cap. 3.

These two then probably are the only interpretations which are at present given of this passage; which however does not seem satisfactorily explained by either: not by the *first*, because the verb *וַיְהִי* is never (I believe) used in that sense; and more probably not by the *second*, because it both interrupts the series of the narration, and seems to contradict the truth of the history. For how can *Joab* be here celebrated, as saving alive the remainder of the city, when all or the chief part of the destruction here mentioned, or rather supposed, is supposed to have been made *by Joab*? Since, when David promised, that whosoever should first smite the Jebusites, and particularly the blind and the

lame, should be chief captain, *Joab* was the man who received the reward, and therefore was doubtless the man who did the execution.

It seems necessary, then, to endeavour at a different explanation of this passage; and perhaps the following may be the true one,—that the words

יוואב יחיה את שר הציר

may, by mistake, have been corrupted from

יוואב יחיה את שר הציר

This seems to be a very rational conjecture; and though I receive no farther honour from it than in having had it communicated to me, yet I shall offer some observations in defence of it.

The letter  $\eta$  has been changed into  $\pi$  in at least four places, which are mentioned by Walton; and indeed scarce any two letters are more similar, and therefore more likely to be exchanged. The verb  $\eta\eta$ , though future, will have the preter signification equally with  $\eta\eta$ ; and both in consequence of the converse *Vau*, though prefixed not to the verb but to the nominative case preceding it: an observation this (of the *Vau*'s operating at some distance from the verb) which is of great service, and was (I believe) first communicated to the world by the learned Mr. Peters, in his late "Critical Dissertation on the Book of Job," page 202. The particle  $\pi$  frequently precedes the nominative case; and that, when the nominative is placed either before the verb, or after it, as here. Walton tells us, that  $\pi$  has been frequently inserted, to express the sound of the vowel *A*, in words where such  $\pi$  was not original; and so we find it inserted in many instances, Hosea x. 14,  $\pi\eta\eta$  (instead of  $\eta\eta$ ) *et surget*; 2 Sam. xii. 1 and 4, in  $\pi\eta$ , *pauper*, which in the third verse is rightly expressed  $\pi\eta$ : the same word has the  $\pi$  again inserted in Prov. x. 4, Neh. xiii. 16, in  $\pi\eta$ , *piscis*, which should be  $\eta\eta$ . To these many other examples are added by that learned author; all which, he tells us, *sunt a quiescentibus Ain Vau*; which all grammarians know is exactly the case of the word here,  $\pi\eta$ , *princeps*, being the noun of  $\pi\eta$ , *principatum gessit*. And therefore, as this is a word of the very same nature with those which have the  $\pi$  frequently inserted, so remarkable a circumstance will the more easily persuade us to admit the supposition here.

As to the sense of the passage, this small variation of the text greatly improves it; not to repeat the reasons, why the other in-

terpretations cannot be admitted. For when David had taken this important fortress, and built up the city, and surrounded it with a wall, it was natural to expect, that he should make some one the governor of the place; and who so proper to be the governor of his capital, as *Joab* his captain-general, the man who had the greatest share in the conquest of it? And indeed the words of Josephus, quoted page the 49th [see p. 521, vol. ii. of this work], seem to confirm this account; for he says, that David having finished the works round the city, appointed *Joab* superintendent of the works: and certainly *superintendent of works*, which were made for the security of the city, and which were now finished, must be nearly the same with  $\pi\eta$ , *governor of the city*. And as to the context, that and the present passage are rendered very harmonious by this interpretation,—David took the stronghold of Sion, which is the city of David—And David dwelt in the stronghold—And he built the city in a circuit from Millo round to the beginning of that circuit—and *Joab* was made governor of the city—and David waxed greater and greater, &c.

If then  $\pi$  is here corrupted into  $\pi$ , may not the same word have been corrupted into  $\pi$ ? For *sar* or *sor* might easily be mistaken by a transcriber, when dictated to by a reader; as has been evidently the case in many other words, which are different in letters, but similar in sound, such as  $\pi$  and  $\eta$ ,  $\pi$  and  $\eta$ , &c. And it will, perhaps, be no difficult matter to convince a reasonable inquirer, that this word  $\pi$  originally was, and therefore should be still,  $\pi$ , in the end of the celebrated text of Gen. xlix. 6: which, in the English Bible, is—*For in their anger they slew a man, and in their self-will they digged down a wall*: or, if the word  $\pi$ , *sur*, be pronounced *sor*, it then signifies *an ox*; and therefore some interpreters have rendered the last part of the preceding sentence—and in their self-will they houghed the oxen. But to lessen any rising prejudice against the supposed insertion of the *Vau* in this place, let it be previously observed—that, if this instance should be allowed, it will not be the only one, wherein these two words  $\pi$  and  $\pi$  have been mistaken for each other: since in Hosea xii. 11, the Hebrew word at present is  $\pi\eta$ , *boves*; but the LXX, it is plain, read  $\pi\eta$ , by rendering it *αἰγες*; as we have it in all the editions.



prets it; After he had slain three hundred, he was so little tired, that he slew as many more as made eight hundred.

*Houb.*—11 וַיֵּאָרֶם אַרְיָאס, *Arias, et iste numerus*, non audens dicere, *et isti numerus*. In quo Latino sermone vitium tale esset, quale est hodiernâ in scripturâ. Nam *numerus*, nomen est singulare, non autem collectivum. Nos locum parallelum 2 Sam. xxiii. 8, interpretando exsequimur, in quo legimus וַיֵּאָרֶם אַרְיָאס, *et hæc sunt nomina*. Nempè liquet ex subsequentibus rebus, tractari de *nominiibus* virorum David fortium, non autem de eorum *numero*.

Ver. 12—14.

וַיֵּאָרֶם אַרְיָאס בְּיָדוֹ הַחֲזָקוֹתָיִם 12  
וְהָיָה הָאָדָם בְּשֵׁלֹשָׁה הַנְּפָרִים 13  
וְעַד־יָדָיו בְּפֶסֶם דְּבָרִים וְחַפְלָשָׁתִים בְּאַרְסָפָר  
שָׁם לְמַלְחָמָה וַיִּתֵּי חֶלֶקֶת הַשָּׂדֶה  
מִלְאָח שְׁעָרִים וְהָעָם נָסוּ מִפָּנָיו  
פְּלִשְׁתִּים 14 וַיִּנְחָצְבוּ בְּחוֹדֵי-חֶלֶקֶת  
וַיַּצִּילֵהָ וַיִּקֶּם אֶת-פְּלִשְׁתִּים וַיִּשַׁע יְהוָה  
תְּשׁוּבָה גְדוֹלָה :

v. 14. בְּחוֹדֵי

12 καὶ μετ' αὐτὸν Ἐλεάζαρ υἱὸς Δωδαὶ ὁ Ἀχωχί· οὗτος ἦν ἐν τοῖς τρισὶ δυνατοῖς.  
13 Οὗτος ἦν μετὰ Δαυὶδ ἐν Φασοδαμὶν, καὶ οἱ ἀλλοφύλοι συνήχθησαν ἐκεῖ εἰς πόλεμον, καὶ ἦν μερὶς τοῦ ἀγροῦ πλήρης κριθῶν, καὶ ὁ λαὸς ἔφυγεν ἀπὸ προσώπου ἀλλοφύλων.  
14 καὶ ἔστη ἐν μέσῳ τῆς μερίδος, καὶ ἔσωσεν αὐτήν, καὶ ἐπάταξε τοὺς ἀλλοφύλους, καὶ ἐποίησε Κύριος σωτηρίαν μεγάλην.

*Au. Ver.*—12 And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighties.

13 He was with David at Pas-dammim [or, Ephes-dammim, 1 Sam. xvii. 1], and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they set themselves [or, stood] in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great deliverance [or, salvation].

See notes on 2 Sam. xxiii. 9—12, vol. ii., pp. 673—680.

*Ken.*—12 And next to him was Eleazar, the son of Dodi, the Ahohite; he was one

of the three mighties: he was with David at Pasdammim.

13 And the Philistines were there gathered together to battle, and the men of Israel fled: but he arose, and smote the Philistines, until his hand was weary, and his hand clave unto the sword; (and the Lord wrought a great deliverance on that day) and the people returned after him, only to spoil.

14 And after him was Shammah, the son of Aga, the Hararite.

15 And the Philistines were gathered together at Lehi, where was a piece of ground full of barley; and the people fled from before the Philistines: but he placed himself in the midst of the field, and saved it, and smote the Philistines: and the Lord wrought a great deliverance.

See pp. 675—679, vol. ii.

Ver. 15.

וַיִּהְיֶה שְׁלֹשָׁה בְּיָדָיו שְׁלֹשָׁה  
עַל-הָאָדָם אֶל-יָדָיו אֶל-מַעְרַת עֲדֵלָה  
וַיִּמְחַנֶּה פְּלִשְׁתִּים חֹנָה בְּעָמָה רָפָאִים :

καὶ κατέβησαν τρεῖς ἐκ τῶν τριάκοντα ἀρχόντων εἰς τὴν πέτραν πρὸς Δαυὶδ εἰς τὸ σπήλαιον Ὀδολλάμ, καὶ παρεμβολή τῶν ἀλλοφύλων ἐν τῇ κοιλάδι τῶν γιγάντων.

*Au. Ver.*—15 Now three of the thirty captains [or, three captains over the thirty] went down to the rock to David, into the cave of Adullam; and the hosts of the Philistines encamped in the valley of Rephaim.

*Ken.*—16 Now these three, who were head men, superior to the (body of) thirty, went down over the rock, to David, into the cave of Adullam: and the host of the Philistines was encamped in the valley of Rephaim.

See the notes on 2 Sam. xxiii. 13, vol. ii., pp. 680—682.

*Houb.*—וַיִּחַן, *rupem*: Lege radicis est. Ita tres Codices Orat. in quibus postea fuit τὸ ὁ perperam deletum; cū contrā in Codice 42 id omissum priori manu cū fuisset, posteriori est restitutum.

Ver. 16.

וַיִּצָּב פְּלִשְׁתִּים אֶת בְּגִית לָחֶם —

— καὶ τὸ σύστημα τῶν ἀλλοφύλων τότε ἐν Βηθλεείμ.

*Au. Ver.*—16 And David was then in the hold, and the Philistines' garrison was then at Beth-lehem.

*Ken.*—17 And David was then in the

hold, and the advanced guard of the Philistines was then at Bethlehem.

The noun *נצר* in Samuel is changed in Chronicles into *נצר*. The word *נצר* is *præfectus* or *præses*, and is rendered *præfectus* by Calasio in this place. But the context speaks not of a præfect, but an advanced guard or military station; the regular word for which is *נצר* as in Samuel; and which in other places generally precedes *ששחים*, as it does in this place, 1 Sam. xiii. 23; xiv. 1, 4, 6, &c.

*Gesen.* נצר m. (ר. נצר) pp. *set, placed*; hence,

1. *one set over*, i. e., *a præfect, overseer, officer*, i. q., נצר, 1 Kings iv. 7, 19.

2. *a military station, post, garrison*, i. q., נצר, 1 Sam. x. 5, xiii. 3, 4; 2 Sam. viii. 6, 14, al.

#### Ver. 18.

וַיִּקְרָעוּ הַשְּׁלֹשָׁה בְּמַתְנֵהוּ פְּלִשְׁתִּים וְנָא  
καὶ διέριψαν οἱ τρεῖς τὴν παρεμβολὴν τῶν  
ἀλλοφύλων κ.τ.λ.

*Au. Ver.*—18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink of it, but poured it out to the Lord.

*Ken.*—Instead of *ששחים*, *three of the mighty men*, it is in Chronicles *ששחים*, *the three*, just the same in sense; the latter seeming more relative to a prior mention of them. But as the phrase here in Samuel occurs again, with regard to the same men, in Sam. xvii. and Chron. xix.; from its being, in both these latter places, uniformly the same with this, we may infer, that it was also the same at first in the corresponding verse of Chronicles. The word *ששחים* in Sam. is in Chronicles *ששחים* [ששחים]; (the LXX in both the same, —*εσπεισεν*) but though the latter Hebrew word is never used elsewhere, and the former is the common word; we may safely admit the *latter* as the truest word, since it contains the three original and radical letters of the verb: and it were greatly to be wished, that the verbs in every other place had also those radical letters restored, which have been omitted by the Masorets, and supplied by their punctuations.

The action of *pouring out water before the Lord* was used with great solemnity, as we read in 1 Sam. vii. 5. And here David

seems (in consequence of that sacred custom) to have poured out the water, which was thus unexpectedly brought him; either by way of *prayer*—that God would forgive his having thus (undesignedly) hazarded the lives of three of his bravest warriors; or else (according to Josephus, lib. vii., cap. 12;) as an act of *thanksgiving* for their safe return from so very dangerous an enterprise.

The English version is—*And the three mighty men brake through the host of the Philistines, &c.*

#### Ver. 19.

וַיֹּאמֶר חִלְיָהוּ לֵי הַמַּלְאָכִים הַעֲשׂוֹת  
זֹאת חֲדָם הַמַּלְאָכִים הַעֲשׂוֹת  
בְּנַפְשֹׁתָם כִּי בְּנַפְשֹׁתָם חֲבִיאוּם וְלֹא  
אָבָה לִשְׁתוֹתָם מֵאֲנָה עָשׂוּ שְׁלֹשָׁה  
הַגִּבּוֹרִים :

Ἰλεώς μοι ὁ Θεὸς τοῦ ποιῆσαι τὸ ῥῆμα  
τούτου· εἰ αἷμα ἀνδρῶν τούτων πίομαι ἐν  
ψυχαῖς αὐτῶν; ὅτι ἐν ψυχαῖς αὐτῶν ἦνεγκαν·  
καὶ οὐκ ἐβούλετο πίνειν αὐτό. ταῦτα ἐποίησαν  
οἱ τρεῖς δυνατοί.

*Au. Ver.*—19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives [Heb., with their lives] in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

See the notes on 2 Sam. xxiii. 17, vol. ii., pp. 682—684.

#### Ver. 20, 21.

*Au. Ver.*—20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three.

21 Of the three he was more honourable than the two; for he was their captain: howbeit he attained not to the first three.

See notes on 2 Sam. xxiii. 18, 19, vol. ii., pp. 684, 685.

*Ken.*—21 And Abishai, the brother of Joab, he was head of (*an order of*) three; for he lifted up his spear against three hundred soldiers; so he had a name among three.

22 Of the three he was more honourable than two, therefore he was their captain: but he attained not unto the (first) three.

*Soldiers.* See notes on 2 Sam. i. 19, vol. ii., p. 491, and on 2 Sam. xxiii. 8, vol. ii., p. 667, &c.

## Ver. 41.

*Au. Ver.*—41 And the sons of Micah were Pithon, and Melech, and Tahrea, and Ahaz.

*Pilkington.*—The word מִיכָאֵל which is now wanting 1 Chron. ix. 41, was omitted by some early transcriber, as appears by its not being taken notice of by the Greek translators; but it is in the Latin, Syriac, and Arabic versions; and was in the original Hebrew; for the genealogy is carried on from this Ahaz, ver. 42. And he is mentioned as one of the sons of Micah, chap. viii. 35.

*Dr. A. Clarke.*—41 *And Ahaz.*] This is added by our translators from chap. viii. 35, but such liberties should only be taken in a note; for although the words are now sufficiently distinguished from the text by being printed in *italics*, yet it is too much to expect that every editor of the Bible will attend to such distinctions, and in process of time the words will be found incorporated with the text.

## CHAP. X. 1.

*Au. Ver.*—1 Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain [*or*, wounded] in mount Gilboa.

See notes on 1 Sam. xxxi. 1, vol. ii., p. 483.

*Slain.* See notes on 2 Sam. i. 19, vol. ii., p. 491, and on 2 Sam. xxiii. 8, vol. ii., p. 667, &c.

## Ver. 3.

*Au. Ver.*—3 And the battle went sore against Saul, and the archers [*Heb.*, shooters with bows] lit him [*Heb.*, found him], and he was wounded of the archers.

See notes on 1 Sam. xxxi. 3, vol. ii., p. 483.

## Ver. 4.

*Au. Ver.*—4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me [*or*, mock me]. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

See notes on 1 Sam. xxxi. 4, vol. ii., p. 484.

## Ver. 6.

וַיָּמָת שָׂאֻל וַיִּקְלָשׁתָּ בְּיָדוֹ וְכָל־  
בְּיָתוֹ יָחַדוּ בְּחָרֹב׃

καὶ ἀπέθανε Σαούλ, καὶ τρεῖς υἱοὶ αὐτοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ· καὶ πᾶς ὁ οἶκος αὐτοῦ ἐπὶ τὸ αὐτὸ ἀπέθανε.

*Au. Ver.*—6 So Saul died, and his three sons, and all his house died together.

*Ged.*—Thus Saul and his three sons, and all his house, died together.\*

\* *And his armour-bearer, and all his men, died that day together*, Syr., with p. p., and partly Arab., and one MS.

*Booth.*—So Saul, and his three sons, and his armour-bearer, and all his men [1 Sam. xxxi. 6], died together.

*Dathe.*—6 *Sic Saulus, tres ejus filii omnesque ejus homines a) perierunt.*

a) *Hebr. et omnis domus ejus.* Quod non de familia Sauli potest intelligi, nam Mephibosethus alique superstites manserunt, uti ex historia constat; sed de ejus stipulatoribus. 1 Sam. xxxi. 6 וְכָל־בְּיָתוֹ vocantur.

## Ver. 7.

*Au. Ver.*—7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

See notes on 1 Sam. xxxi. 7, vol. ii., p. 485.

*In the valley.*

*Bp. Patrick.*—By the valley is meant the towns in the open country, which were not fortified (see 1 Sam. xxxi. 7).

*That they had fled.*

*Booth.*—*That the men of Israel had fled.*] So the parallel place, which removes the ambiguity; but as it is not essentially necessary I have added it in *Italics*.

## Ver. 8.

*Au. Ver.*—8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

*And his sons.*

*Ged.*, *Booth.*—And his three [*Chald.*, Syr., Arab., with p. p., 1 Sam. xxxi. 8, and one MS.] sons.

## Ver. 9.

— לְכַפֵּר אֶת־עֲצָבוֹתָם וְאֶת־הָרָעָם׃

— τοῦ εὐαγγελισθαι τοῖς εἰδώλοις αὐτῶν, καὶ τῷ λαῶ.

*Au. Ver.*—9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines

round about, to carry tidings unto their idols, and to the people.

To carry tidings unto their idols, and to the people.

*Houb., Ged., Booth.*—To publish it in the temples of their idols [p. p., 1 Sam. xxxi. 9, and 2 MSS. ברו, 1 MS. ברו], and among the people.

*Houb.*—9 לבשר ראו צבניהם, *ut nuntiant Idolis suis.* Lege צבניהם, *in domo Idolorum suorum.* Sic lego in Codice Orat. 57 sic etiam legebat Syrus. Quippe nuntium perferebatur, non ad idola, sed ad eos, qui in ministerio erant in templo idolorum.

Ver. 10.

*Au. Ver.*—10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

And fastened his head, &c.

*Ged., Booth.*—And his head they fixed up in the temple of Dagon, and his body they hung up by the walls of Beth-shan [Syr., and p. p., 1 Sam. xxxi. 10].

Ver. 11.

*Au. Ver.*—11 And when all Jabesh-gilead heard all that the Philistines had done to Saul.

Jabesh-gilead.

*Ged., Booth.*—The inhabitants of Jabesh-gilead [LXX., Syr., Arab., with one MS., and p. p., 1 Sam. xxxi. 11, Chald. and Vulg. have equivalently, *the men of*].

Ver. 12.

וַיָּקוּמוּ כָּל-אִישׁ חֵילָא וַיִּשְׂאוּ אֶת-גִּבּוֹת שָׁאוּל וְאֶת גִּבּוֹת בָּנָיו וַיָּבִיאוּם יְהוֹשֻׁפָּה וַיַּקְדְּרוּ אֶת-עֲצָמוֹתֵיהֶם תַּחַת הָאֲבֵלֹהִים בְּיָגֶשׁ וַיִּצְּבֻם שָׁמָּה יָמִים :

*kai hēgērthēsan ek Galadōd pās anēr dunarōs, kai thabōn tō sōma Saoul kai tō sōma tōn viōw autōu, kai hnekan autā eis 'Iaβīls, kai thabāw rā dōtā autōw upō tēn drūn en 'Iaβīls' kai ēnōstēsēsan epitā hēmeras.*

*Au. Ver.*—12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

See notes on 1 Sam. xxxi. 12, 13, vol. ii., p. 485.

And took away.

*Ged., Booth.*—And went all night [p. p., 1 Sam. xxxi. 12] and took away.

And buried their bones.

*Booth.*—And there they burned them [1 Sam. xxxi. 12].

A tamarisk tree. See notes on Gen. xxv. 4, vol. i., p. 65.

Ver. 13, 14.

וַיָּמָת שָׁאוּל בְּמַעְלֹא אֲשֶׁר-מַעְלָא בֵּיהוָה עַל-דָּבָר יְהוָה אֲשֶׁר לֹא-שָׁמָר וְכִסְלֹא שָׁאוּל בְּאֵיב לְדָרוֹשׁ : 14 וְלֹא דָּבַשׁ בֵּיהוָה וַיִּמְתָּהוּ וַיִּסָּב אֶת-חַמְלִיכָה לְדָוִד בְּרִי-יָשִׁי :

13 *kai apēthane Saoul en taīs anōmiais autōu, als hōmōhse tō theō katā tōn lōgon Kyriou, diōti ouk epēthlaxen, ōti epēhōtēse Saoul en tō ēggasstrimūthō tōu zētēsai, kai apēkrinato autō Saumonēl ō prophētēs. 14 kai ouk ēzētēsē Kyriou kai apēkteuēn autōn, kai epīstrepse tēn basilēian tō Dauid vīō 'Iesai.*

*Au. Ver.*—13 So Saul died for his transgression which he committed [Heb., transgressed] against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it ;

14 And enquired not of the Lord : therefore he slew him, and turned the kingdom unto David the son of Jesse [Heb., Isai].

*Familiar spirit.* See notes on Levit. xx. 6, vol. i., pp. 469, 470.

*Ged., Booth.*—13 Thus died Saul for his transgression which he committed against Jehovah, both by not keeping the word of Jehovah, and by consulting a necromancer, and not consulting Jehovah. 14 Thus he was slain ; and the royal power was transferred, &c.

*Pool.*—Inquired not of the Lord. *Object.* Saul inquired of the Lord, 1 Sam. xxviii. 6. *Ans.* He did so, but not in a right manner [so *Bp. Patrick*], not humbly and penitently, not diligently and importunately, not patiently and perseveringly ; but when God would not answer him speedily, he gives it over, and goes from God to the devil. Compare 1 Sam. xiv. 18, 19. Such an inconsiderable and trifling inquiry as Saul made, is justly accounted to be no inquiry at all ; as they are said *not to eat the Lord's supper*, 1 Cor. xi. 20, who did eat it in a sinful and irregular manner.

CHAP. XI. 2.

*Au. Ver.*—2 And, moreover, in time past



[Heb., both yesterday and the third day], even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed [*or*, rule] my people Israel, and thou shalt be ruler over my people Israel.

See notes on 2 Sam. v. 2, p. 510.

*Ken.*—1 Chron. xi. 2, compared with 2 Sam. v. 2.

Chron. גַּם תִּמּוֹל גַּם שֶׁלְשׁוֹם גַּם בְּהִיּוֹת

Sam. גַּם אֶתְמוֹל גַּם שֶׁלְשׁוֹם . . . בְּהִיּוֹת

Chron. שָׂאוּל מֶלֶךְ . . . אָתָּה . . .

Sam. שָׂאוּל מֶלֶךְ עָלֵינוּ אַתָּה חַיִּיתָה

Chron. חֲמוּצִיא וְחִמְבִּיא אֶת יִשְׂרָאֵל

Sam. מוֹצִיא וְחִמְבִּי אֶת יִשְׂרָאֵל

Chron. וַיֹּאמֶר יְהוָה אֱלֹהֶיךָ לֵךְ אַתָּה

Sam. וַיֹּאמֶר יְהוָה . . . לֵךְ אַתָּה

Chron. תִּרְעָה אֶת עַמִּי אֶת יִשְׂרָאֵל

Sam. תִּרְעָה אֶת עַמִּי אֶת יִשְׂרָאֵל

Chron. וְאַתָּה תִּהְיֶה נָגִיד עַל עַמִּי

Sam. וְאַתָּה תִּהְיֶה לְנָגִיד עַל . . .

Chron. : יִשְׂרָאֵל

Sam. : יִשְׂרָאֵל

Chron. Καὶ ἐχθες καὶ τριτὴν οὗτος Σαουλ

Sam. καὶ ἐχθες καὶ τριτὴν οὗτος Σαουλ

Chron. βασιλεως, . . . σὺ ἦσθα ὁ

Sam. βασιλεως ἐφ' ἡμῶν, σὺ ἦσθα ὁ

Chron. ἐξαγαγὼν καὶ ἐισαγαγὼν τὸν Ἰσραὴλ· καὶ

Sam. ἐισαγαγὼν καὶ ἐξαγαγὼν τὸν Ἰσραὴλ· Καὶ

Chron. εἶπε Κύριος ὁ Θεὸς σου σοι· Σὺ

Sam. εἶπε Κύριος . . . πρὸς σε σὺ

Chron. ποιμαίνεις τὸν λαὸν μου τὸν Ἰσραὴλ,

Sam. ποιμαίνεις τὸν λαὸν μου τὸν Ἰσραὴλ,

Chron. καὶ σὺ ἐσθὶ εἰς ἡγούμενον ἐπὶ . . .

Sam. καὶ σὺ ἐσθὶ εἰς ἡγούμενον ἐπὶ τὸν

Chron. Ἰσραὴλ.

Sam. Ἰσραὴλ.

In the text here the third *וְ* seems unnecessary; and, as it is not found in Samuel nor in the Greek version of either Samuel or Chronicles, it should probably be omitted in Chronicles. It may also be remarked, that the second word in this verse *heri* is in Samuel *חִי*: and, that such variations of the same word are not peculiar to Hebrew (as some would insinuate to the discredit of this sacred language) is clear from this very instance among the Greeks; since not only *χθες* but also *ἐχθες* (with a letter added at the beginning, exactly as in the Hebrew) is the Greek adverb for *yesterday*. This

phrase *גַּם תִּמּוֹל גַּם שֶׁלְשׁוֹם* (or, as the last word is more commonly writ *שֶׁלְשׁוֹם*) is the general expression for *in time past*; and answers to the common Greek phrase of *χθες καὶ πρην*. The word *עָלֵינוּ* in Samuel is not in Chronicles; nor is it necessary, being naturally understood; on the contrary, we have the two words *אֶלֶיךָ* and *עָלֵינוּ* in this verse of Chronicles, which are not found in that of Samuel: proofs these, that the two sacred historians, though they could not at first really contradict each other, did not however always express the same sense in the very same words and phrases. The text in Samuel has two evident corruptions in the words *וְהִיא מוֹצִיא וְחִמְבִּי*; the *ה*, being unnecessary at the end of the verb, is evidently taken from the beginning of the next word, which is defective for want of it; and the radical *מ* is dropped at the end of the second participle. The word *נָגִיד* had perhaps the preposition *ל* originally prefixed in Chronicles as well as in Samuel, since the LXX (Alex. and Vat. copies) give us *εἰς ἡγούμενον* in both places.

Ver. 3.

*Au. Ver.*—3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel [Heb., by the hand of].

*Before the LORD.* See notes on 2 Sam. v. 3.

*David.*

*Ken., Ged.*—*King David.*

*Ken.*—The text in Samuel having *הַכֹּהֵן* before *וַיָּבֵר*, and the LXX (in the Vat. copy also) reading *ὁ βασιλεὺς* in both chapters; it is probable, that *הַכֹּהֵן* was originally in the text in Chronicles: though the omission of it makes no manner of alteration in the sense. The last phrase in this verse, which is omitted in Samuel, has been thought harsh in the original; and is very absurdly paraphrased in the Vulgat by—*juxta sermonem Domini, quem locutus est in manu Samuel*. But the phrase seems peculiarly proper, when we consider—that *the word of the LORD* was entirely fulfilled by Samuel's anointing David king; and therefore it was not only strictly true, but very pertinently observed, that *the word of the LORD* was fulfilled by the hand of Samuel. The reason why these last words were omitted in Samuel,

seems to be, because this circumstance had been particularly mentioned in that book before (1 Sam. xvi. 1—13); and therefore was there unnecessary: though it is very properly mentioned in Chronicles, where it had not been at all observed. And indeed the mentioning this circumstance was absolutely necessary in Chronicles; that book (for St. Jerom tells us, the *two books* of Chronicles were formerly but *one*) being an extract from the public registers of the kings of Israel and Judah. In which registers so remarkable a circumstance as transferring the crown from one family to another (from Saul to David) made a vindication of it unavoidable; which vindication is expressed in these words, *according to the word or commandment of the Lord fulfilled by the hand of Samuel* in anointing David king.

Ver. 5, 6.

*Au. Ver.*—5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be chief [Heb., head] and captain. So Joab the son of Zeruiah went first up, and was chief.

See notes on 2 Sam. v. 6, 7, 8, vol. ii., pp. 511—520.

Ver. 7.

*Au. Ver.*—Castle.

*Ken.*—The stronghold.

*Ged.*—The citadel of Zion.

Ver. 8.

וַיְבֹרֶךְ הָעִיר מִסָּבִיב מִרְחֵמָהּ לְאִוֶּד  
הַסָּבִיב וַיִּזְלָב יְהוֹנָתָן בֶּן-חֲנָנִי הָעִיר :

καὶ ἐκδοδόμῃσεν τὴν πόλιν κύκλῳ.\*

\* [Alex.] κύκλῳ. καὶ ἐπολέμησεν, καὶ ἔλαβεν τὴν πόλιν. καὶ.

*Au. Ver.*—8 And he built the city round about, even from Millo round about: and Joab repaired [Heb., revived] the rest of the city.

See notes on 2 Sam. v. 9, vol. ii., p. 521.

*Ken.*—[For the first part of this note see pp. 521, 522, of vol. ii.] The last part of the verse of Chronicles is lost in the translation of the LXX (at least in the Alex. and Vat. copies) if indeed it were originally in Chronicles; which may be questioned, as it is not in Samuel (with the words immediately preceding and following) nor in the LXX. But, in order to fill up a vacancy in

the translation, we have καὶ ἐπολέμησε καὶ ἔλαβε τὴν πόλιν, which words bear no relation to the present Hebrew words; nor could they be proper if they did. The original words here have received two different constructions, *Joab repaired the rest of the city*; and, *Joab saved alive all that remained in the city*. The former is confirmed by no ancient version, except the Vulgate; and indeed, to *bid or make houses to live* instead of *to repair houses* is a very bold and a very uncommon figure, if ever used at all; which probably it is not. The latter construction is confirmed by the paraphrase both of the Syriac and Arabic versions; which therefore may possibly have been the sense of the LXX, before the words there were lost. To which it may be added, that this verb is used constantly (perhaps in every place of the Old Testament) for *saving alive in war*; and this very word נָחַם, occurs 1 Sam. xxvii. in the 9th and 11th verses,—*And David נָחַם saved alive neither man nor woman*. What therefore David did not, Joab (upon the present supposition) did; for, after the city of the Jebusites had been stormed and taken, Joab נָחַם saved alive all that remained in the city, or all the remnant of the city—*vivas conservavit urbis reliquias*, as it is rendered in Poole's Synopsis. And this would be true, whether (in the sense of the Syriac) the right hand of friendship was given them, and they were permitted to live still in the city; as we find Araunah the Jebusite was,—or whether, when they had been saved from the sword, they were thrust out of the city, according to Josephus—*πρωτος ουν Δαυιδης, τους Ιεβουσαιους ἐξ Ιεροσολυμων εκβαλων, ἀφ' εαυτου προσηγενυσε την πολιν*.—Lib. 7, cap. 3.

These two then probably are the only interpretations which are at present given of this passage; which however does not seem satisfactorily explained by either: not by the *first*, because the verb נָחַם is never (I believe) used in that sense; and more probably not by the *second*, because it both interrupts the series of the narration, and seems to contradict the truth of the history. For how can *Joab* be here celebrated, as *saving alive* the remainder of the city, when all or the chief part of the destruction here mentioned, or rather supposed, is supposed to have been made *by Joab*? Since, when David promised, that whosoever should first smite the Jebusites, and particularly the blind and the

lame, should be chief captain, *Joab* was the man who received the reward, and therefore was doubtless the man who did the execution.

It seems necessary, then, to endeavour at a different explanation of this passage; and perhaps the following may be the true one,—that the words

יוואב יהיה את שאר העיר

may, by mistake, have been corrupted from

יוואב יהיה את שר העיר :

This seems to be a very rational conjecture; and though I receive no farther honour from it than in having had it communicated to me, yet I shall offer some observations in defence of it.

The letter ה has been changed into ו in at least four places, which are mentioned by Walton; and indeed scarce any two letters are more similar, and therefore more likely to be exchanged. The verb וידע, though future, will have the preter signification equally with ידע; and both in consequence of the converse Vau, though prefixed not to the verb but to the nominative case preceding it: an observation this (of the Vau's operating at some distance from the verb) which is of great service, and was (I believe) first communicated to the world by the learned Mr. Peters, in his late "Critical Dissertation on the Book of Job," page 202. The particle מ frequently precedes the nominative case; and that, when the nominative is placed either before the verb, or after it, as here. Walton tells us, that מ has been frequently inserted, to express the sound of the vowel *A*, in words where such מ was not original; and so we find it inserted in many instances, Hosea x. 14, וקם (instead of קם) *et surget*; 2 Sam. xii. 1 and 4, in ורע, *pauper*, which in the third verse is rightly expressed רע: the same word has the מ again inserted in Prov. x. 4, Neh. xiii. 16, in ורע, *piscis*, which should be רע. To these many other examples are added by that learned author; all which, he tells us, *sunt a quiescentibus Ain Vau*; which all grammarians know is exactly the case of the word here, שר, *princeps*, being the noun of שר, *principatum gessit*. And therefore, as this is a word of the very same nature with those which have the מ frequently inserted, so remarkable a circumstance will the more easily persuade us to admit the supposition here.

As to the sense of the passage, this small variation of the text greatly improves it; not to repeat the reasons, why the other in-

terpretations cannot be admitted. For when David had taken this important fortress, and built up the city, and surrounded it with a wall, it was natural to expect, that he should make some one the governor of the place; and who so proper to be the governor of his capital, as *Joab* his captain-general, the man who had the greatest share in the conquest of it? And indeed the words of Josephus, quoted page the 49th [see p. 521, vol. ii. of this work], seem to confirm this account; for he says, that David having finished the works round the city, appointed *Joab* superintendent of the works: and certainly *superintendent of the city*, and which were now finished, must be nearly the same with שר העיר, *governor of the city*. And as to the context, *that* and the present passage are rendered very harmonious by this interpretation,—David took the stronghold of Sion, which is the city of David—And David dwelt in the stronghold—And he built the city in a circuit from Millo round to the beginning of that circuit—and *Joab* was made governor of the city—and David waxed greater and greater, &c.

If then ש is here corrupted into שר, may not the same word have been corrupted into שר? For *sar* or *sor* might easily be mistaken by a transcriber, when dictated to by a reader; as has been evidently the case in many other words, which are different in letters, but similar in sound, such as מל and מל, מל, מל, &c. And it will, perhaps, be no difficult matter to convince a reasonable inquirer, that this word שר originally was, and therefore should be still, ש, in the end of the celebrated text of Gen. xlix. 6: which, in the English Bible, is—*For in their anger they slew a man, and in their self-will they digged down a wall*: or, if the word שר, *sur*, be pronounced *sor*, it then signifies *an ox*; and therefore some interpreters have rendered the last part of the preceding sentence—and *in their self-will they houghed the oxen*. But to lessen any rising prejudice against the supposed insertion of the Vau in this place, let it be previously observed—that, if this instance should be allowed, it will not be the only one, wherein these two words שר and ש have been mistaken for each other: since in Hosea xii. 11, the Hebrew word at present is שרים, *boves*; but the LXX, it is plain, read שרים, by rendering it *apoxores*; as we have it in all the editions.



preta it; After he had slain three hundred, he was so little tired, that he slew as many more as made eight hundred.

*Houb.*—11 וְאֵלָּא, Arias, *et iste numerus*, non audens dicere, *et isti numerus*. In quo Latino sermone vitium tale esset, quale est hodiernâ in scripturâ. Nam נֶסֶם, *numerus*, nomen est singulare, non autem collectivum. Nos locum parallelum 2 Sam. xxiii. 8, interpretando exsequimur, in quo legimus וְאֵלָּא, *et hæc sunt nomina*. Nempè liquet ex subsequentibus rebus, tractari de nominibus virorum David fortium, non autem de eorum numero.

Ver. 12—14.

וַיִּהְיוּ אִתּוֹ אֶלְעָזָר בֶּן־דּוֹד וְיִשָּׁי בֶן־נִחֲמִיָּה 12  
וְהָיָה בְּשָׁלוֹשָׁה חֲגָבִירִים : 13 וְהָיָה  
עִם־דָּוִיד בְּפֶסֶם דְּבָרִים וְהִפְלִשְׁתִּים נֶאֱסָפִי  
שָׁם לְמַלְחָמָה וַתְּהִי חִלָּקַת הַשָּׂדֶה  
כְּלֶאֱחָ שְׂעוּרִים וְהָעָם נָסוּ מִפָּנָיו  
פְּלִשְׁתִּים : 14 וַיִּתְּצֵבּוּ בְּרוֹחַ־הַחֲלָקָה  
וַיַּצִּילֶנָּה וַיָּבֶן אֶת־פְּלִשְׁתִּים וַיִּשַׁע יְהוָה  
וַיִּשְׁמָרָה גְּדוּלָּה :

v. 14. בְּרוֹחַ־הַחֲלָקָה

12 καὶ μετ' αὐτὸν Ἐλεάζαρ υἱὸς Δωδαὶ ὁ Ἀχωχί· οὗτος ἦν ἐν τοῖς τρισὶ δυνατοῖς. 13 Οὗτος ἦν μετὰ Δαυὶδ ἐν Φασοδαμῖν, καὶ οἱ ἀλλόφυλοι συνήχθησαν ἐκεῖ εἰς πόλεμον, καὶ ἦν μερὶς τοῦ ἀγροῦ πλήρης κριθῶν, καὶ ὁ λαὸς ἔφυγεν ἀπὸ προσώπου ἀλλοφύλων. 14 καὶ ἔστη ἐν μέσῳ τῆς μεριδος, καὶ ἔσωσεν αὐτήν, καὶ ἐπάταξε τοὺς ἀλλοφύλους, καὶ ἐποίησε Κύριος σωτηρίαν μεγάλην.

*Au. Ver.*—12 And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty.

13 He was with David at Pas-dammim [*or*, Ephes-dammim, 1 Sam. xvii. 1], and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they set themselves [*or*, stood] in the midst of *that* parcel, and delivered it, and slew the Philistines; and the Lord saved *them* by a great deliverance [*or*, salvation].

See notes on 2 Sam. xxiii. 9—12, vol. ii., pp. 673—680.

*Ken.*—12 And next to him was Eleazar, the son of *Dodi*, the Ahohite; he was one

of the three mighty: he was with David at Pasdammim.

13 And the Philistines were there gathered together to battle, and the men of Israel fled: but he arose, and smote the Philistines, until his hand was weary, and his hand clave unto the sword; (and the Lord wrought a great deliverance on that day) and the people returned after him, only to spoil.

14 And after him was Shammah, the son of Aga, the Hararite.

15 And the Philistines were gathered together at Lehi, where was a piece of ground full of barley; and the people fled from before the Philistines: but he placed himself in the midst of the field, and saved it, and smote the Philistines: and the Lord wrought a great deliverance.

See pp. 675—679, vol. ii.

Ver. 15.

וַיִּהְיוּ אִתּוֹ שְׁלֹשָׁה מְרַחֲשֵׁים רָאשֵׁי  
עֵלֶי־הָאָרֶץ אֶל־דָּוִיד אֶל־מַעֲרַת צִדְלָם  
וַיִּמְחֲנֶה פְּלִשְׁתִּים חֲנָה צֶמְחָה רִפְאִים :

καὶ κατέβησαν τρεῖς ἐκ τῶν τριάκοντα ἀρχόντων εἰς τὴν πέτραν πρὸς Δαυὶδ εἰς τὸ σπήλαιον Ὀδολλάμ, καὶ παρεμβολή τῶν ἀλλοφύλων ἐν τῇ κοιλάδι τῶν γιγάντων.

*Au. Ver.*—15 Now three of the thirty captains [*or*, three captains over the thirty] went down to the rock to David, into the cave of Adullam; and the hosts of the Philistines encamped in the valley of Rephaim.

*Ken.*—16 Now *these* three, who were head men, superior to the (body of) thirty, went down over the rock, to David, into the cave of Adullam: and the host of the Philistines was encamped in the valley of Rephaim.

See the notes on 2 Sam. xxiii. 13, vol. ii., pp. 680—682.

*Houb.*—שָׁנָה, *rupem*: Lege נֶשֶׁת; nam ἰ radicis est. Ita tres Codices Orat. in quibus postea fuit τὸ ἰ perperam deletum; cū contrā in Codice 42 id omissum priori manu cū fuisset, posteriori est restitutum.

Ver. 16.

וַיִּבְנוּ בְּבֵית לֶחֶם אֶת־בְּרִיתָם

— καὶ τὸ σύστημα τῶν ἀλλοφύλων τότε ἐν Βηθλεέμ.

*Au. Ver.*—16 And David was then in the hold, and the Philistines' garrison was then at Beth-lehem.

*Ken.*—17 And David was then in the

hold, and the advanced guard of the Philistines was then at Bethlehem.

The noun *סב* in Samuel is changed in Chronicles into *נצי*. The word *נצי* is *præfectus* or *præses*, and is rendered *præfectus* by Calasio in this place. But the context speaks not of a prefect, but an advanced guard or military station; the regular word for which is *סב* as in Samuel; and which in other places generally precedes *שש*, as it does in this place, 1 Sam. xiii. 23; xiv. 1, 4, 6, &c.

*Gesen.*—*נצי* m. (r. *נצי*) pp. *set, placed*; hence,

1. *one set over*, i. e., *a prefect, overseer, officer*, i. q., *נצי*, 1 Kings iv. 7, 19.

2. *a military station, post, garrison*, i. q., *נצי*, *נצי*, 1 Sam. x. 5, xiii. 3, 4; 2 Sam. viii. 6, 14, al.

Ver. 18.

*ויבקעו השלשה במתקה פלשתים ונ'*  
*καὶ διέβησαν οἱ τρεῖς τὴν παρεμβολὴν τῶν ἀλλοφύλων* κ.τ.λ.

*Au. Ver.*—18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink of it, but poured it out to the Lord.

*Ken.*—Instead of *שש* *דברים*, *three of the mighty men*, it is in Chronicles *שש*, *the three*, just the same in sense; the latter seeming more relative to a prior mention of them. But as the phrase here in Samuel occurs again, with regard to the same men, in Sam. xvii. and Chron. xix.; from its being, in both these latter places, uniformly the same with this, we may infer, that it was also the same at first in the corresponding verse of Chronicles. The word *שש* in Sam. is in Chronicles *שש* [שש]; (the LXX in both the same,—*σπεισεν*) but though the latter Hebrew word is never used elsewhere, and the former is the common word; we may safely admit the *latter* as the truest word, since it contains the three original and radical letters of the verb: and it were greatly to be wished, that the verbs in every other place had also those radical letters restored, which have been omitted by the Masorets, and supplied by their punctuations.

The action of *pouring out water before the Lord* was used with great solemnity, as we read in 1 Sam. vii. 5. And here David

seems (in consequence of that sacred custom) to have poured out the water, which was thus unexpectedly brought him; either by way of *prayer*—that God would forgive his having thus (undesignedly) hazarded the lives of three of his bravest warriors; or else (according to Josephus, lib. vii., cap. 12;) as an act of *thanksgiving* for their safe return from so very dangerous an enterprise.

The English version is—*And the three mighty men brake through the host of the Philistines, &c.*

Ver. 19.

*נאמר חלילה לי מהלחם המנשים האלה אשר בנקשותם נני בנקשותם ונלמאנה לשותתם אלה עשו שלשת הגבורים*

*Ἰλεώς μοι ὁ Θεὸς τοῦ ποιῆσαι τὸ ῥῆμα τοῦτο· εἰ αἷμα ἀνδρῶν τούτων πίομαι ἐν ψυχαῖς αὐτῶν; ὅτι ἐν ψυχαῖς αὐτῶν ἤνεγκαν· καὶ οὐκ ἐβόουετο πίνει αὐτό. ταῦτα ἐποίησαν οἱ τρεῖς δυνατοί.*

*Au. Ver.*—19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives [Heb., with their lives] in jeopardy? for with the *jeopardy* of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

See the notes on 2 Sam. xxiii. 17, vol. ii., pp. 682—684.

Ver. 20, 21.

*Au. Ver.*—20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 Of the three he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three.

See notes on 2 Sam. xxiii. 18, 19, vol. ii., pp. 684, 685.

*Ken.*—21 And Abishai, the brother of Joab, he was head of (*an order of*) three; for he lifted up his spear against three hundred *soldiers*; so *he* had a name among three.

22 Of the three he was more honourable than two, therefore he was their captain: but he attained not unto the (first) three.

*Soldiers.* See notes on 2 Sam. i. 19, vol. ii., p. 491, and on 2 Sam. xxiii. 8, vol. ii., p. 667, &c.

Ver. 22.

בְּנֵיָה בְּרִי־יְהוֹיָדָע וְגו'

καὶ Bavaia υἱὸς Ἰωδαῖ, κ.τ.λ.

*Au. Ver.*—22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts [Heb., great of deeds]; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day.

See notes on 2 Sam. xxiii. 20, vol. ii., p. 685.

*Ken.*—This second general of the second series was Benaihu, whose name is writ properly here in Samuel with a *vau* at the end; which *vau* is wanting at the end (as is also another at the beginning) of the same word in Chronicles. That this is the true expression of this name is plain from the next repetition of it in these two chapters, Sam. xxii. and Chron. xxiv.; and also from 1 Chron. xxvii. 5, 6. And it is properly so expressed, to distinguish this hero from one of the thirty mighty men, who is mentioned in the present chapter of Chron. ver. 32; and in 1 Chron. xxvii. 14, is recorded as the *eleventh captain* in waiting on the king: whereas this בְּנֵיָה, *Benaihu* was the *third captain* in waiting on the king, as appears from 1 Chron. xxvii. 5, 6, just before appealed to.

*Houb.*—בְּנֵיָה: Nos, *Banaïas* autem. Nam legendum וּבְנֵיָה, non sine nexu, quomodo hic legunt Græci Intt. et Arabs. Sic antea ואבשי, *et Abisai*.

Ver. 23, 24.

וְהָיָה הַכֹּהֵן אֶת־הָאִישׁ הַמִּצְרִי  
אִישׁ מִצְרָיִם חָמֵשׁ בָּמֶטֶר וְכֵלֵד הַמִּצְרִי  
חָבִית בְּמִנְיֹה אֲרָגִים וַיִּכְדּוּ אֵלָיו בַּשֶּׁבֶט  
וַיַּגְדֵּל אֶת־הַחָבִית מִיַּד הַמִּצְרִי וַיַּחֲרֻקְהוּ  
בַּחֲבִיתוֹ: 24 אֵלָּה עָשָׂה בְּנֵיָהוּ בְּיָד  
יְהוֹיָדָע וְלֹא שָׁם בְּשִׁלּוֹשָׁה הַגְּבָרִים:

23 καὶ οὗτος ἐπάταξε τὸν ἄνδρα τὸν Αἰγύπτιον, ἄνδρα ὁρατὸν πεντάπηχυν, καὶ ἐν χειρὶ τοῦ Αἰγυπτίου δόρυ ὡς ἀντίον ὑφαινότων, καὶ κατέβη ἐπ' αὐτὸν Βαβαία ἐν ῥάβδῳ, καὶ ἀφείλατο ἐκ τῆς χειρὸς τοῦ Αἰγυπτίου τὸ δόρυ, καὶ ἀπέκτεινεν αὐτὸν ἐν τῷ δόρατι αὐτοῦ. 24 ταῦτα ἐποίησε Βαβαία υἱὸς Ἰωδαῖ, καὶ τοῦτο ὄνομα ἐν τοῖς τριῶσι τοῖς δυνατοῖς.

*Au. Ver.*—23 And he slew an Egyptian [Heb., a man of measure], a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's

beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These things did Benaiah the son of Jehoiada, and had a name among the three mighty.

See the notes on 2 Sam. xxiii. 21, 22, vol. ii., pp. 685—687.

*Ken.*—24 And he slew an Egyptian, a man whose stature was five cubits high; and in the hand of the Egyptian was a spear, like a weaver's beam: but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

25 These things did Benaihu [see notes on ver. 22], the son of Jehoiada; and he had a name among three mighty men.

Ver. 25.

מִן־הַשְּׁלֹשִׁים חָזָו נִכְבֵּד הָיָה  
וְאֵל־הַשְּׁלֹשָׁה לְדָבָר וַיִּשְׁמְרֵהוּ דָּוִד  
עַל־מַשְׁמַעְתּוֹ:

ὑπὲρ τοὺς τριάκοντα ἦν ἐνδοξος οὗτος, καὶ πρὸς τοὺς τρεῖς οὐκ ἤρχετο· καὶ κατέστησεν αὐτὸν Δαυὶδ ἐπὶ τῇ πατρὶαν αὐτοῦ.

*Au. Ver.*—25 Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard.

See the notes on 2 Sam. xxiii. 23, vol. ii., p. 687.

Ver. 26.

וַיִּבְרְאוּ הַחֲיָלִים עֲשָׂהאֵל אֶת־יֹאָב  
אֶל־חָזָו בְּדִרְדּוֹר מִבַּיִת לָחֶם:

καὶ δυνατοὶ τῶν δυνάμεων, Ἀσαήλ ἀδελφὸς Ἰωὰβ, Ἐλεανὸν υἱὸς Δωδωῆ ἐκ Βηθλεέμ.

*Au. Ver.*—26 Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem.

See the notes on 2 Sam. xxiii. 24, vol. ii., pp. 687, 688.

Ver. 27—41.

27 שְׁמוֹת הַחֲרוֹדִי הַלֵּץ הַפְּלוֹנִי:  
28 עִירָא בְּרֵעֵהוּ הַתְּקוּצִי אֲבִיעֶזֶר  
הַעֲרֻתִּי: 29 סִבְבִּי הַחֲשִׁיטִי עִילִי  
הַחֲחֻדִּי: 30 מַחֲרִי הַנְּטוּפִי חֶלֶד  
בְּרֵעֵהוּ הַנְּטוּפִי: 31 אִתִּי בְּרִיכִי  
בְּבִצָּת בְּנִי בְּגִמּוֹן בְּנֵיָה הַפְּרַעֲתִי:

32 הַרָרִי מִפְּחַלִּי זֶעֱשׂ אֶבְיָאֵל הַעֲרֹבָתִי  
 33 עֲזֹמֶיֶת הַפְּחַרְדִּי אֶלִּיפָאֵל הַשְּׁעֵלְבָנִי  
 34 בְּלִי הַשֵּׁם הַצֹּדִנִי יוֹנָתָן קָרְשָׁנָא  
 35 הַחֲרָרִי אֶחֱיָאֵם קָרְשָׁנִי הַחֲרָרִי  
 36 אֶלִּיגָל קָרְאֵרִי : 36  
 37 אֶחֱיָה הַפֶּלְנִי : 37  
 38 קָרְאֻזִּי : 38  
 39 אֶלֶק הַעֲשׂוֹנִי הַחֲרָרִי : 39  
 40 עִירָא הַחֲרָרִי : 40  
 41 אֶחֱיָה הַחֲרָרִי זָבָד קָרְאֵהִי : 41

v. 31. מ"א חֲפָרְצוֹתוֹי מ"ב רִיבִי

v. 35. מ"ג אֶלִּיפָל מ"ד

27 Σαμωθ δ Ἀρωρι, Χελλῆς δ Φελωνι,  
 28 Ὠρά υἱὸς Ἑκκίς δ Θεκωι, Ἀβιέζερ δ  
 Ἀναθαθι, 29 Σοβοχαὶ δ Οὐσαθι, Ἥλλ δ  
 Ἀχωσι, 30 Μαράι δ Νετωφάθι, Χθαδδ υἱὸς  
 Νοοζά δ Νετωφάθι, 31 Αἰρί υἱὸς Πρεβιέ ἐκ  
 βουνοῦ Βενιαμιν, Βαυαίας δ Παραθωνι,  
 32 Οὐρί ἐκ Ναχαλὶ Γάας, Ἀβιήλ δ Γαρα-  
 βαθι, 33 Ἀζβδν δ Βαρωμι, Ἐλιαβὰ δ  
 Σαλαβωνι, 34 υἱὸς Ἀσάμ τοῦ Γιζωνίτου,  
 Ἰωνάθων υἱὸς Σωλὰ δ Ἀραρι, 35 Ἀχιμ υἱὸς  
 Ἀχάρ δ Ἀραρι, Ἐλφάρ υἱὸς Θυροφάρ 36 Ὁ  
 Μεχωραθρι, Ἀχία δ Φελλωνι, 37 Ἡσερέ δ  
 Χαρμαδαί, Νααραὶ υἱὸς Ἀζοβαί, 38 Ἰωήλ  
 υἱὸς Νάθαν, Μεβαὰλ υἱὸς Ἀγαρι, 39 Σελή δ  
 Ἀμμωνι, Ναχώρ δ Βερωθι, αἰρων σκεύη υἱὸς  
 Σαρουαία, 40 Ἰρά δ Ἰεθρι, Γαρηβ δ Ἰεθρι,  
 41 Οὐρία δ Χερτι, Σαβέρ υἱὸς Ἀχαϊά.

*Au. Ver.*—27 Shammoth [or, Shammah] the Harorite [or, Harodite], Helez the Pelonite [or, Paltite],

28 Ira the son of Ikkeh the Tekoite, Abiezer, the Anthothite,

29 Sibbecai [or, Mebunnai], the Hushathite, Ilai [or, Zalmon] the Ahohite,

30 Maharai the Netophathite, Heled [or, Heleb] the son of Beathan the Netophathite,

31 Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiiah the Pirathonite,

32 Hurai [or, Hiddai] of the brooks of Gaash, Abiel [or, Abi-albon] the Arbatthite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of Hashem [or, Jashen] the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of Sacar [or, Sharar]

the Hararite, Eliphal [or, Eliphelet] the son of Ur [or, Ahasbai].

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro [or, Hezrai] the Carmelite, Naarai [or, Paarai the Arbite] the son of Ezbai,

38 Joel the brother of Nathan, Mibhar the son of Haggeri [or, the Haggerite],

39 Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai.

See notes on 2 Sam. xxiii. 25—39, vol. ii., pp. 689—699.

*Pool.*—32 *Of the brooks, or of the valleys* [see notes on Numb. xxiv. 6, vol. i., p. 610], i. e., of one of them; the plural number for the singular.

34 *Hashem, or Jashem, to wit, Jonathan* here following, and *Shammah* here omitted, but expressed 2 Sam. xxiii. 32, 33.

41 *Uriah the Hittite*; the last of that catalogue in 2 Sam. xxiii. 39. But here some others are added to the number, because though they were not of the thirty, yet they were men of great valour and renown amongst David's commanders.

*Bp. Patrick.*—28 There is a little difficulty in the thirty-eighth verse, where Joel, who is called Igal in 2 Samuel xxiii. 36 (there being nothing more common than such alterations in names), is said to be the brother of Nathan: which seems not to consist with what is said in the other place, that he was the son of Nathan. But the account of this is easy, for he might be both, if he was his adopted son, for want of children: the word *son* often signifying no more than a nephew, as the word *brother* doth one near of kin.

*Houb.*—36 *אִישׁ בֶּן יוּר, Eliphal, filius Ur.* Addit Syrus, רִכְן בִּגְרָתוֹן, *qui ex Begarthon, et credibile est illius Eliphal patriam fuisse hod. in Codicibus omissam. Nam cæterorum non omittitur.*

*Ken.*—41 *Zabad the son of Ahlai.* We have here in Samuel the last of the thirty-seven mighty men, the brave hero and faithful subject, Uriah the Hittite; whose two names are properly expressed in both copies. And then the chapter in Samuel concludes the catalogue with these words (which are invariably the same in all the



copies of the original and in all the versions) *Thirty and seven in all*. But the author of Chronicles, after mentioning *Uriah the Hittite*, adds another mighty man, *Zabad, the son of Ahlai*; for this hero, succeeding one of the original thirty-seven [viz., *Elika the Harodite*, 2 Sam. xxiii. 25], (who is omitted in this catalogue of Chronicles) is added here at the end to recomplete the established number.

Ver. 42.

עֲדִינָה בֶּרֶשִׁיזָא הַרְעֻבֵנִי רֹאשׁ  
לְרֵעֻבֵנִי וְעָלָיו שְׁלֹשִׁים :

Ἀδινὰ υἱὸς Σαῖζᾶ τοῦ Πουβήν ἀρχων, καὶ ἐν αὐτῷ ῥηγάκοντα.

*Au. Ver.*—42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him.

*And thirty with him.*

*Ken.*—But the thirty were his superiors.

Though the author of the Book of Samuel concludes with *Uriah*, the last of the thirty-seven; yet the author of the Book of Chronicles adds *fifteen* warriors more, on whom it may be now proper to make a few observations.

These *fifteen* are undoubtedly recorded, because they were brave men; and we may fairly presume, that they are recorded after the *thirty-seven*, because their bravery was not equally eminent and serviceable. As the *thirty* therefore were inferior to the *seven*—to the captain general, and to the three generals of the two ternaries; so were these *fifteen* inferior to the *thirty*. And indeed this is expressly observed of *Adina*; and very properly observed of *him*, as being the first of the following number. For in verse 42 of this chapter of Chronicles we read—*Adina, the Reubenite, the captain of the Reubenites*; וְעָלָיו שְׁלֹשִׁים but the *thirty* were superior to him, or his superiors: which is the reverse of what is said of *Benaihu* (chap. xxvii. 6) שֶׁלֹּשִׁים he was superior to the *thirty*; as he certainly was, by being the second general of the second series. Through this whole chapter, or catalogue of David's worthies, each is mentioned by himself, as a brave man; independently of the particular number of men over whom each presided, as an officer. *Adina* therefore being indubitably recorded in the same manner with all the rest, the words וְעָלָיו שְׁלֹשִׁים do not signify—*et cum eo triginta*; but, as Junius and Tremellius have

rendered them (and as the nature of the history and their remarkable situation in the chapter require they should be rendered)—*attamen superiores eo triginta*.

Dr. Delany, in his life of David (vol. ii., page 44) observes—that David had three commanders in chief of the first order, three of the second, thirty-one of the third, and *thirty of the fourth*. And for a proof of this last order of thirty he refers to this 42d verse, taking the words in the common translation — *and thirty with him*. But I must beg leave to differ from that worthy author in this point.

It will readily be granted, that the *thirty* here mentioned must be mentioned either as *Adina's* inferiors, equals, or superiors. That they were not his *inferiors*, or that he was not their presiding officer, is evident from the reason before assigned; namely—that every worthy is here recorded only for his own personal valour, without mentioning the particular allotment or number of men which he commanded, as an officer. That they were not his *equals*, or (according to Dr. Delany) of the *same order*, is evident from hence; that they would then have been expressly mentioned by name, equally with *Adina*; as the warriors of the other several orders had particularly been: and indeed whoever is not named, is certainly not celebrated at all. Besides, if *Adina* be here mentioned as one of a *fourth order of thirty* (which, by the way, he cannot be; since he with *thirty* would be *thirty-one*) the worthies mentioned in this chapter after him, who are but *fourteen*, could never be intended to complete an order of *thirty*; and therefore they must be introduced without any order or regularity at all, without the least reason assigned for their making part of the company thus honourably recorded.

But upon the supposition, that the *thirty* here mentioned were *Adina's superiors*, the history of this chapter and the several heroes therein celebrated will be strictly regular. It begins with *Joab*, David's captain-general; and gives the reason of his obtaining that supreme post of military honour. Then it mentions the three generals of the two ternaries, who were under *Joab*. And after these seven, who were the *most honourable*, it gives us the names of *thirty* more, called the *mighty men*, who were inferior to the *seven*; and whose names only are mentioned, without their exploits. After

the enumeration of this body of *thirty*, the historian mentions Adina, the chief of the Reubenites; but observes, that he does not mention him, as equally honourable with the preceding thirty; *for that the thirty were his superiors*.

This is the regular order of the chapter; and certainly the most obvious and natural rendering of the words *וְיָדִיעַל* is—*attamen superiores eo triginta*. To this authority of Junius and Tremellius may be added that of Ar. Montanus, which also renders them—*et super eo triginta*. And to these must be added the greater authority of the LXX; who, in both the Alexandrian and Vatican editions render the words—*καὶ ἐπὶ αὐτῷ τριακοντα*; the Latin version of which in the London Polyglott is—*et super eum triginta*. The Syriac version has here mistaken the true sense, by rendering the words—*et iste prepositus erat triginta viris*; which it is impossible the Hebrew words can signify. And the Arabic version is either corrupted in this place itself, or was made from a copy here corrupted, or perhaps both; for it renders the word here—*Et Adinu Saræ filius e tribu Rubelis. Hi erant præpositi tricenis*.

Ver. 45.

יְדִיעֵאל בֶּן שִׁמְרִי וְיֹחָא בְרֵיתֵי  
הַתִּזְיִתִּים :

*Ἰεδυῆλ υἱὸς Σαμερί, καὶ Ἰωζαὲ δὲ ἀδελφὸς αὐτοῦ δὲ Θωζαί.*

*Au. Ver.*—45 Jediael the son of Shimri [or, Shimrite], and Joha his brother, the Tizite.

*Ken.*—Jedihel, or (as it is sometimes expressed) *Jediael* is here literally said to be the son of *Shimri*; but in the margin of the English Bible the two words *שִׁמְרִי בֶן* are rendered *Shimrite*—which shews, that the translator or translators of that book took *שִׁמְרִי בֶן* and *הַתִּזְיִתִּים* to have the same signification; which is agreeable to some preceding observations, concerning the word *בֶּן* and the emphatic article. But as the next warrior Joha is here said to be a Tizite, and to be Jedihel's brother; we may infer, that Jedihel was not a Shimrite, but the son of Shimri, who will therefore be father both to him and to Joha.

The English version is—*Jedihel, the son of Shimri; and Joha, his brother, the Tizite*.

Ver. 46.

אֶלְיֵאל הַמַּחֲבִיטִי  
*Ἐληλ δὲ Μαωῖ, κ.τ.λ.*

*Au. Ver.*—46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite.

*Ken.*—The first proper name here is *אֶלְיֵאל*, *Eliel*, but the Alexandrian copy of the LXX renders it *Ἰεληλ*, *Jeliel*; and the versions are here confused: but they are uniform in having read *אֶלְיֵאל*, *Eliel* as the first proper name in the verse following. And it may be therefore right to prefer the Alexandrian reading here *אֶלְיֵאל*, *Jeliel*, as it will distinguish these two warriors from one another.

The local or family name of Jeliel here, being *הַמַּחֲבִיטִי*, is rendered in the English version *the Mahavite*. But had that been the true sense of the word, we may presume, from the constant form of local names in this catalogue and elsewhere, that it would have been writ *מַחֲבִיטִי*. And perhaps it was so writ here originally, and the final *mem* has been added improperly by a transcriber; because the *mem* is not expressed in any copy of the LXX, except the Complutensian: but indeed all the versions here are remarkably confused.

Perhaps there is no Bible word that comes any way near this local or family name, but *חִיטִי*, *Hivites*; and if this word originally expressed Jeliel's being an *Hivite*, or one of the *Hivites*, it must have been writ *מַחֲבִיטִי*; since the preposition precedes the emphatic article: see the word *מַחֲבִיטִי* in page the 144th of this Dissertation [see 2 Sam. xxiii. 13, vol. ii., p. 680], and the word *חִיטִי* Judges xx. 31. That an *Hivite* may be here recorded, is evident from the mention of an *Ammonite* in ver. 39—an *Hittite* in ver. 41—and a *Moabite* in ver. 46.

Whether these brave men were associated aliens, (born from families that were *Hivites*, *Hittites*, &c.,) who revolting to David were listed among his own troops, and rewarded with their deserved honours; or whether they were so called from their being born or having lived in the respective countries of the *Hivites*, *Hittites*, &c., is perhaps not easy to determine. But the supposition of Jeliel's being an *Hivite* is not so probable, as the former supposition of his being a *Mahavite*; since this last seems to receive

the most countenance from the several versions.

The English version is—*Jeliel, the Mahavite, &c.*

Ver. 47.

אֶלְיָאֵל וְעֹבֵד וְיַסִּיֵּל הַמִּצְבֹּאִיתָהּ

Δαλιήλ, καὶ Ὀβήθ, καὶ Ἰεσσαὴλ ὁ Μεσωβία.

*Au. Ver.*—47 Eliel, and Obed, and Jasiel the Mesobaite.

*Ken.*—In this last verse the local or family name, which concludes the verse, is a word equally perplexing with the word מִצְבֹּאִיתָהּ in the verse preceding: and the difficulty is nearly of the same nature. If this word signify—the *Metzobaite*, as rendered in our English Bible; then the ה is improperly added at the end of this word, as the ו was at the end of *Mahavite*. If this be not the true rendering of it, there seems to be another method of explaining it: which is to render it *ex Tzobd*, as if it was originally writ מִצְבֹּדָה—with the two first letters transposed again as in the former instance, and the ו inserted instead of the י omitted. For the *vau* is here understood universally; and in the Bomberg edition it is expressed הַמִּצְבֹּדָה. The word צֹבֹחַ *Tzobah* is the name of the capital city of Hadadezer king of Syria; and a *man* of *Tzobah* might as well be here enumerated, as an *Hittite* or an *Ammonite*. The ancient versions favour the former explanation, which therefore seems to be the sense we should prefer; that being certainly a conclusive argument for the sense of an obscure name, where there is no argument to the contrary.

But if the word seems less likely to have signified of *Tzoba*, than *Metzobaite*; it is more likely that it should have signified *Metzobaïtes*: and the only corruption then will be that of a ו into the similar letter ה, which has been frequently the case elsewhere; see pages 86 and 87. That the local name is sometimes plural (and properly so, to express its agreement and relation to more proper names than one) is evident from the sixth verse of the next chapter; which verse is—*Elkanah, and Jesiah, and Azareel, and Joear, and Jashobeam, הַקֹּרְחִיתִים, the Korhites*. And indeed there seems a necessity of giving the word under consideration a *plural* signification; because there are two warriors, who will otherwise have no local or family appellation at all.

The English version then will be—*Eliel, and Obed, and Jasiel, the Metzobaïtes.*

# CHAP. XII. 1.

וְאֵלֶּה הַבְּחַיִּים אֲשֶׁר לְדָוִד בְּיָמָיו  
עוֹד עֲצָר מִפְּנֵי שָׁמַיִל בֶּן־קִישׁ וְנֹ

וְאֵלֶּה הַבְּחַיִּים

καὶ οὗτοι οἱ ἐλθόντες πρὸς Δαυὶδ εἰς Σικε-  
λάγ, ἔτι συνεχόμενου ἀπὸ προσώπου Σαουλ  
υἱοῦ Κίς κ.τ.λ.

*Au. Ver.*—Now these are they that came to David to Ziklag, while he yet kept himself close [Heb., being yet shut up] because of Saul the son of Kish: and they were among the mighty men, helpers of the war.

*Gesen.*—[עָצַר] 1. To shut up, to close. The primary idea lies in surrounding, enclosing, with a fence, wall; Arab. عَصَرَ to prohibit, to refuse; غَصَرَ to hold back, to restrain, like the Heb., No. 2.—E. g., to shut up the heavens, so that it cannot rain, Deut. xi. 17, &c. Also to shut up in a place, Jer. xx. 9, &c. Seq. סָפַץ, 1 Chron. xii. 1, עָצַר סָפַץ שָׁמַיִל, shut out from the presence of Saul, not permitted to see Saul's face; others: shut up at home because of Saul, through fear of him, compare عَصَرَ IV. to confine oneself at home.

*Houb.*—*Hi autem ad Davidem in Siceleg venerunt, dum se ibi contineret propter Saul filium Cis; &c.*

1 עוֹד עֲצָר ... וְנֹדָד, ad Davidem adhuc clausum. Compositio hæc non, ut Latina, ita Hebraica; ut suspicio sit legendum, וְנֹדָד, et ille erat adhuc clausus, quomodo legere videtur Syrus qui, כִּי שָׁם נֹדָד, quando ille fugiebat. Nam participia Hebraica, quæcunque obliquo in casu veniunt, particulam desiderant, cui innitantur.

*Dathe.*—1 Sequitur catalogus eorum, qui venerunt ad Davidem Ziklagam, cum adhuc propter Saulum, Kisi filium, ibi retineretur.

*Maurer.*—1 עוֹד עֲצָר סָפַץ שָׁמַיִל, Gesenius, quem secutus est de Wettius: cum adhuc exclusus, h. e., in fuga esset coram Saulo. Sed עָצַר non significat excludere. Verte: cum adhuc clausum se teneret, se contineret. nempe in oppido Ziclag.

Ver. 2.

בְּנֵי־חֵטִי וְנֹשֶׁת מִיִּמִּינֵם וּמִשְׁמָחַלִּים

וַיֵּצְאוּ מִן הַיַּרְדֵּן בַּחֹדֶשׁ הַשֵּׁנִי וַיִּפְּצוּ אֶת הַיַּרְדֵּן  
 מִן הַיָּמִין וּמִן הַשְּׂמֹאל :

καὶ τόξ' ἐκ δεξιῶν καὶ ἐξ ἀριστερῶν, καὶ σφενδοῦνται ἐν λίθοις καὶ τόξοις· ἐκ τῶν ἀδελφῶν Σαούλ ἐκ Βενιαμὴν.

*Au. Ver.*—2 They were armed with bows, and could use both the right hand and the left in *hurling* stones and *shooting* arrows out of a bow, even of Saul's brethren of Benjamin.

*Ged., Booth.*—Of the Benjamites, Saul's own brethren, were the following, armed with bows; who could throw stones from the sling, or arrows from the bow, either with the right hand, or the left.

Ver. 8.

וַיֵּצְאוּ מִן הַיַּרְדֵּן בַּחֹדֶשׁ הַשֵּׁנִי וַיִּפְּצוּ אֶת הַיַּרְדֵּן  
 מִן הַיָּמִין וּמִן הַשְּׂמֹאל :

καὶ ἀπὸ τοῦ Γαδδὶ ἐχωρίσθησαν πρὸς Δαυὶδ ἀπὸ τῆς ἐρήμου, κ.τ.λ.

*Au. Ver.*—8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war [Heb., of the host], fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains [Heb., as the roes upon the mountains to make haste].

*Roes.* See notes on 2 Sam. i. 19, vol. ii., p. 491.

*Pool.*—Into the hold to the wilderness, or, into the hold of the wilderness, i. e., either to the cave of Adullam or Engedi; or rather to Ziklag [so *Bp. Patrick*], as appears from ver. 1, which was in the wilderness of Judah, which is here called the hold, or the fortress, which name is also given to the city of David, 1 Chron. xi. 7, the Hebrew word being the same both here and there.

*Gesen.*—קדש m. c. ה loc. קדש.

Ver. 15.

וַיֵּצְאוּ מִן הַיַּרְדֵּן בַּחֹדֶשׁ הַשֵּׁנִי וַיִּפְּצוּ אֶת הַיַּרְדֵּן  
 מִן הַיָּמִין וּמִן הַשְּׂמֹאל :

וַיֵּצְאוּ מִן הַיַּרְדֵּן בַּחֹדֶשׁ הַשֵּׁנִי וַיִּפְּצוּ אֶת הַיַּרְדֵּן

οὗτοι οἱ διαβάντες τὸν Ἰορδάνην ἐν τῇ μηνὶ τῇ πρώτῃ· καὶ οὗτος πεπληρωκὸς ἐπὶ πάντων κρηπίδα αὐτοῦ καὶ ἐξεδίδωκεν πάντας τοὺς κατοικοῦντας αὐλῶνας ἀπὸ ἀνατολῶν ἕως δυσμῶν.

*Au. Ver.*—15 These are they that went over Jordan in the first month, when it had overflowed [Heb., filled over] all his banks [Josh. iii. 15]; and they put to flight all them of the vallies, both toward the east, and toward the west.

*Pool.*—Toward the east, and toward the west; either, 1. The people that lived more eastward, and remote from Jordan, and those who lived more westward, or nearer to it. Or, 2. Them made they fly several ways, some eastward, some westward, as they saw the way open for them. See Deuteronomy xxviii. 7, 25.

*Ged.*—These are they who, in the first month, crossed the Jordan, when it had overflowed all its banks, and inundated all the valleys both on the east side and on the west.

And inundated. So one MS. only. The rest, they put to flight, as if it related to men; not to the river. I am fully convinced, however, that the other is the true original reading.

*Dathe.*—Idem illi Jordanum trajecerunt mense primo, cum in omnibus ripis suis exundabat, et vallium incolae ad orientem et occidentem fugerunt.

Ver. 18.

וַיֵּצְאוּ מִן הַיַּרְדֵּן בַּחֹדֶשׁ הַשֵּׁנִי וַיִּפְּצוּ אֶת הַיַּרְדֵּן  
 מִן הַיָּמִין וּמִן הַשְּׂמֹאל :

וַיֵּצְאוּ מִן הַיַּרְדֵּן בַּחֹדֶשׁ הַשֵּׁנִי

καὶ πνεῦμα ἐνέδυσε τὸν Ἀμασαὶ ἀρχοντα τῶν τριάκοντα, καὶ εἶπε, Πορεύου καὶ ὁ λαὸς σου Δαυὶδ υἱὸς Ἰσσαι, εἰρήνη εἰρήνη σοι, καὶ εἰρήνη τοῖς βοηθοῖς σου, ὅτι ἐβόηθή σοι ὁ Θεός σου· καὶ προσεδέξατο αὐτοὺς Δαυὶδ, καὶ κατέστησεν αὐτοὺς ἀρχοντας τῶν δυνάμεων.

*Au. Ver.*—18 Then the spirit came upon Amasai [Heb., the spirit clothed Amasai], who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

*Captains.* See notes on Exod. xiv. 7, vol. i., p. 267.

*Bp. Patrick.*—18 Then the spirit came



*Bp. Horsley.*—David is the subject of the negation. The verb is singular in the original, and is rendered by a singular verb both by the LXX and Vulgate. The pronoun "them" rehearses the Philistims. The reference is evidently to the fact narrated, 1 Sam. xxix.

*Houb.*—19 *Etiam de Manasse ad Davidem diverterunt, dum ille cum Philistæis contra Saûlem erat congressurus, sed ille eos non adscivit. Nam Philistæorum proceres, &c.*

אִם אֵל, non adscivit eos, ex potestate Arab. verbi אִם, proprium aliquem habere, vel deligere. Nam significatio, adjuvare, Hebraicus, in hunc locum non quadrat... אִם: Nulla grammaticæ lex est, propter quam debeat אִם in medium verbum אֵל introduci, ut jam non semel monuimus. Itaque etiam Hod. Impressa nunquam habent אִם, quin Codices MSS. quidam scriptum habeant אֵל, sine אִם, ut hoc loco tres Codices Orat.

*To the jeopardy of our heads.*

*Ged., Booth.*—At the price of our heads.

Ver. 21.

וַיִּשְׁמְרוּ אֶת-דָּוִד וְאֶת-כָּל-אֲנָשָׁיו  
וְאֶת-כָּל-אֲנָשָׁיו

καὶ αὐτοὶ συνεμάχησαν τῷ Δαυὶδ ἐπὶ τὸν γεδδούρ, κ.τ.λ.

*Au. Ver.*—21 And they helped David against the band [or, with a band] of the rovers: for they were all mighty men of valour, and were captains in the host.

*Band.* See notes on 2 Kings vi. 23, vol. ii., p. 896.

*Pool.*—Against the band of the rovers, i. e., against the Amalekites who had taken and burned Ziklag, whom David and his six hundred men were now pursuing, whom these accompanied in that expedition. Or, with a band or troop of soldiers, which they brought along with them to David's assistance.

*Ged., Booth.*—And they helped David against the horde [Ged., hordes] of the Amalekites, &c.

Ver. 22.

*Au. Ver.*—22 For at that time day by day there came to David to help him, until it was a great host, like the host of God.

*Pool.*—Like the host of God, i. e., innumerable, like the stars or angels [so *Bp. Patrick*], both which are called God's hosts. Otherwise, the host of God, i. e., a very

great host, great things being so called, as cedars, mountains, &c., of God. But the particle of likeness here added excludes this sense, for it had been very improper to say, a great host like a great host, i. e., like itself.

Ver. 29.

וְעַד-הַיּוֹם כִּרְעִיָּהֶם כְּרִעִיָּהֶם  
כְּשֶׁמֶרֶת גִּית שְׂאִיִּל :

— καὶ ἔτι τὸ πλεῖστον αὐτῶν ἀπεσκόπει τὴν φυλακὴν οἴκου Σαούλ.

*Au. Ver.*—29 And of the children of Benjamin, the kindred [Heb., brethren] of Saul, three thousand: for hitherto the greatest part of them [Heb., a multitude of them] had kept the ward of the house of Saul.

*Kept the ward, &c.*

*Genen.*—כְּרִעִיָּהֶם, plur. כְּרִעִיָּהֶם, fem. of the preceding.

1. Watch, guard, custody.

2. A keeping, preservation.

3. A keeping, observance, performance of a duty, office, charge.

4. The object of observance, a charge, law, usage, rite.

5. אֶת-כָּל-אֲנָשָׁיו pp. to observe the observance of any one, i. e., to keep one's duty to him, to follow the party of any one.

1 Chron. xii. 29 כְּרִעִיָּהֶם כְּרִעִיָּהֶם שְׂאִיִּל, Vulg., magna pars eorum adhuc sequebatur domum Saul.

Ver. 32.

וּמִבְנֵי יִשָּׁשכָר יוֹדְעֵי בִינָה לְעֵתִים  
לְדַעַת מַה-יִּצְעָק וְשָׂאִיִּל רִאשֵׁי  
מִתְחִילִים וְכָל-אֲחֵיהֶם עַל-פִּיָּהֶם :

καὶ ἀπὸ τῶν υἱῶν Ἰσάαχαρ γινώσκοντες σύνεσιν εἰς τοὺς καιροὺς, γινώσκοντες τί ποιῆσαι Ἰσραὴλ, διακόσιοι, καὶ πάντες ἀδελφοὶ αὐτῶν μετ' αὐτῶν.

*Au. Ver.*—32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

*Pool.*—Understanding of the times; either, 1. Skill in the stars, and several seasons and changes of the air; which might be of good use in husbandry, to which this tribe was addicted, Gen. xlix. 14; Deut. xxxiii. 18. Or rather, 2. Political prudence to discern

and embrace the fit seasons for all actions; as appears, 1. From the following words, *to know what*, not only their own tribe, but all *Israel ought to do*. 2. By the great authority and command which they had over all their brethren upon this account, as it here follows. 3. Because this is so considerable a circumstance in all human, and especially in public, affairs, that the success or disappointment of them depends very much upon the right or wrong timing of them, and therefore this is a very fit expression to signify their great prudence. And particularly they showed this point of their wisdom at this time; for as they had adhered to Saul whilst he lived, as knowing the time was not yet come for David to take possession of the kingdom; and as they could not join themselves to David whilst Abner lived, and was potent, and had the command of the other tribes, wherewith they were encompassed; so as soon as he was dead, and they had opportunity to declare themselves, they owned David for their king. 4. By the like use of this phrase, Esth. i. 13.

*Bp. Patrick.*—32 *And of the children of Issachar, which were men that had understanding of the times.*] The Targum, and many of the Jews (particularly Maimonides in Rosch Hashanah), take this to signify their skill, in computing the beginning of their years, and months, and intercalations, that it might be certainly known when their feasts were to be celebrated. Others think they were great astronomers; whence the Hebrew doctors say, that the name of this tribe was engraven in the sapphire in the high-priest's breast-plate, and that their banner was of a sky colour, having the figures of the sun, moon, and stars, wrought in it, because of their skill in the motions of the heavenly bodies. Others take it to signify their skill in the weather, whereby they knew the proper season for sowing, planting, reaping, and navigation. Many such-like fancies there are, which seem impertinent to the present business, which required men of great abilities in political affairs, who could discern what was fit to be done in the various cases of human life, and particularly what was good for the commonwealth in all turns of affairs. Thus Solomon Jarchi himself: "They knew how to advise and give counsel, according to the nature and circumstances of all cases: which sort of men David stood in great need of at this time,

to consult the best means to confirm him in his kingdom."

*To know what Israel ought to do.*] These words show they were men skilful in secular affairs: and now, I suppose, told the Israelites it was the proper time to think of David, and make him their king; after the Philistines had gained so great a victory over Saul, and destroyed his family. For none was so likely to quell the Philistines as he, who had so often beaten them.

*Gesen.*—Plur. *יָדְעוּ, יָדְעוּ*; see above init. *times*; i. e. a) As computed by those learned in such matters; e. g., *יָדְעוּ יְהוֹשֻׁעַ* Esth. i. 13, and *יָדְעוּ בְּהָרָה יִשְׂרָאֵל*, 1 Chron. xii. 32, *knowing of times*, i. e., *astrologers*.

*Houb.*—32 *יָדְעוּ מַה יֵּשֶׁה שָׁמַיָּא, ad cognoscendum quid Israeli faciendum esset*; i. e., quando iis pascha, quando festum Pentecostes, quando Neomeniæ celebrandæ. Nam talem sententiam indicat id, quod antecedit, *דַּי בְּיָמָה יִשְׂרָאֵל, periti scientiæ temporum*. Prædixerat Jacob fore Issachar asinum sedentarium, et otio abundantem; ut non mirum sit Issacharense astronomiæ fuisse deditos; quæ scientia solet esse multi otii et multæ tranquillitatis.

*Dathe.*—Locus hic est difficillimus, non tam in verbis quam propter rem, quæ indicatur, quæ nempe temporum scientia intelligatur Israëlitis scitu necessaria, et cujus Issacharitiæ præ aliis periti fuerint, ut reliqui omnes eorum dictis morem gererent. Judæorum interpretes, quos plerique Christianorum sequuntur, astronomiam intelligunt, quoad ea temporibus designandis inservit. Adscribam paraphrasin Chaldaicam a *Beckio* editam, quoniam liber paullo rarior est, ex qua de reliquis potest judicari: *Ex Issacharitis fuere periti scientiæ temporum, i. e., chronologi et docti in figendis initis annorum atque mensium, in intercalandis quoque mense et annis, sophistæ in novilunio indagando ad definienda hinc festa temporibus suis celebranda, exercitati quoque in cognoscenda revolutione solis fuere, astrologique in signorum atque stellarum scientia præstantes, colligentes ex eorum situ, quid conveniat operari domui Israel, rel.* Quanquam non nego, verba Hebraica hanc explicationem admittere, tamen dubia mihi videtur ob rationes, uti arbitror, non contemnendas. Primo non apparet, cur hæc tribus præ aliis astronomiæ operam dederit, cum sacerdotum esset, dies festos definire et Israëlitis denunciare. Deinde miror, tantum horum virorum

doctorum fuisse numerum, cum longe pauciores sufficerent. Tandem non video, cui usui ducenti illi astronomi fuerint Davidi, qui tum quidem non de diebus festis ordinandis cogitabat, sed de bello gerendo et regno obtinendo. Verum enim vero versio Syriaca (quam non inespexisse *Hubigantium* miror) et quæ cum ea consentit Arabica, aliam lectionem exhibet, levissima mutatione facta, qua admissa omnes illæ difficultates remouentur. Sic vero habet illa versio: *et ex*

*Issacharitis* מִכִּסְעֵי־חִשָּׁבִים

*e suo tempore sapientissimi et facientes opera bona et recta coram Domino*, h. e., qui viri probi erant et pii, etc. Facile apparet, hunc interpretem pro מִכִּסְעֵי־חִשָּׁבִים *temporum legisse* חִשָּׁבִים *sive* חִשָּׁבִים *suo tempore*. Quam scipionem ex parte confirmat codex 227, *Kenicoti*, qui habet חִשָּׁבִים, quanquam incertum est, an non scribæ errore littera jod sit transposita. Sed hanc Syri interpretis lectionem aptissimam esse, nemo negabit. Sic enim laudantur viri illi propter prudentiam suam et propter probitatem vitæ s. integritatem, quibus virtutibus conspicui etiam inter populares suos tantam erant auctoritatem consecuti, ut eorum consilium omnes lubenter audirent et admitterent. Tales autem viros Davidi eo tempore utiles fuisse, facile intelligitur. Quanquam hæc lectio mihi perquam probabilis videtur, tamen nolui eam in versione exprimere, quoniam est unius tantum interpretis; digna tamen est, quæ annotetur. Oī ó et Vulg. cum lectione Hebræa consentiunt.

*Maurer.*—*Ex Issacharitis, qui temporis rationum periti erant, ut, quid faciendum esset Israelitis, intelligerent, principes eorum ducenti, et omnes eorum populares pendebant ab eorum ore.* Hunc locum difficillimum esse dicunt, non tam in verbis quam propter rem quæ indicetur; quæ nempe temporum scientia intelligatur Israelitis scitu necessaria, et cujus Issacharitæ præ aliis periti fuerint, ut reliqui omnes eorum dictis morem gererent. Judæorum interpretes, quos plerique Christianorum sequuntur, in his Gesenius et Winerus, astrologiam intelligunt. Dathius vero, Syri jejunam interpretationem (lectionem nominat) præferendam censet. “Versio Syriaca et quæ cum ea consentit Arabica, nam LXX et Vulg. cum lectione Hebræa consentiunt, aliam lectionem exhibet, levissima mutatione facta, qua admissa omnes illæ difficultates remouentur. Sic vero habet

illa versio:—qui suo tempore sapientissimi et facientes opera bona et recta coram Domino, h. e., qui viri probi erant et pii, etc. Facile apparet, hunc interpretem pro מִכִּסְעֵי־חִשָּׁבִים *sive* חִשָּׁבִים *suo tempore*. Quam Syri interpretis lectionem aptissimam esse, nemo negabit.” Mihi interpretes nodum in scirpo quæsisisse videntur. Quemadmodum scriptor ver. 25, laudat Simeonitarum virtutem bellicam, 30. Ephraimitarum nomen illustre, 33. Sebulonitarum unanimitatem, ita hoc loco Issacharitarum prudentiam civilem prædicat, quæ temporum rationes curet, et quid pro temporum rationibus in republica sit faciendum, quid non faciendum, sciat. Non de vitæ probitate hic esse sermonem, tam clarum est quam quod clarissimum. Falsum est illud quoque, Issacharitarum consilium reliquos Israelitas audivisse et admisisse hic dici. Non reliquæ tribus Issacharitis, sed Issacharitæ ipsorum principibus lubenter morem gessisse dicuntur.

Ver. 33.

מִכִּסְעֵי־חִשָּׁבִים וְיִצְחָק צָבָא עָרְבָה מִלְחָמָה  
בְּכָל־קָנִי מִלְחָמָה חֲמִשִּׁים אָלֶף וְלִעְדָּר  
בְּלֵא־לֵב וְנָלָב:  
נֹא מִכִּבְּרָא

καὶ ἀπὸ Ζαβουλῶν ἐκπορευόμενοι εἰς παρά  
ταξιν πολέμου ἐν πᾶσι σκεύεσι πολεμικοῖς  
πεντήκοντα χιλιάδες βοηθήσαι τῷ Δαυὶδ οὐ  
χεροκίνας.

*Au. Ver.*—33 Of Zebulun, such as went forth to battle, expert in war [or, rangers of battle, or, ranged in battle], with all instruments of war, fifty thousand, which could keep rank [or, set the battle in array]: they were not of double heart [Heb., without a heart and a heart].

*Expert in war.*

*Gesen.*—מִכִּסְעֵי־חִשָּׁבִים, to put the battle in array, to draw up an army, Judg. xx. 20, 22; seq. חֲמִשִּׁים וְיִצְחָק, against any one, 1 Sam. xvii. 2; Gen. xiv. 8. Part. חֲמִשִּׁים מִלְחָמָה, 1 Chron. xii. 33, 35; and מִכִּסְעֵי־חִשָּׁבִים, Joel ii. 5, arrayed for battle, in battle array.

33, 38 Which could keep rank.

*Pool.*—Which could keep rank, or, which were disposed, or prepared, or ordered for battle, or, to fight for David, if occasion so required. Not of double heart, Heb., without a heart and a heart; which may relate either, 1. To the whole body of them; they were all of one heart and one mind towards David. Or, 2. To the same particular per-



sons; they were each of them sincerely loyal to David.

*Gesen.*—פָּרָץ 1. *to set in order, to arrange, to array*, e. g., an army for march or battle, c. acc. 1 Chron. xii. 38; acc. impl. v. 33.

*Houb.*, *Booth.*—Came fifty thousand to his assistance [LXX].

*Houb.*—...לָעָרִי: Arias, *ad aciem struendam*, quem quidam imitantur, cum tamen עָרִי nunquam veniat de acie instructa, nisi additur מַסְכָּה, ut infra ver. 38. Obsequendum potius fuerat Græcis interpretibus qui vertunt *βοηθῆσαι*, *ad auxiliandum*, et cum iis legendum לעָרִי. Mendum לעָרִי ex Chaldæo, Syrove scriptore natum; nam Syri et Chaldæi litteram ו Hebraicam in מ mutare solent.

Ver. 40.

וְגַם הַקְּרוֹבִים אֲלֵיהֶם עָרִי וְיִשָּׁשכָר  
וְזִבְלֹן וְנַפְתָּלִי מְבִיאִים לָהֶם בָּרֶמֶסִים  
וּבְנַמְלִים וּבְכַרְדִּים וּבְכַפָּלָר מֵאֵלֶּי-  
הֶמָּה וְגַם

עָרִי וְגַם

καὶ οἱ ὁμορῶντες αὐτοῖς ζῶς Ἰσάχαρ καὶ Ζαβουλὼν καὶ Νεφθαλί, ἔφερον αὐτοῖς ἐπὶ τῶν καμήλων καὶ τῶν ὄνων καὶ τῶν ἡμίωνων καὶ ἐπὶ τῶν μόσχων βρώματα, ἄλευρα, κ.τ.λ.

*Au. Ver.*—40 Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat [or, victual of meal], meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

*Brought bread.*

*Bagster's Bible.*—The Septuagint reads *εφερον αυτοις*, "brought (to) them," which is probably correct; the Hebrew עָרִי, "to them," might be easily mistaken for עֵם, "bread." The passage will then read, "brought them on asses, on camels, and on mules, and on oxen, meat, meal, cakes of figs," &c., which renders the introduction of *and unnecessary*.

CHAP. XIII. 2.

וַיֹּאמֶר דָּוִיד לְכָל וְהָקֵל וְיִשָּׁרָאֵל  
אֲדַעֲלֵיכֶם טוֹב וּמִקְרִיבָה אֲלֵיכֶם  
נִפְרָצָה קָשְׁלָהּ עַל-אַחֵינוּ הַנִּשְׁאָרִים  
בְּכָל אֶרֶצוֹת יִשְׂרָאֵל וְגַם

καὶ εἶπε Δαυὶδ πᾶσι ἐκκλησίᾳ Ἰσραὴλ, Εἰ ἐφ' ὑμῖν ἀγαθόν, καὶ παρὰ Κυρίου τοῦ Θεοῦ

ἡμῶν εὐδοκῶν, ἀποστείλωμεν πρὸς τοὺς ἀδελ-  
φοὺς ἡμῶν τοὺς ὑπολειμμένους ἐν πάσῃ γῇ  
Ἰσραὴλ, κ.τ.λ.

*Au. Ver.*—2 And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the LORD our God, let us send abroad [Heb., let us break forth and send] unto our brethren everywhere, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs [Heb., in the cities of their suburbs], that they may gather themselves unto us.

*Pool.*—And that it be of the Lord our God, i. e., if this translation of the ark be pleasing to God, which I purpose to inquire by the Urim, after the manner, and to act accordingly. Let us send abroad, Heb., let us break out and send, i. e., let us send messengers speedily and universally to the several tribes. We are now in some sort pent up in a corner of the land in Hebron, but let us break up the assembly, and disperse ourselves, and send far and near about this work. It is a metaphor from the sea or rivers, which, when the banks are broken, do suddenly overflow the whole adjoining country.

*Gesen.*—פָּרָץ 1. *to break or tear down, to demolish.*

2. *to break or rend asunder*, i. e., *to disperse, to scatter*. Intrans. *to disperse oneself, to spread abroad*, as a people, flock, and hence to increase in number, Genesis xxviii. 14, Isaiah liv. . . Adverbially, 1 Chron. xiii. 2 נִפְרָצָה שְׁלָלָהּ, let us disperse and send, i. e., let us send in every direction, everywhere.

*Houb.*—2 *Ad omnem cœtum Israel sic est locutus; si vobis videtur, et si à Domino Deo nostro congregati sumus, mittamus ad fratres nostros, &c.*

2 נִפְרָצָה, *dividemus*; sic Arias, suo more verba interpretans, sententiam parum curans. Pugnantly loquitur *dividemus*, cum eo, *ad nos congregentur*, quod mox sequitur. Vetteres omnes discedunt et a se ipsis et ab hoc scriptura. Nam Græci interpretes *εὐδοκῶν*, *prosperetur*, forte ex scriptione נִרְצָה; Syrus, נִבְרַח, *oremus*, ex נִבְרַח; Arabs, نَبَح, *congregemus*; non dubium quin legeret נִבְרַח; quod magnam habet cum נִפְרָצָה affinitatem. Huic nos scripturæ adhæsimus. Nam quod Vulgatus interpretatur, *egreditur sermo*, explanatio hæc qualiscunque est, non interpretatio. Nimirum verbum נִפְרָצָה, si tertia

persona est verbi נִשְׁרָ, nemo non videt abesse ejus nominativum, cum quo concordet femininum, vel נִשְׂרָ, vel aliud simile pronomen, aut vero nomen. Clericus hæc verba, וְכֵן דָּרַח אֱלֹהִים, sic convertit, *resque est a Jehova Deo nostro profecta*, addens, *res est profecta*, ex sua perpetua consuetudine vel cavillandi, vel tergiversandi, cum fuisset adhibenda cura emendandi.

Ver. 3.

וְנִסְבְּחָהּ אֶת־יְהוָה אֱלֹהֵינוּ אֲלֵינוּ  
כִּי־לֹא דִרְשָׁנוּהָ בְיָמֵי שָׁאֻל :

καὶ μετενέγκωμεν τὴν κιβωτὸν τοῦ Θεοῦ ἡμῶν πρὸς ἡμᾶς, ὅτι οὐκ ἐζητήσαν αὐτὴν ἀφ' ἡμερῶν Σαούλ.

*Au. Ver.*—3 And let us bring again [Heb., bring about] the ark of our God to us : for we enquired not at it in the days of Saul.

*For we enquired not at it.*

*Houb.*—3 *Neque enim, temporibus Saül, eam consulimus.*

דַּרְשָׁנוּ : lege plene, דַּרְשָׁנוּ, ut monetur in codicibus circulo superne positio, et in impressis, puncto *kibbutz*. Porro affixum י de Deo dicitur, *consulimus eam*, non de Arca, ut cum Vulgato dicas, *requisivimus eam*, in quo forte *eam* mendum est libriorum Latinorum. Passim usurpatur in codicibus sacris, דַּרְשָׁנוּ אֱלֹהִים, *consulere Dominum*; neque ad arcam ibatur, quam ipsam interrogarent, aut *requirerent*, sed prope ipsam Deus consulebatur, et colebatur.

Ver. 5.

*Au. Ver.*—5 Shihor of Egypt. See notes on Josh. xiii. 3, vol. ii., p. 78, &c.

Ver. 6.

וַיַּעַל דָּוִד וְכָל־יִשְׂרָאֵל בְּעֶלְתָּהּ אֶל־  
הָרִית יִצְחָק אֲשֶׁר לִיהוֹדָה לְהַעֲלוֹת  
מִשָּׁם אֶת־אֲרֹן הָאֱלֹהִים וַיְהִי יוֹשֵׁב  
הַבָּרָבִים אֲשֶׁר־נִקְרָא שָׁם :

καὶ ἀνέγαγεν αὐτὴν Δαυὶδ· καὶ πᾶς Ἰσραὴλ ἀνέβη εἰς πόλιν Δαυὶδ, ἥ ἦν τοῦ Ἰούδα, τοῦ ἀπαγαγεῖν ἐκείθεν τὴν κιβωτὸν τοῦ Θεοῦ Κυρίου καθημένου ἐπὶ Χερουβὶμ, οὗ ἐπεκλήθη ὄνομα αὐτοῦ.

*Au. Ver.*—6 And David went up, and all Israel, to Baalah, that is, to Kirjath yearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it.

VOL. III.

*To Baalah, &c.* See notes on 2 Sam. vi. 2, vol. ii., pp. 525—527.

*Cherubims.* See notes on Exod. xxv. 18, vol. i., p. 325.

*Of God the LORD.*

*Houb.*—Of the LORD God. See below.

*Whose name is called on it.*

*Dr. A. Clarke.*—"Where his name is invoked."—*T.* And so the Hebrew should be understood, his name was not called on it, but invoked at it [so *Houb.*, *Dathe*, *Ged.*, *Booth.*].

*Houb.*—6 *הָאֱלֹהִים דֵּי, Dei Domini.* Consuetus ordo est *Domini Dei*; nempè דֵּי collocari solet ante אֱלֹהִים. Non negabat Buxtorfius esse hoc in versu aliquam *συγχυσιν*, et *impeditam collocationem verborum*. Tamen eam is tuetur "quia," inquit, "non incurrit in leges Grammaticæ, nec in usum linguæ, vel phraseologiam Scripturæ." Atqui non ea est *phraseologia* Scripturæ, ut dicatur, אֱלֹהִים דֵּי. Itaque ordinem fuisse turbatum negare non debuit ipse Buxtorfius; quanquam non necesse est, ut Lud. Cappello videbatur, revocari hùc eundem ordinem, qui habetur loco parallelo 2 Sam. vi. 2. Nam cætera nihil habent, quod reprehendatur, nisi fortè in fine versûs legitur אֲשֶׁר שָׁם שָׁם, *ubi invocatur nomen ejus*, addito שָׁם, *nomen ejus*, ut alibi passim legitur, et ut hoc ipso loco legebant Græci Intt. quos vide in editionibus Complut. et Rom.

Ver. 7.

וַיָּרִיבוּ אֶת־יְהוָה אֱלֹהִים עַל־עֲנָלָה  
תְּדַשֵּׁחַ מִבֵּית אֲבִינָדָב וְעֻזָּא וַאֲחִיזָה  
קִהְיִים בְּעֶנְלָה :

καὶ ἐπέθηκαν τὴν κιβωτὸν τοῦ Θεοῦ ἐφ' ὄμαξαν καινὴν ἐξ οἴκου Ἀμινάδαβ· καὶ Ὀζὰ καὶ οἱ ἀδελφοὶ αὐτοῦ ἤγον τὴν ὄμαξαν.

*Au. Ver.*—7 And they carried the ark of [Heb., made the ark to ride] God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.

*And they carried the ark of God in a new cart out of the house of Aminadab.*

*Ged.*—The ark they placed upon a new cart, and brought it [pp. 2 Sam. vi. 3, so *Booth.*] from the house of Aminadab.

*And Uzza and Ahio drave the cart.*

*Houbigant, Booth.*—And Uzzah and his brother drove the cart.

*Ged.*—Uzah and his brothers, the sons of Aminadab, conducting the cart.

L

## Ver. 8.

*Au. Ver.*—*Psalteries.* See the notes upon 1 Sam. x. 5, vol. ii., p. 387. *Cymbals.* See the notes upon 1 Chron. xxv. 1. *Trumpets.* See the notes upon 2 Kings xii. 13, vol. ii., p. 932.

## Ver. 9.

*Au. Ver.*—9 And when they came unto the threshing-floor of Chidon [called Nachon], Uzza put forth his hand to hold the ark; for the oxen stumbled [Heb., shook it].

See the notes on 2 Sam. vi. 6, vol. ii., pp. 528, 529.

*Chidon.*

*Booth.*—*Nachon.*] I have adhered to the reading of Samuel, because both the Chaldee and the Syriac read here as in the other place, though they render as an appellative, *a prepared threshing-floor*. The Septuagint and the Vulgate have the term as a proper name. Michaëlis follows the Chaldee and the Syriac, and supposes that corn being spread on the threshing-floor might occasion the oxen to start aside. I suspect, that the two words נָכֹן *et* נָכָן were originally the same, and the difference has sprung from a mistake of the letters.

*Gezen.*—2. *Chidon*, pr. n. of a place between Kirjath-jearim and Jerusalem; 1 Chr. xiii. 9, נָכֹן (threshing-floor of the dart), for which in the parall. passage 2 Sam. vi. 6, נָכָן threshing-floor prepared, firm.

## Ver. 11.

*Au. Ver.*—11 And David was displeased because the Lord had made a breach upon Uzza: wherefore that place is called Perez-uzza [that is, the breach of Uzza] to this day.

See the notes on 2 Sam. vi. 8, vol. ii., p. 530.

## Ver. 12.

*Houb.*—12 הָךְ, *quomodò.* Lege אָךְ, ut scriptum fuerat in Codice Orat. 53, in quo postea perperam deletum fuit אָ, ut הָ supponeretur. Nam הָ Chaldaicum est, neque exemplum alterum habet, nisi apud Danielelem x. 7.

## CHAP. XIV. 1.

*Houb.*—1. הִירָם, *Hiram.* Masora הִירָם, ex culpâ, ut videtur, Librarium, qui Masoram parvam descripserunt. Contrâ est in Codice Orat. 42, in quo, quia scriptum fuit ipsâ in columnâ הִירָם, ad marginem emendatum fuit הִירָם.

## Ver. 4—7.

*Au. Ver.*—4 Now these are the names of

his children which he had in Jerusalem; Shammua, and Shobab, Nathan and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and Beeliada [or, Eliada, 2 Sam. v. 16], and Elipalet.

*Bp. Patrick.*—4—7 In 2 Sam. v. 14—16, there are but eleven mentioned, whereas here are thirteen; of which I gave some account in that place. To which I shall here add, that some of them died in their childhood, which are reckoned here, but not in the other place. For here are two Elipalets, the first of which dying young, the last was so called to preserve his memory. So Kimchi writes very judiciously; perhaps neither the first Elipalet, nor Nogah, are mentioned in the Book of Samuel, because they were not then living; but they are recorded here, because the author of this book proposed to himself to give an account of all David's sons born at Jerusalem, as he saith ver. 4. As for the difference between Elpalet, ver. 5, and Elipalet in this verse, Simeon De Muis hath well observed, it ought not to make any one think there is an error either here or in any other place: for that king of France who is commonly called Clodovæus, is called by Cassiodore Luduinus, Ludovicus, and in Hincmar, Hludovicus; such differences there are in the pronunciations of the same name, the examples of which are infinite, as he speaks in his *Varia Sacra*.

7 *Beeliada.*

*Pilkington, Dathe, Geddes, Boothroyd.*—*Eliada.*

*Ged.*—The present text has *Beeliadah*, and so Chald., and Vulg., but Sept., Syr., Arab., and p. 2 Sam. v. 16, have *Eliadah*, which I think the true reading.

*Ken.*—אֵלִיָּדָה, 1 Chron. iii. 8, is בעלִידָה, xiv. 7, but as the Greek, Syriac, and Arabic versions have no ב we may conclude it hath been added since those versions were made, by the carelessness of some transcriber.

*Houb.*—7 בעלִידָה, *et Baaliada.* Idem loco parallelo 2 Sam. v. vocatur אֵלִידָה, *Alida*, ut et supra iii. 8. Hæ varietates librariis tribuendæ, ut observat Clericus, non Davidi. Non tamen propter eam causam, quòd David non miscuisset nomina אֵל, *Deus*, et בעל, *Baal*. Nam quis nescit aliud sæpè בעל sonare, quàm Deum *Baal*? Sic infra ver. 11, *Baal-Pharasim*.

Ver. 9, 10.

*Au. Ver.*—9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines? &c.

*Valley of Rephaim.* See notes on 2 Sam. v. 18, vol. ii., p. 523.

*Booth.*—9 For when the Philistines had come and spread themselves in the valley of Rephaim, 10 David inquired of God, saying, &c.

Ver. 11.

וַיִּעַל דָּוִד בְּעֵל־פֶּרָצִים וַיִּגַּם שָׁם דָּוִד  
וַיִּמָּקֶר דָּוִד פָּרֵץ הַחֲלָלִים אֶת־מִצְבֵּי  
פְּדֵי פֶּהֶרֶץ מֵיָם עֲלֵינוּ הִרְאָה שָׁם  
חֲפָקוֹם הַהוּא בְּעַל פֶּרָצִים :

*καὶ ἀνέβη εἰς Βαὰλ Φαρασίμ, καὶ ἐπάταξεν αὐτοὺς ἐκεῖ Δαυὶδ. καὶ εἶπε Δαυὶδ, Διέκοψεν ὁ Θεὸς τοὺς ἐχθροὺς μου ἐν χειρὶ μου, ὥς διακοπήν ὕδατος διὰ τοῦτο ἐκάλεσε τὸ ὄνομα τοῦ τόπου ἐκεῖνον, Διακοπή Φαρασίμ.*

*Au. Ver.*—11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim [*that is, a place of breaches*].

See notes on 2 Sam. v. 20, vol. ii., p. 523.

*So they came up.*

*Ged., Booth.*—So David went out [LXX, Syr., Arab., with at least one MSS., and p. p. 2 Sam. v. 16].

Ver. 12.

*Au. Ver.*—12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

*And when they had left.*

*Ged., Booth.*—For when they had left, &c.

Ver. 13.

*Au. Ver.*—13 And the Philistines yet again spread themselves abroad in the valley.

*In the valley.*

*Ged.*—In the valley of Rephaim [LXX, Syr., Arab., with one MS, and p. p. 2 Sam. v. 22].

Ver. 14.

*Au. Ver.*—Mulberry trees.

See notes on 2 Sam. vi. 24, vol. ii., p. 524.

Ver. 15.

*Au. Ver.*—15 And it shall be, when thou shalt hear a sound of going in the tops of

the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

See notes on 2 Sam. v. 24, vol. ii., p. 524.

Ver. 16.

וַיִּשְׁמַע דָּוִד אֶת־מִקְהָכָה קִלְשָׁתַיִם וְגו' —

— καὶ ἐπάταξε τὴν παρεμβολὴν τῶν ἀλλοφύλων, κ.τ.λ.

*Au. Ver.*—16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

*And they smote.*

*Houb.*—16 ר"י: *Lege* ר"י, *et percussit*, nam et ita legunt omnes Veteres, nec concordare posset וי masculinum plur. cum קהכח, singulari fem. si esset וי in voce Passivâ. Nam compositio talis, quæ Arab. in Linguâ usurpari solet, in Hebraicâ est omnino peregrina. Id vidit is emendator qui in Codice Orat. 53, alterum וי delevit, sed prius, per imprudentiam videlicet, cum posterius delere vellet.

CHAP. XV. 1, 2.

וַיְהִי אֲמָר דָּוִד לָא לְשֹׂמֵר אֶת־  
מִצְבֵּי הַחֲלָלִים כִּי אִם־יִלְחָמוּ וְגו' —

2 τότε εἶπε Δαυὶδ, Οὐκ ἔστιν ἄρα τὴν κιβωτὸν τοῦ Θεοῦ, ἀλλ' ἢ τοὺς Λευίτας, κ.τ.λ.

*Au. Ver.*—2 Then David said, None ought to carry the ark of God but the Levites [Heb., *It is not to carry the ark of God, but for the Levites*]: for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever.

*Au. Ver.*—1 *The ark of God.*

*Ged.*—Chald., Syr., Arab., read the ark of the Lord.

*None ought to carry.*

*Houb.*—2 וַיֹּאמֶר דָּוִד לֹא לְשֹׂמֵר אֶת־ *tum dixit David, Non ad portandum.* Hæc verba nihil dicerent, quomodo nihil dicit ista Ariæ interpretatio, si ab cæterâ oratione separata essent. Sed cum sequatur, in recto casu, manifestum est reticere ab Sacro Scriptore verbum וי erunt, quod ad *portandum*, Gerundium, ritè adjungitur; itaque nihil in oratione deficere, quoniam oratio non censeri debet deficiens, cum id verbum reticetur, quod Hebr. Lingua solet omittere. Aiebat Clericus "subaudiri verbum וי (non) *mandatum est (ferre Arcam nisi*

upon Amasai.] The spirit of power, saith the Targum : That is, God powerfully moved him with an heroic boldness, and resolution, in the name of them all, to profess their fidelity to David, in such pathological words, as convinced him they were friends. Rasi compares with this those words in Judg. vi. 34. But none hath discoursed so well upon these words as Maimonides who observes, that by *the spirit* in such places as this, is not to be understood a power to speak or declare any thing; but only to excite those who felt it, to do some excellent thing either for particular persons, or the whole Church. With this power Moses was endued, when he came to man's estate, and was moved to smite the Egyptian, who injured one of his brethren. Which power did not leave him, but remained still with him when he fled into Midian (see Exod. ii. 17). This power exerted itself in David after he was anointed, 1 Samuel xv. 13; xvii. 34 (see More Nevoch., par. ii., cap. 45).

*And he said, Thine are we, David, and on thy side.*] He seems to have broken out into this speech with a sudden violence, being unable to hear with patience their fidelity questioned. For the words, *and he said*, are not in the Hebrew text; nor those *are we* : but only, *thine David, &c.* Which is a broken speech, expressing great passion.

*Houb.* — 18 וְיָדָהּ נָשָׂא ... וְיָדָהּ נָשָׂא *et spiritus induit Amasai ... vade*; vel *tui, David*. Quivis intelligit mutilatum hic fuisse contextum, et lo. desiderari hæc verba וְיָדָהּ נָשָׂא, *et respondit et dixit*, quæ non omittuntur versu superiori, quæque legere videtur Syrus, etsi in cæteris ab hoc. contextu discedit; vel tantum וְיָדָהּ נָשָׂא, *et dixit*, quod exhibent omnes veteres. Atque id non videre non potuit Clericus: "Omissum est, inquit, וְיָדָהּ נָשָׂא, *et dixit*. Nam, ut sæpe id verbum reticetur in metrica oratione, ita nunquam in soluta, et ubi exponitur sermo habitus inter plures homines colloquentes. 2o. Cum non quadret *vade* in seriem subsequentem, et necessario sit convertendum וְיָדָהּ נָשָׂא, *tibi*, sequitur etiam desiderari illud וְיָדָהּ נָשָׂא, *nos*, quod exhibet Vulgatus; nam hoc loco eadem forma est orationis, quam Psalmo c. legimus, וְיָדָהּ נָשָׂא, *nos illius sumus, et populus ejus*. Nam sic Amasai, וְיָדָהּ נָשָׂא, *tui sumus, et populus tuus*.

*Pool.* — *Captains of the band*, i. e., of those forces which they brought with them.

Or, *he put them among the heads or officers of his band*, i. e., he gave them commands, either now in his small army, each according to his quality; or afterwards, when he was advanced to the kingdom; for it is not here expressed when he did this.

*Dathe.*—18 *Tunc Amasæus, illorum trium princeps, a) animo commotus, Salve, David, inquit, cum tuis, salve, fili Isæi, cum tuis adiutoribus, nam Deus tuus tibi auxiliatur. Tunc recepit eos David et copiarum suarum duces constituit.*

a) Ex lectione textuali וְיָדָהּ נָשָׂא, *caput triginta s. princeps inter triginta*, uti Vulgatus habet et reliqui interpretes antiqui. Sed lectio marginalis, quæ etiam in 18 codd. Kennicotti exstat, וְיָדָהּ נָשָׂא \* haud dubie melior. Nam de triginta illis Davidis heroibus, de quibus in antecedenti capite, h. l. sermo non est.

\* *Bindscil.*—Hæc vox וְיָדָהּ נָשָׂא, quæ xi. 11, ubi non minus וְיָדָהּ נָשָׂא scripturæ, quæ in textu est, præfertur, *tres* significat, h. l. eandem sine dubio habet vim. Unde consequitur, Benjaminitas illos, quos ad Davidem venisse ver. 16, narratur, fuisse tres. Dathius, qui *illorum princeps* vertit, hanc vocem prorsus omisit, quamobrem addidi: *tres*.

Ver. 19.

וּמִבְּנֵי הָעָם עַל-דָּוִד בְּבֵאֵר עַם-פְּלִשְׁתִּים עַל-שָׂמָוִאל לְפָלְחָהּ וְלֵאמֹר כִּי בַעֲצָה שְׂלֵחָהּוּ סִגְלֵי פְלִשְׁתִּים לְהַמָּר בְּרָאשֵׁינוּ יָפוּר לְאִלְיָדָנוּ שָׂמָוִאל :

עַם "סִגְלֵי

καὶ ἀπὸ Μανασσῆ προσεχώρησαν πρὸς Δαυὶδ ἐν τῷ ἔλθειν τοὺς ἀλλοφύλους ἐπὶ Σαουλ εἰς πόλεμον· καὶ οὐκ ἐβοήθησαν αὐτοῖς, ὅτι ἐν βουλῇ ἐγένετο παρὰ τῶν στρατηγῶν τῶν ἀλλοφύλων λεγόντων, Ἐν ταῖς κεφαλαῖς τῶν ἀνδρῶν ἐκείνων ἐπιστρέψει πρὸς τὸν κύριον αὐτοῦ Σαουλ.

*Au. Ver.*—19 And there fell some of Manasse to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to the jeopardy of our heads [Heb., on our heads].

*Dathe, Horsley, Ged., Booth.*—But he helped them not.



and embrace the fit seasons for all actions; as appears, 1. From the following words, *to know what*, not only their own tribe, but all *Israel ought to do*. 2. By the great authority and command which they had over all their brethren upon this account, as it here follows. 3. Because this is so considerable a circumstance in all human, and especially in public, affairs, that the success or disappointment of them depends very much upon the right or wrong timing of them, and therefore this is a very fit expression to signify their great prudence. And particularly they showed this point of their wisdom at this time; for as they had adhered to Saul whilst he lived, as knowing the time was not yet come for David to take possession of the kingdom; and as they could not join themselves to David whilst Abner lived, and was potent, and had the command of the other tribes, wherewith they were encompassed; so as soon as he was dead, and they had opportunity to declare themselves, they owned David for their king. 4. By the like use of this phrase, Esth. i. 13.

*Bp. Patrick.*—32 *And of the children of Issachar, which were men that had understanding of the times.*] The Targum, and many of the Jews (particularly Maimonides in Rosch Hashanah), take this to signify their skill, in computing the beginning of their years, and months, and intercalations, that it might be certainly known when their feasts were to be celebrated. Others think they were great astronomers; whence the Hebrew doctors say, that the name of this tribe was engraven in the sapphire in the high-priest's breast-plate, and that their banner was of a sky colour, having the figures of the sun, moon, and stars, wrought in it, because of their skill in the motions of the heavenly bodies. Others take it to signify their skill in the weather, whereby they knew the proper season for sowing, planting, reaping, and navigation. Many such-like fancies there are, which seem impertinent to the present business, which required men of great abilities in political affairs, who could discern what was fit to be done in the various cases of human life, and particularly what was good for the commonwealth in all turns of affairs. Thus Solomon Jarchi himself: "They knew how to advise and give counsel, according to the nature and circumstances of all cases: which sort of men David stood in great need of at this time,

to consult the best means to confirm him in his kingdom."

*To know what Israel ought to do.*] These words show they were men skilful in secular affairs: and now, I suppose, told the Israelites it was the proper time to think of David, and make him their king; after the Philistines had gained so great a victory over Saul, and destroyed his family. For none was so likely to quell the Philistines as he, who had so often beaten them.

*Gesen.*—Plur. *יָדָעוּ, יָדָעוּ*; see above init. times; i. e. a) As computed by those learned in such matters; e. g., *יָדָעוּ יְהוֹשֻׁעַ* Esth. i. 13, and *יָדָעוּ בְּנֵי יִשְׂרָאֵל*, 1 Chron. xii. 32, *knowing of times*, i. e., astrologers.

*Houb.*—32 *יָדָעוּ מַה יֵּשֶׁה לְיִשְׂרָאֵל, ad cognoscendum quid Israeli faciendum esset; i. e., quando iis pascha, quando festum Pentecostes, quando Neomeniae celebrandæ. Nam talem sententiam indicat id, quod antecedit, יָדָעוּ בְּנֵי יִשְׂרָאֵל, periti scientiæ temporum. Prædixerat Jacob fore Issachar asinum sedentarium, et otio abundantem; ut non mirum sit Issacharense astronomiæ fuisse deditos; quæ scientia solet esse multi otii et multæ tranquillitatis.*

*Dathe.*—Locus hic est difficillimus, non tam in verbis quam propter rem, quæ indicatur, quæ nempe temporum scientia intelligatur Israëlitis scitu necessaria, et cujus Issacharitarum præ aliis periti fuerint, ut reliqui omnes eorum dictis morem gererent. Judæorum interpretes, quos plerique Christianorum sequuntur, astronomiam intelligunt, quoad ea temporibus designandis inservit. Adscribam paraphrasin Chaldaicam a *Beckio* editam, quoniam liber paulo rarior est, ex qua de reliquis potest judicari: *Ex Issacharitis fuere periti scientiæ temporum, i. e., chronologi et docti in figendis initis annorum atque mensium, in intercalandis quoque mense et annis, sophistæ in novilunio indagando ad definienda hinc festa temporibus suis celebranda, exercitati quoque in cognoscenda revolutione solis fuere, astrologique in signorum atque stellarum scientia præstantes, colligentes ex eorum situ, quid conveniat operari domui Israel, rel.* Quanquam non nego, verba Hebraica hanc explicationem admittere, tamen dubia mihi videtur ob rationes, uti arbitror, non contemnendas. Primo non apparet, cur hæc tribus præ aliis astronomiæ operam dederit, cum sacerdotum esset, dies festos definire et Israëlitis denunciare. Deinde miror, tantum horum virorum

doctorum fuisse numerum, cum longe pauciores sufficissent. Tandem non video, cui usui ducenti illi astronomi fuerint Davidi, qui tum quidem non de diebus festis ordinandis cogitabat, sed de bello gerendo et regno obtinendo. Verum enim vero versio Syriaca (quam non inspexisse *Hubigantium* miror) et quæ cum ea consentit Arabica, aliam lectionem exhibet, levissima mutatione facta, qua admissa omnes illæ difficultates remouentur. Sic vero habet illa versio: *et ex*

*Issacharitis* מִכִּסְרֵי יִשָּׂאכָרִית

*e suo tempore sapientissimi et facientes opera bona et recta coram Domino*, h. e., qui viri probi erant et pii, etc. Facile apparet, hunc interpretem pro מִכִּסְרֵי *temporum* legisse מִכִּסְרֵי *sive* מִכִּסְרֵי *suo tempore*. Quam scripturam ex parte confirmat codex 227, *Kennicotti*, qui habet מִכִּסְרֵי, quanquam incertum est, an non scribæ errore littera jod sit transposita. Sed hanc Syri interpretis lectionem aptissimam esse, nemo negabit. Sic enim laudantur viri illi propter prudentiam suam et propter probitatem vitæ s. integritatem, quibus virtutibus conspicui etiam inter populares suos tantam erant auctoritatem consecuti, ut eorum consilium omnes libenter audirent et admitterent. Tales autem viros Davidi eo tempore utiles fuisse, facile intelligitur. Quanquam hæc lectio mihi perquam probabilis videtur, tamen nolui eam in versione exprimere, quoniam est unus tantum interpretis; digna tamen est, quæ annotetur. Ol ó et Vulg. cum lectione Hebræa consentiunt.

*Mawrer.*—*Ex Issacharitis, qui temporis rationum periti erant, ut, quid faciendum esset Israelitis, intelligerent, principes eorum ducenti, et omnes eorum populares pendebant ab eorum ore.* Hunc locum difficillimum esse dicunt, non tam in verbis quam propter rem quæ indicetur; quæ nempe temporum scientia intelligatur Israelitis scitu necessaria, et cujus Issacharitæ præ aliis periti fuerint, ut reliqui omnes eorum dictis morem gererent. Judæorum interpretes, quos plerique Christianorum sequuntur, in his Gesenius et Winerus, astrologiam intelligunt. Dathius vero, Syri jejunam interpretationem (lectionem nominat) præferendam censet. “Versio Syriaca et quæ cum ea consentit Arabica, nam LXX et Vulg. cum lectione Hebræa consentiunt, aliam lectionem exhibet, levissima mutatione facta, qua admissa omnes illæ difficultates remouentur. Sic vero habet

illa versio:—qui *suo tempore sapientissimi et facientes opera bona et recta coram Domino*, h. e., qui viri probi erant et pii, etc. Facile apparet, hunc interpretem pro מִכִּסְרֵי legisse מִכִּסְרֵי *sive* מִכִּסְרֵי *suo tempore*. Quam Syri interpretis lectionem aptissimam esse, nemo negabit.” Mihi interpretes nodum in scirpo quæsiuisse videntur. Quemadmodum scriptor ver. 25, laudat Simeonitarum virtutem bellicam, 30. Ephraimitarum nomen illustre, 33. Sebulonitarum unanimitatem, ita hoc loco Issacharitarum prudentiam civilem prædicat, quæ temporum rationes curet, et quid pro temporum rationibus in republica sit faciendum, quid non faciendum, sciat. Non de vitæ probitate hic esse sermonem, tam clarum est quam quod clarissimum. Falsum est illud quoque, Issacharitarum consilium reliquos Israelitas audivisse et admisisse hic dici. Non reliquæ tribus Issacharitis, sed Issacharitæ ipsorum principibus libenter morem gessisse dicuntur.

Ver. 33.

מִכִּסְרֵי יִשָּׂאכָרִית צָבָא עָרְבֵי מִלְחָמָה  
בְּכָל־קֶלֶי מִלְחָמָה חֲמִשִּׁים אֶלֶף וְלִפְעֹלָה  
בְּלִי־לֵב וְלֵב :

נֶאֱמַר מִכִּסְרֵי

καὶ ἀπὸ Ζαβουλὸν ἐκπορευόμενοι εἰς παρὰ  
ταῖς πολέμοις ἐν πᾶσι σκεύεσι πολεμικοῖς  
πεντήκοντα χιλιάδες βοηθήσαι τῷ Δαυὶδ οὐ  
χεροκένους.

*Au. Ver.*—33 Of Zebulun, such as went forth to battle, expert in war [or, rangers of battle, or, ranged in battle], with all instruments of war, fifty thousand, which could keep rank [or, set the battle in array]: they were not of double heart [Heb., without a heart and a heart].

*Expert in war.*

*Gesen.*—מִכִּסְרֵי מִלְחָמָה, to put the battle in array, to draw up an army, Judg. xx. 20, 22; seq. מִכִּסְרֵי מִלְחָמָה, against any one, 1 Sam. xvii. 2; Gen. xiv. 8. Part. מִכִּסְרֵי מִלְחָמָה, 1 Chron. xii. 33, 35; and מִכִּסְרֵי מִלְחָמָה, Joel ii. 5, arrayed for battle, in battle array.

33, 38 Which could keep rank.

*Pool.*—Which could keep rank, or, which were disposed, or prepared, or ordered for battle, or, to fight for David, if occasion so required. Not of double heart, Heb., without a heart and a heart; which may relate either, 1. To the whole body of them; they were all of one heart and one mind towards David. Or, 2. To the same particular per-



sons; they were each of them sincerely loyal to David.

*Gesen.*—צב 1. *to set in order, to arrange, to array*, e. g., an army for march or battle, c. acc. 1 Chron. xii. 38; acc. impl. v. 33.

*Houb.*, *Booth.*—Came fifty thousand to his assistance [LXX].

*Houb.*—... צב: Arias, *ad aciem struendam*, quem quidam imitantur, cum tamen צב nunquam veniat de acie instructa, nisi additur משרה, ut infra ver. 38. Obsequendum potius fuerat Græcis interpretibus qui vertunt βοηθησαι, *ad auxiliandum*, et cum iis legendum צב. Mendum צב ex Chaldæo, Syrove scriptore natum; nam Syri et Chaldæi litteram ו Hebraicam in ו mutare solent.

Ver. 40.

וְגַם הַקְּרוֹבִים לְיִשָּׁשָׁכָר  
וְזִבְלֹן וְנַפְתָּלִי מְבִיאִים  
לָחֶם בִּלְחֻמֹּתֵיהֶם  
וּבְכֻמְלִים וּבְכֻרְמִים  
וּבְכֻמְלִים וּבְכֻרְמִים  
וּבְכֻמְלִים וּבְכֻרְמִים

וְגַם "וְגַם"

καὶ οἱ ὁμόρουνοι αὐτοῖς ἔως Ἰσάχαρ καὶ Ζαβουλὼν καὶ Νεφθαλί, ἔφερον αὐτοῖς ἐπὶ τῶν καμήλων καὶ τῶν ὄνων καὶ τῶν ἡμιόνων καὶ ἐπὶ τῶν μόσχων βρώματα, ἀλευρα, κ.τ.λ.

*Au. Ver.*—40 Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* meat [*or*, victual of meal], meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: *for there was* joy in Israel.

*Brought bread.*

*Bagster's Bible.*—The Septuagint reads ἐφερον αὐτοῖς, "brought (to) them," which is probably correct; the Hebrew צב, "to them," might be easily mistaken for לחם, "bread." The passage will then read, "brought them on asses, on camels, and on mules, and on oxen, meat, meal, cakes of figs," &c., which renders the introduction of *and* unnecessary.

CHAP. XIII. 2.

וַיֵּאמֶר דָּוִיד לְכָל  
אֲחֵי עֲלֵיכֶם טוֹב  
וּמְרִידָהָ אֶלֹהֵינוּ  
נִפְרָצָה נִשְׁלָחָה  
עַל־אֲחֵינוּ הַנִּשְׁאָרִים  
כָּל־מִרְצוֹת יִשְׂרָאֵל וְגו'

καὶ εἶπε Δαυὶδ πᾶσιν ἐκκλησίᾳ Ἰσραὴλ, Εἰ ἐφ' ὑμῖν ἀγαθόν, καὶ παρὰ Κυρίου τοῦ Θεοῦ

ἡμῶν εὐδοθεῖ, ἀποστείλωμεν πρὸς τοὺς ἀδελφοὺς ἡμῶν τοὺς ὑπολειμμένους ἐν πάσῃ γῇ Ἰσραὴλ, κ.τ.λ.

*Au. Ver.*—2 And David said unto all the congregation of Israel, *If it seem* good unto you, *and that it be* of the Lord our God, let us send abroad [Heb., let us break forth and send] unto our brethren everywhere, *that are left* in all the land of Israel, and with them *also* to the priests and Levites *which are* in their cities and suburbs [Heb., in the cities of their suburbs], that they may gather themselves unto us.

*Pool.*—*And that it be* of the Lord our God, i. e., if this translation of the ark be pleasing to God, which I purpose to inquire by the Urim, after the manner, and to act accordingly. *Let us send abroad*, Heb., *let us break out and send*, i. e., let us send messengers speedily and universally to the several tribes. We are now in some sort pent up in a corner of the land in Hebron, but let us break up the assembly, and disperse ourselves, and send far and near about this work. It is a metaphor from the sea or rivers, which, when the banks are broken, do suddenly overflow the whole adjoining country.

*Gesen.*—צב 1. *to break or tear down, to demolish.*

2. *to break or rend asunder*, i. e., *to disperse, to scatter*. Intrans. *to disperse oneself, to spread abroad*, as a people, flock, and hence *to increase* in number, Genesis xxviii. 14, Isaiah liv. . . Adverbially, 1 Chron. xiii. 2 נִפְרָצָה נִשְׁלָחָה, *let us disperse and send*, i. e., let us send in every direction, everywhere.

*Houb.*—2 *Ad omnem caetum Israel sic est locutus; si vobis videtur, et si a Domino Deo nostro congregati sumus, mittamus ad fratres nostros, &c.*

2 נִפְרָצָה, *dividemus*; sic Arias, suo more verba interpretans, sententiam parum curans. Pugnantly loquitur *dividemus*, cum eo, *ad nos congregentur*, quod mox sequitur. Vetteres omnes discedunt et a se ipsis et ab hod. scriptura. Nam Græci interpretes εὐδοθεῖ, *prosperetur*, forte ex scriptione נִפְרָצָה; Syrus, נִפְרָצָה, *oremus*, ex נִפְרָצָה; Arabs, نَبَحَسْ, *congregemus*; non dubium quin legeret *congregemus*, quod magnam habet cum eadem affinitatem. Huic nos scripturæ adhæsimus. Nam quod Vulgatus interpretatur, *egreditur sermo*, explanatio hæc qualiscunque est, non interpretatio. Nimirum verbum נִפְרָצָה, si tertia

persona est verbi נשׂוּך, nemo non videt abesse ejus nominalivum, cum quo concordet femininum, vel נשׂוּכָה, vel aliud simile pronomen, aut vero nomen. Clericus hæc verba, וְכֵן דָּרָה אֱלֹהִים, sic convertit, *resque est a Jehova Deo nostro profecta*, addens, *res est profecta*, ex sua perpetua consuetudine vel cavillandi, vel tergiversandi, cum fuisset adhibenda cura emendandi.

Ver. 3.

וְנִסְבְּחָהּ אֶת־יְהוָה אֱלֹהֵינוּ אֲלֵינוּ  
כִּי־לֹא דִרְשָׁנוּהָ בִּימֵי שְׁאוּל :

καὶ μετενέγκωμεν τὴν κιβωτὸν τοῦ Θεοῦ ἡμῶν πρὸς ἡμᾶς, ὅτι οὐκ ἐζητήσαν αὐτὴν ἀφ' ἡμερῶν Σαούλ.

*Au. Ver.*—3 And let us bring again [Heb., bring about] the ark of our God to us : for we enquired not at it in the days of Saul.

*For we enquired not at it.*

*Houb.*—3 *Neque enim, temporibus Saül, eam consulimus.*

רשנא : lege plene, ורשנא, ut monetur in codicibus circulo superne posito, et in impressis, puncto *kibbuts*. Porro affixum י de Deo dicitur, *consulimus eam*, non de Arca, ut cum Vulgato dicas, *requisivimus eam*, in quo forte *eam* mendum est libriorum Latinorum. Passim usurpatur in codicibus sacris, ורש אלודים, *consulere Dominum*; neque ad arcam ibatur, quam ipsam interrogarent, aut *requirerent*, sed prope ipsam Deus consulebatur, et colebatur.

Ver. 5.

*Au. Ver.*—5 Shihor of Egypt. See notes on Josh. xiii. 3, vol. ii., p. 78, &c.

Ver. 6.

וַיַּעַל דָּוִד וְכָל־יִשְׂרָאֵל בְּעֶלְתָּהּ אֶל־  
הָרֵיתָ יַעֲרִים אֲמָר לַיהוָה לַחֲצֹלֹת  
מִשָּׁם אֶת־יְהוָה הָאֱלֹהִים וַיְהִי יוֹשֵׁב  
הַצִּבְרִים אֲמָר־נִקְרָא שָׁם :

καὶ ἀνέγαγεν αὐτὴν Δαυὶδ· καὶ πᾶς Ἰσραὴλ ἀνέβη εἰς πόλιν Δαυὶδ, ἥ ἦ τοῦ Ἰούδα, τοῦ ἀσπαγνύοντος ἐκείθεν τὴν κιβωτὸν τοῦ Θεοῦ Κυρίου καθημένου ἐπὶ Χερουβὶμ, οὗ ἐπεκλήθη ὄνομα αὐτοῦ.

*Au. Ver.*—6 And David went up, and all Israel, to Baalah, that is, to Kirjath jearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth on it. the cherubims, whose name is called on it.

VOL. III.

*To Baalah, &c.* See notes on 2 Sam. vi. 2, vol. ii., pp. 525—527.

*Cherubims.* See notes on Exod. xxv. 18, vol. i., p. 325.

*Of God the LORD.*

*Houb.*—Of the LORD God. See below.

*Whose name is called on it.*

*Dr. A. Clarke.*—"Where his name is invoked."—*T.* And so the Hebrew should be understood, his name was not called on it, but invoked at it [so *Houb., Dathe, Ged., Booth.*].

*Houb.*—6 ורשנא דמיה, *Dei Domini.* Consuetus ordo est *Domini Dei*; nempè דמיה collocari solet ante אלודים. Non negabat Buxtorfius esse hoc in versu aliquam *συγχυσιν, et impeditam collocationem verborum.* Tamen eam is tuetur "quia," inquit, "non incurrit in leges Grammaticæ, nec in usum linguæ, vel phraseologiam Scripturæ." Atqui non ea est *phraseologia* Scripturæ, ut dicatur, ורשנא דמיה. Itaque ordinem fuisse turbatum negare non debuit ipse Buxtorfius; quanquam non necesse est, ut Lud. Cappello videbatur, revocari hùc eundem ordinem, qui habetur loco parallelo 2 Sam. vi. 2. Nam cætera nihil habent, quod reprehendatur, nisi fortè in fine versûs legitur ורשנא דמיה, ubi invocatur nomen ejus, addito ורשנא, *nomen ejus*, ut alibi passim legitur, et ut hoc ipso loco legebant Græci Intt. quos vide in editionibus Complut. et Rom.

Ver. 7.

וַיִּנְרְיְבוּ אֶת־יְהוָה הָאֱלֹהִים עַל־עֲגֹלָה  
חֲדָשָׁה מִבְּרִית אֲבִינָדָב וּצְחָה וְאֶחֱיָהוּ  
בְנֵיהֶם פָּעֲלָהּ :

καὶ ἐπέθηκεν τὴν κιβωτὸν τοῦ Θεοῦ ἐφ' ὄμαξαν καινὴν ἐξ οἴκου Ἀμινάδαβ· καὶ Ὁζὰ καὶ οἱ ἀδελφοὶ αὐτοῦ ἤγον τὴν ὄμαξαν.

*Au. Ver.*—7 And they carried the ark of [Heb., made the ark to ride] God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.

*And they carried the ark of God in a new cart out of the house of Aminadab.*

*Ged.*—The ark they placed upon a new cart, and brought it [pp. 2 Sam. vi. 3, so *Booth.*] from the house of Aminadab.

*And Uzza and Ahio drave the cart.*

*Houbigant, Booth.*—And Uzzah and his brother drove the cart.

*Ged.*—Uzah and his brothers, the sons of Aminadab, conducting the cart.

L

## Ver. 8.

*Au. Ver.*—Psalteries. See the notes upon 1 Sam. x. 5, vol. ii., p. 387. *Cymbals.* See the notes upon 1 Chron. xxv. 1. *Trumpets.* See the notes upon 2 Kings xii. 13, vol. ii., p. 932.

## Ver. 9.

*Au. Ver.*—9 And when they came unto the threshing-floor of Chidon [called Nachon], Uzza put forth his hand to hold the ark; for the oxen stumbled [Heb., shook it].

See the notes on 2 Sam. vi. 6, vol. ii., pp. 528, 529.

*Chidon.*

*Booth.*—*Nachon.*] I have adhered to the reading of Samuel, because both the Chaldee and the Syriac read here as in the other place, though they render as an appellative, *a prepared threshing-floor*. The Septuagint and the Vulgate have the term as a proper name. Michaëlis follows the Chaldee and the Syriac, and supposes that corn being spread on the threshing-floor might occasion the oxen to start aside. I suspect, that the two words נָכֹן *et* כִּיֹן were originally the same, and the difference has sprung from a mistake of the letters.

*Gezen.*—2. *Chidon*, pr. n. of a place between Jerijath-jearim and Jerusalem; 1 Chr. xiii. 9, נָכֹן (threshing-floor of the dart), for which in the parall. passage 2 Sam. vi. 6, נָכֹן threshing-floor prepared, firm.

## Ver. 11.

*Au. Ver.*—11 And David was displeased because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza [*that is*, the breach of Uzza] to this day.

See the notes on 2 Sam. vi. 8, vol. ii., p. 530.

## Ver. 12.

*Houb.*—12 הֵךְ, *quomodo*. Lege אֵךְ, ut scriptum fuerat in Codice Orat. 53, in quo postea perperam deletum fuit אֵךְ, ut הֵךְ supponeretur. Nam הֵךְ Chaldaicum est, neque exemplum alterum habet, nisi apud Danielelem x. 7.

## CHAP. XIV. 1.

*Houb.*—1. הִירָם, *Hiram*. Masora הִירָם, *Horam*, ex culpa, ut videtur, Librarium, qui Masoram parvam descriperunt. Contrā est in Codice Orat. 42, in quo, quia scriptum fuit ipsa in columnā הִירָם, ad marginem emendatum fuit הִירָם.

## Ver. 4—7.

*Au. Ver.*—4 Now these are the names of

his children which he had in Jerusalem; Shammua, and Shobab, Nathan and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and Beeliada [*or*, Eliada, 2 Sam. v. 16], and Eliphalet.

*Bp. Patrick.*—4—7 In 2 Sam. v. 14—16, there are but eleven mentioned, whereas here are thirteen; of which I gave some account in that place. To which I shall here add, that some of them died in their childhood, which are reckoned here, but not in the other place. For here are two Eliphalets, the first of which dying young, the last was so called to preserve his memory. So Kimchi writes very judiciously; perhaps neither the first Eliphalet, nor Nogah, are mentioned in the Book of Samuel, because they were not then living; but they are recorded here, because the author of this book proposed to himself to give an account of all David's sons born at Jerusalem, as he saith ver. 4. As for the difference between Elpalet, ver. 5, and Eliphalet in this verse, Simeon De Muis hath well observed, it ought not to make any one think there is an error either here or in any other place: for that king of France who is commonly called Clodovæus, is called by Cassiodore Luduinus, Ludovicus, and in Hincmar, Hludovicus; such differences there are in the pronunciations of the same name, the examples of which are infinite, as he speaks in his *Varia Sacra*.

7 *Beeliada.*

*Pilkington, Dathe, Geddes, Boothroyd.*—Eliada.

*Ged.*—The present text has *Beeliadah*, and so Chald., and Vulg., but Sept., Syr., Arab., and p. p. 2 Sam. v. 16, have *Eliadah*, which I think the true reading.

*Ken.*—אֵלִידָה, 1 Chron. iii. 8, is אֵלִידָה, xiv. 7, but as the Greek, Syriac, and Arabic versions have no אֵל we may conclude it hath been added since those versions were made, by the carelessness of some transcriber.

*Houb.*—7 אֵלִידָה, *et Baaliada*. Idem loco parallelo 2 Sam. v. vocatur אֵלִידָה, *Alida*, ut et suprā iii. 8. Hæ varietates librariis tribuendæ, ut observat Clericus, non Davidi. Non tamen propter eam causam, quod David non miscuisset nomina אֵל, *Deus*, et אֵלִידָה, *Baal*. Nam quis nescit aliud sæpè אֵלִידָה sonare, quàm Deum *Baal*? Sic infrā ver. 11, *Baal-Pharasin*.

Ver. 9, 10.

*Au. Ver.*—9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines? &c.

*Valley of Rephaim.* See notes on 2 Sam. v. 18, vol. ii., p. 523.

*Booth.*—9 For when the Philistines had come and spread themselves in the valley of Rephaim, 10 David inquired of God, saying, &c.

Ver. 11.

וַיֵּצֵא דָוִד אֶת־הַחֲלָלִים אֲתֵּי-אֵיבָיו  
וַיִּמָּר דָּוִד פְּרִץ הַחֲלָלִים אֲתֵּי-אֵיבָיו  
כִּי־יִהְיֶה קֶרֶץ מִים עַל־כֵּן הָרָאָה שָׁם  
הַמָּקוֹם הַהוּא בְּעַל פְּרָצִים :

*καὶ ἀνέβη εἰς Βαῦλ Φαρασίον, καὶ ἐπάταξεν αὐτοὺς ἐκεῖ Δαυὶδ. καὶ εἶπε Δαυὶδ, Διέκοψεν ὁ Θεὸς τοὺς ἐχθροὺς μου ἐν χειρὶ μου, ὥς διακοπήν ὕδατος· διὰ τοῦτο ἐκάλεσε τὸ ὄνομα τοῦ τόπου ἐκείνου, Διακοπή Φαρασίον.*

*Au. Ver.*—11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim [*that is*, a place of breaches].

See notes on 2 Sam. v. 20, vol. ii., p. 523.

*So they came up.*

*Ged., Booth.*—So David went out [LXX, Syr., Arab., with at least one MSS., and p. p. 2 Sam. v. 16].

Ver. 12.

*Au. Ver.*—12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

*And when they had left.*

*Ged., Booth.*—For when they had left, &c.

Ver. 13.

*Au. Ver.*—13 And the Philistines yet again spread themselves abroad in the valley.

*In the valley.*

*Ged.*—In the valley of Rephaim [LXX, Syr., Arab., with one MS, and p. p. 2 Sam. v. 22].

Ver. 14.

*Au. Ver.*—Mulberry trees.

See notes on 2 Sam. vi. 24, vol. ii., p. 524.

Ver. 15.

*Au. Ver.*—15 And it shall be, when thou shalt hear a sound of going in the tops of

the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

See notes on 2 Sam. v. 24, vol. ii., p. 524.

Ver. 16.

וַיִּבֶן דָּוִד מִזְבֵּחַ לַיהוָה בְּעַל פְּרָצִים

— καὶ ἐπάταξε τὴν παρεμβολὴν τῶν ἀλλοφύλων, κ.τ.λ.

*Au. Ver.*—16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

*And they smote.*

*Houb.*—16 *ut*: *Lege* *ut*, *et percussit*, nam *et ita* legunt omnes Veteres, nec concordare posset *ut* masculinum plur. cum *ut*, singulari fem. si esset *ut* in voce Passivâ. Nam compositio talis, quæ Arab. in Linguâ usurpari solet, in Hebraicâ est omnino peregrina. Id vidit is emendator qui in Codice Orat. 53, alterum *ut* delevit, sed prius, per imprudentiam videlicet, cum posterius delere vellet.

CHAP. XV. 1, 2.

וַיִּזְכֹּר דָּוִד לַיהוָה אֲתֵּי-אֵיבָיו  
וַיִּזְכֹּר דָּוִד לַיהוָה אֲתֵּי-אֵיבָיו

2 τότε εἶπε Δαυὶδ, Οὐκ ἔστιν ἄρα τὴν κιβωτὸν τοῦ Θεοῦ, ἀλλ' ἡ τοὺς Λευίτας, κ.τ.λ.

*Au. Ver.*—2 Then David said, None ought to carry the ark of God but the Levites [Heb., *It is not to carry the ark of God, but for the Levites*]: for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever.

*Au. Ver.*—1 *The ark of God.*

*Ged.*—Chald., Syr., Arab., read the ark of the LORD.

*None ought to carry.*

*Houb.*—2 *ut* *non* *portandum*, *tum dixit David, Non ad portandum*. Hæc verba nihil dicerent, quomodo nihil dicit ista Ariæ interpretatio, si ab cæterâ oratione separata essent. Sed cum sequatur, *in recto casu, nisi Levitæ; Levitæ, inquam, in recto casu, manifestum est reticere ab Sacro Scriptore verbum* *erunt*, quod ad *portandum*, Gerundium, ritè adjungitur; itaque nihil in oratione deficere, quoniam oratio non censeri debet deficiens, cum id verbum reticetur, quod Hebr. Lingua solet omittere. Aiebat Clericus “subaudiri verbum נשא, (non) *mandatum est (ferre Arcam nisi*

*Levitis*) aut simile quiddam." Sed neque רָקַע reticere Hebr. Lingua solet, neque ei verbo aliud simile, quoniam neque in antedictis legitur, neque ejusmodi est, ut id liceat reticere.

*The ark of God.*

*Ged.*—Syr., Chald., and six MSS., read, The ark of the Lord.

*The Lord.*

*Ged.*, six MSS., and some printed copies, read, God.

Ver. 12.

וְהַעֲלִיחֶם אֶת אֲרוֹן יְהוָה אֲלֵהֶם  
וְשָׁרְאֵל אֶל־חֲבִירֹתָיו לוֹ :

— καὶ ἀνοίσετε τὴν κυβωτὸν τοῦ Θεοῦ Ἰσραὴλ, οὗ ἡτοίμασα αὐτῇ.

*Au. Ver.*—12 And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it.

*Unto the place that* [so Chald., Syr., Arab., Vulg., and four MSS., *Ged.*] *I have prepared for it.*

*Houb.*—אֵל הַכִּינֹר לוֹ: Mirificus est hoc in loco Grammaticus Glassius, qui nos doceat Hebræos in media oratione aliquando omittere et nomen substantivum et relativum illi substantivo innixum; itaque eos sic aliquando esse locutos, ad præparavi ei, cum dicere vellent, ad eum locum quem præparavi ei. Nam quis unquam tale quidquam audiverat? Et quam indignum fuit docto viro, eoque Grammaticæ Hebr. magistro, si quid scribæ peccant, peccatum eorum Hebr. in linguam conferre. Erat in proclivi, ut librarius, cum sic legeret אֵל אֵל, propter similitudinem verborum laberetur, omitteretque אֵל prope אֵל. Nempe Hebraice אֵל אֵל, habet eo quo, vel sine motu, eo ubi, et ita illud acceperere Græci Interpretes cum converterent οὗ, ubi, vel eo ubi...Nec reprehensione dignus esset, si quis crederet sic legendum, ut legitur versu 3, אֵל הַמָּקוֹם אֵל, ad locum quem... quanquam satis est restitui relativum אֵל, post אֵל.

Ver. 13.

כִּי לְמִבְרָאשׁוֹנָה לֹא אָתָם פָּרָץ  
יְהוָה אֲלֵהֶם וְיָנִיחֵם בְּיָמֵי רַשָּׁעֵהוּ  
בְּפִשְׁפֻּשׁ :  
לְמִבְרָאשׁ

ὅτι οὐκ ἐν τῷ πρότερον ὑμῶς εἶναι, διέκοψεν ὁ Θεὸς ἡμῶν ἐν ἡμῖν, ὅτι οὐκ ἐξέζητήσαμεν ἐν κρίματι.

*Au. Ver.*—13 For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order.

*For because ye did it not at the first.*

*Ged., Booth.*—13 For because ye did not carry it the former time.

*Houb.*—Nam quia vos antea nobiscum non eratis, &c.

13 לֹא אָתָם, non vos. Mutilus etiam hic locus, in quo ajebat Clericus "supplendum esse aut וְיָנִיחֵם, eratis nobiscum, aut וְשָׁרְאֵל, bajulantes." Tamen alterum, וְשָׁרְאֵל, nefas est suppleri, quia non comparuit in supra dictis, alterum, וְיָנִיחֵם, suppleri ex sententia liceret, tum quia verbum יָנִיחֵם solet omitti, tum quia prope אֵל satis simile scribæ id forte omiserint. Sed וְשָׁרְאֵל, nec supplendum, nec restituendum. Non supplendum, quia nobiscum non tale est, ut id sacri Scriptores, cum sit scribendum, non scribant; non etiam restituendum, quia in oratione nihil simile est, in quo errandi materiam scriba nancisceretur. Tamen, nisi suppletur nobiscum, trunca manebit sententia. Ergo restituendum וְשָׁרְאֵל, nobiscum, quod cur Librarius omitteret, caussa esse potuit id alterum וְשָׁרְאֵל, quod huic priori esset subjectum.....וְשָׁרְאֵל: legendum plene וְשָׁרְאֵל, ut lego in Codice Orat. 42.

Ver. 14, 15.

*Au. Ver.*—14 So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, &c.

15 And the children of the Levites bare, &c. So *Houb., Dathe.*

*Ged., Booth.*—And that the Levites might carry, &c.

Ver. 18.

וַעֲפָקָם אֶחָיִים הַפְּשָׁנִים וְכָרְהוּ בָּן  
וַיַּעֲזִיבֵם וַיִּשְׁכְּרִימוּ וַיִּחַיֵּל וַיַּעֲלֵם  
וַיִּבְרָךְ וַיִּמְצָאֵהוּ וַיִּמְתְּחֵהוּ  
וַיִּלְפֵּלֵהוּ וַיִּמְקְדֵהוּ וַיַּעֲבֵד אֶת־אֵל  
וַיִּשְׁוֹעֲרֵם :

καὶ μετ' αὐτῶν οἱ ἀδελφοὶ αὐτῶν οἱ δεῦτεροι, Ζαχαρίας, καὶ Ὁζιήλ, καὶ Σεμυραμὼθ, καὶ Ἰεὺήλ, καὶ Ἐλιωήλ, καὶ Ἐλιὰβ, καὶ Βαααία, καὶ Μασααία, καὶ Ματθαθία, καὶ Ἐλιφεנὰ, καὶ

Μακελλία, καὶ Ἀβδεδὸν, καὶ Ἰεὺλ, καὶ Ὀζίας, οἱ πυλωροί.

*Au. Ver.*—18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obbedom, and Jeiel, the porters.

*Ben.*

*Bp. Patrick.*—The LXX take *Ben* for an appellative, and join it with the next, as if he had said, “Zechariah the son of Jaziel.” But the Jews take it for a proper name of one of the singers (as we do), and David Kimchi thinks this is the person to whom David directed the ninth psalm, to be sung by him upon the occasion of the death of Saul: for it is said to be *laben*, which he understands to be *to Ben* the singer.

*Ged.*—Zachariah Ben- \* \* \*

*Houb., Dathe, Boothroyd,* omit the word “Ben.”

*Houb.*—18 π: Vulgatus, et *Ben*, quasi nomen proprium π esset. Sed ne accipiat ut nomen proprium, id obstat, quod abest nexus ὁ, ante זכריה, qui ante cætera hujus versus nomina non omissus fuit. Ergo melius id omittunt Græci Interpretes. Nam neque id exstat versu 21, ubi eadem nomina recurrunt. Iidem ultimo loco, ante זכריה, addunt *Ozias*: et quidem recte, ut observat. Lud. Cappellus. Nam infra idem *Ozias* (זכריה) legitur versu 21.

*Dathe.* — Omitto π, quod non est nomen proprium, uti Vulgatus vertit: et *Ben*; nam non habet vau præfixum. Versu 20, ubi eadem nomina repetuntur, hoc π non legitur. Neque οἱ ὁ illud legerunt, sed *Syrus*, qui vero jungit cum sequenti nomine: *filius Jaasielis*, quod tamen ab illo littera vau sejungitur. In duobus codd. *Kennicotti* 147 et 192 non legitur.

Ver. 20.

בְּנֵי־לֵוִי עֹלְלִים —

— ἐν νάβλαυς ἐπὶ δαιμόθ.

*Au. Ver.*—20 And Zechariah, and Aziel [ver. 18, Jaaziel], and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth.

*Pool.*—In this catalogue *Ben* is omitted, who was mentioned ver. 18. Yet others think him to be the same who is called *Azaziah*, ver. 21. But *Ben* might be some other person who was indeed appointed for this work, as is related, ver. 17, 18; and yet

he might be taken off by death or sickness, or some sudden and extraordinary accident, which hindered his execution of the place and work allotted for him, which might force the chief of the Levites to appoint some other in his stead, when they came to put their institution in practice, as here they did.

*Aziel.*

*Booth.*—Jaaziel [ver. 18].

*Psalteries.* See the notes upon 1 Sam. x. 5, vol. ii., p. 387.

*On Alamoth.*

*Bishop Patrick.*—Or, “with Alamoth.” Which, being joined with psalteries, is thought by some to be a musical instrument. But Strigelius, from the derivation of the word, thinks that Alamoth signifies that these men sung the *bass*, as those in the next verse did the *treble*.

*Dr. A. Clarke.*—With psalteries on Alamoth.] Some suppose that the word signifies virgins or women-singers, the persons mentioned here being appointed to accompany them with psalteries, and preside over them.

The Vulgate says *arcana cantabant*, they sang secret things or mysteries; probably prophetic hymns.

*Ged.*—On soft-sounding lutes.

*Dathe, Booth.*—On acute-sounding psalteries.

*Gesen.*—נְעִי, a girl, maiden, virgin, sc. of marriageable age. Hence נְעִי־לֵוִי, after the manner of virgins, see נְעִי No. 1 a. η; i.e., with the female voice, i. q., our *treble*, *soprano*, opp. to the deeper voice of men, 1 Chron. xv. 20 (for which see under the root נָצַח No. I. Pi.) Ps. xlv. 1. Forkel in his *Gesch. der Musik*, I. p. 142, understands *virgin measures*, like the Germ, *Jungfrauen* of the Meistersänger; but against the context in 1 Chron. i. c.

*Houb.*—20 נְבִלִים עַל נָבְלִים, *nabliis soni* *gravioris*; verbum de verbo, *occultioris*, quales sunt ii soni, qui eliciuntur ex barbyto, vel ex lyra, in fidibus longioribus, quique harmoniam efficiunt sociati cum sonis acutoribus. Conjectura utimur. Nam id unum constat in verbo נָבְלִים, significari genus quoddam aut cationum, aut organorum musicorum.

*Dathe.*—*Nabliis acute sonantibus.*] Hebr. נְבִלִים עַל, de qua voce, ut omnino de omnibus musicæ apud Hebræos artis terminis, admodum variæ et diversæ sunt virorum doctorum sententiæ, sive potius conjecturæ. De his novissime docte atque

accurate scripsit excell. *Pfeiffer* in libro Germanice edito *super musica veterum Hebr.*, Erlang. 1779. Neque nostrum locum silentio præterit, et præter alias conjecturas (p. 26) hanc quoque attulit, quod על נבלים, fortasse sint nablia, quæ sonum acutum (Discant, ab נבלה, *virgo*) edant. De voce acuta (discant), quæ illis instrumentis adjuncta fuerit, equidem nolim intelligere, quoniam non probabile videtur, mulieres s. virgines sacræ musicæ a Davide esse adhibitæ.

Ver. 21.

— בְּכַנְפוֹת עַל־חֲשִׁמִּינִית לְנֶאֱחָה :

— ἐν κνώπαις ἀμασενὺθ τοῦ ἐνσχυῆσαι.

*Au. Ver.*—21 And Mattithiah, and Eliphele, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel [*or*, on the eighth to oversee, *Ps.* vi. title].

*Pool.*—See on ver. 20. To excel: the word may be here added to note the excellency of that instrument, or note, or part of music; or that there was a greater extension or elevation of the voice than in the former.

*Bishop Patrick.*—*Sheminith.*] Some take *sheminith* to signify a harp with eight strings.

To excel.] The Hebrew word *lenatsenach*, coming from *natzach*, “to overcome,” is thought by Strigelius to signify a voice higher than all the rest.

*Dr. A. Clarke.*—21 On the *Sheminith.*] According to the Targum, this signifies an instrument that sounded an octave, or, according to others, an instrument with eight strings. The Syriac and Arabic have it, instruments to sing with daily, at the third, sixth, and ninth hour; the Vulgate, an octave, for a song of victory: some think the eighth band of the musicians is intended, who had the strongest and most sonorous voices; and that it is in this sense that *shelomith* and *lenatsseach* should be understood.

*Gesen.*—עֲשִׂי m. adj. ord. fem. עֲשִׂי (from עֲשִׂי) the eighth, *Exod.* xxii. 29, *Lev.* ix. 1. al.—Also fem., עֲשִׂי octave in music, a word denoting the lowest and gravest notes of the scale, sung by men, the modern *bass*, *basso*, opp. to עֲשִׂי (q. v.) 1 *Chron.* xv. 21; also *Psal.* vi. 1, xii. 1, where some wrongly understand a musical instrument.

עֲשִׂי 1. to be over anything, to be chief, to superintend, e. g., the temple-service, seq. על and ל 1 *Chron.* xxiii. 4, *Ezra*

iii. 8, 9. Part. עֲשִׂי *prefect, overseer*, 2 *Chron.* ii. 1, 17, xxxiv. 13.

2. Spec. to lead in music. 1 *Chron.* xv. 21 and *Mattithiah* ... played on harps in the octave (i. e., deep tone, the bass, *nel basso*) על נבלים so as to lead the song, i. e., govern, regulate the singing. (Opp. are v. 19 עֲשִׂי, to sing or sound on a clear (high) tone; and v. 20 על נבלה, on the virgin key, treble, *nel soprano*.)

*Prof. Lee.*—עֲשִׂי, masc. עֲשִׂי, fem. from עֲשִׂי. *Eighth*, *Exodus* xxii. 29; *Lev.* xxv. 22, &c., &c. על השְׁמִינִית, On the *sheminith*; according to some, an instrument so called, and probably producing eight notes; others suppose the words refer to the pitch of the notes, 1 *Chron.* xv. 21; *Ps.* vi. 1; xii. 1.

*Inf.* עֲשִׂי, to preside, direct, 1 *Chron.* xv. 21; xxiii. 4; 2 *Chron.* xxxiv. 12; *Ezra* iii. 8, 10.

*Houb.*—21 על השְׁמִינִית נבלה, ad octavam perpetuam; illam, quæ in musicâ vocatur *bassus continuus*, vel fortè eam, quæ Gallicè, *basse contrainte*.

*Dathe.*—21 *Citharis octochordis, ita ut præessent.*

Ver. 22, 23.

22 וּבְכִנְיָהוּ שֹׁרֵה־לֵוִיִּם בְּמִשְׁחָא יָסֹר  
בְּמִשְׁחָא כִּי מְבִין הוּא :

22 και Χωνεῖα ἀρχων τῶν Λευιτῶν ἀρχων τῶν ψάλλων, ὅτι συνερός ἦν.

*Au. Ver.*—22 And Chenaniah, chief of the Levites, was for song [*or*, was for the carriage; he instructed about the carriage]: he instructed about the song [*Heb.*, lifting up], because he was skilful.

23 And Berechiah and Elkanah were doorkeepers for the ark.

*Pool.*—22 Was for song, *Heb.*, was for lifting up; either, 1. Of the ark; he was for carriage of the ark, being appointed to instruct and direct the time and manner of carrying the ark, and when they should make a stand or a change in the bearers. Or rather, 2. Of the voice; he was the moderator of the music, instructing them when and how to lift up their voices, or change their notes, or make their stops, which best agrees with the following reason, because he was skilful; for this required far more skill than the carriage of the ark, which any man of common discretion could easily govern; and with ver. 27, where this same *Chenaniah* is joined with the singers.





*A robe of fine linen.*

*Dr. A. Clarke.*—27 *A robe of fine linen.*

A robe made of *רַב*, probably the tuft or beard of the Pinna Magna, a species of muscle found everywhere on the shores of the Mediterranean, growing sometimes, as I have seen, to a foot and half in length. I have seen a pair of gloves made of this very rich stuff; the colour is a deep dark yellow, something inclining to what is called the *lilac*. The *buts* or *byssus* was not heard of in Israel before the time of David; after that it is frequently mentioned.

*Gesen.*—*רַב* obsol. root, i. q. Arab.

*בָּאֵף* med. Ye, to be white. Hence

*רַב* m. *byssus*, also *cloth of byssus*, so called from its whiteness; comp. further in *The-saur.*, p. 190. Spoken of the finest and most precious stuffs, as worn by kings, 1 Chron. xv. 27, by priests, 2 Chron. v. 12, and by other persons of high rank or honour, *Esth.* i. 6, 8, 15. The word is of Aramæan origin, and is therefore used spec. of the Syrian *byssus*, *Ez.* xxvii. 16, which seems to be there distinguished from the Egyptian *byssus* or *שֵׁב* *ib.* v. 7. Elsewhere it seems not to differ from *שֵׁב*, and is often put for it in the later Hebrew, 1 Chron. iv. 21; 2 Chron. iii. 14; comp. *Ex.* xxvi. 31. So

*חֲבִיר* and Chald. *רַב* in O. and N. T. for Heb. *שֵׁב* and Gr. *βύσσαν*.—After long inquiry and dispute, whether the cloths of *byssus* were of linen or cotton (see *Celsii Hierobot.* ii. 167 sq. *Forster de Byssu Antiquor.* Lond. 1766), recent minute investigations at London with the aid of the microscope have decided the controversy, and shown that the threads are linen. See *Wilkinson's "Manners and Customs of the Ancient Egyptians,"* iii., p. 115.

*Prof. Lee.*—*A fine sort of linen so called*, Gr. *βύσσαν*. See *Thes. Steph.* sub voce. According to *Pliny*, *H. N. lib.* xix. 2, the linen cloth of Egypt was far from strong, but very dear. It was of four sorts, named after the places in which it was made, *Taniticum*, *Pelusiaticum*, *Buticum*, and *Tentyriticum*. He adds, "Superior pars Ægypti in Arabiam vergens gignit fruticem, quem aliqui gossipion vocant, plures xylon, et ideo lina inde facta xylina.....Nec ulla sunt eis candore mollitiæ præferenda. Vestes inde sacerdotibus Ægypti gratissimæ. Quantum genus Orchomenium appellat. Fit e pa-

lustrī velut arundine." Our word occurs only in the latter Hebrew; viz. *Ezek.* xxvii. 16; *Est.* i. 6; viii. 15; 1 Chron. iv. 21; xv. 27; 2 Chron. ii. 13; iii. 14; v. 12, which induces me to believe both that the term is Syriac, and that the thing meant is the same with that implied by *רַב*.

*Master of the song.* See notes on ver. 22.

*Of linen.* See notes on *Levit.* xvi. 4, vol. i., p. 448.

Ver. 28.

וַיִּבְרְאוּ מִשְׁמָעִים בְּנֵי־לֵוִי —

וַיִּבְרְאוּ — *καὶ ἐν κυμβάλοις, ἀναφωνοῦντες ἐν νάβ-  
λαις, κ.τ.λ.*

*Au. Ver.*—28 Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

*Trumpets.* See the notes upon 2 Kings xii. 13, vol. ii., p. 932.

*And with cymbals, making a noise with psalteries, &c.*

*Houb., Dathe, Ged., Booth.*—And with high-sounding cymbals, and lutes, &c.

*Cymbals.* See the notes upon 1 Chron. xv. 1. *Psalteries.* See the notes upon 1 Sam. x. 5, vol. ii., p. 387.

CHAP. XVI. 1, 2.

*Au. Ver.*—Peace offerings. See notes on *Levit.* iii. 1, vol. i., p. 395.

Ver. 3.

וַיַּחֲלֵק לְבִלְיָאִישׁ וְשָׂרָאֵל מִנֶּחֱסֵי  
וַיַּחֲלֵק לְאִשֵּׁי בְּנֵי־לֵוִי וְאֶשְׁפָּר  
וְאֶשְׁחָר

*καὶ διεμέρισε παντὶ ἀνδρὶ Ἰσραὴλ ἀπὸ  
ἀνδρὸς καὶ ἑως γυναικὸς, τῷ ἀνδρὶ ἄρτον ἕνα  
ἄρτοκοπικόν, καὶ ἀμορίτην.*

*Au. Ver.*—3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

See the notes on 2 Sam. vi. 19, vol. ii., pp. 531, 532.

*Houb.*—3 חֶם כֶּחָם *viro placentam panis.* Omisit *וְאֶשְׁחָר* *Vulgatus*, quia non verbum de verbo convertēbat; melius id quidem, quàm *Græci Intt.* qui convertunt *ἄνδρι, viro.* Nam si oratio doceret quid *viro* dederit David, non omitteretur postea quid *mulieri.* Itaque *וְאֶשְׁחָר* accipiendum, non par-



David appointed (or ordained) in the first place at that time; viz., that God should be praised by Asaph and his colleagues in the manner following. Which solemn service began on the day when he brought up the ark, and ever after was continued.

*Ged.*—7 On that day David first delivered into the hands of Asaph and his brethren this *Psalm* of thanksgiving to the Lord. So *Booth*.

*Houb.*—7 *Eo ipso die tradidit David istud canticum, ut in eo Asaph et fratres ejus Dominum collaudarent.*

7 ביום ההוא *א*, in die illo tunc. Nemo non sentit in eo ordine nihil esse Hebraicum, ut nec Latinum. Tolerabilius esset ויהי ביום ההוא, tunc et in die illo, sed videtur *א* malè natum ex ה, quod olim adjunctum esset ad דוד, canticum, pro quo nunc דוד legimus. Nam id דוד commodè reddere interpretes, ut volunt, ita non possunt. Rem expedit, ut potest, Vulgatus, dum sic convertit, *David fecit principem...Asaph*. Nam Hebr. in fonte non regitur דוד à verbo דן, dedit, sed à nomine דד, ut sit, in manu (*Asaph*). Græci Intt. quia contextum, ut erat, reddidè, nihil dixè, et reliquere sine casu Græco verbum ἐταξε, constituit. Sed inter recentiores, vide, lector, quid Clericus dicat: *Eo die mox dedit David hunc psalmum, quo initio beneficia Dei, per Asaphum et fratres ejus fateretur.* In quâ interpretatione 1o. *eo die mox* nihil habet saporis. 2o. Addit Clericus *hunc psalmum*, ne verbum דן sit sine casu, quanquam activum. 3o. In quo initio, addit quo ita collocatum, ut nesciatur ad quid quo pertineat, an ad *psalmum*, an ad initio. Si ad *psalmum*, habebit-ne in oratione *psalmus* relativum, etsi ab oratione abest ipse *psalmus*? Si ad initio, erit-ne relativum Hebr. ante suum antecedens? Neque Calmetus Clerico fuit oculator, cùm Gallicè ita converteret, *alors David donna pour commencer à louer le Seigneur, par la main d'Asaph.* Cur simulant interpretes intelligere se, quod non intelligant? Nam istud דוד quis intelliget? Cautiùs fecerunt Syrus et Arabs, cùm id evitarent, et ad libidinem suam, valedicto mendo, interpretarentur. Nos revocamus דוד, canticum, quod constat litteris partim iisdem, partim similibus, ut non mirum sit ex eo דוד, quod olim legebatur, דוד fuisse natum, cùm præsertim sæpè ב scribæ pro ה scripserint, et sæpè א, pro ו, ob similem sonum. Deinde ad דוד adjungimus illud ה, quod ex א restituimus, ut sit, dedit David id canticum. ... Esse in

oratione necessarium canticum viderunt Græci descriptores, qui posuerunt in Græcâ versione ΩΔΗ, canticum, ut titulus esset psalmi subsequens.

*Dathe.*—7 *Eo die tradidit David primum a) carmen in honorem Jovæ canendum per Asaphum ejusque consanguineos, quod sequitur.*

a) אשף primum vocatur, quoniam David deinceps plura composuit æque ac illud usui sacro destinata.

Ver. 8, &c.

*Bp. Patrick.*—8 Out of Ps. xcvi. and cv. which, I suppose, David had made before this time, he now composed one hymn to be daily used in the divine service.

Ver. 12.

*Au. Ver.*—12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

*Bp. Patrick.*—*His wonders, and the judgments of his mouth.*] He would have them reflect upon the plagues of Egypt, which came upon them in a wonderful manner, at the command of Moses. Or, perhaps, he means by *judgments* the laws he gave them at Mount Sinai (Exod. xxi. 1).

Ver. 14.

הוא יהוה אלהינו בְּכָל־הָאָרֶץ  
מִשְׁפָּטָיו :

αὐτὸς Κύριος ὁ Θεὸς ἡμῶν, ἐν πάσῃ τῇ γῇ  
τὰ κρίματα αὐτοῦ.

*Au. Ver.*—14 He is the LORD our God; his judgments are in all the earth.

*Ged.*—

14 He, the Lord, is our God;  
Who judgeth the whole earth.

*Booth.*—

14 He, Jehovah, is our God;  
His judgments are known through all the earth.

*Dathe.*—14 *Hic Jova est Deus noster, qui toti terrarum orbi imperat.*

Ver. 15.

זָכַר לְעוֹלָם בְּרִירוֹ דָּבָר צֶדֶק  
לְאַלְף דּוֹר :

μνημονεύομεν εἰς αἰῶνα διαθήκης αὐτοῦ,  
λόγον αὐτοῦ, ὃν ἐνετείλατο εἰς χιλίας γενεάς.

*Au. Ver.*—15 Be ye mindful always of his covenant; the word which he commanded to a thousand generations.

*Ged.*—He hath remembered [so Psalm cv. and so most probably Sept. The rest, Re-

*member ye*] his perpetual covenant, enjoined to the thousandth generation.

*Booth.*—

15 He remembereth his covenant perpetually;

The promise he gave to a thousand generations.

*Hallet.*—*Be ye mindful always of his covenant.* Thus the place is read in all the versions of it in the Polyglott. Yet I doubt not it should be read, as it is in the other copy of this *psalm*, Ps. cv. 8 in the Hebrew, and in all the versions of it, *He is mindful always of his covenant*; or, as our translators have expressed it, *He hath remembered his covenant for ever*. In the *psalm* the word is *יָדַע* as it should be. In *Chron.* it is falsely written *וַיִּזְכֹּר*. It is a plain case, that David writ not both these ways. The *two copies* of the *Psalm* ought to agree exactly. If any one will attentively read the context, he will easily see, that it was most to the author's purpose to observe, that *God* was mindful of his covenant, by taking care of his people according to his promise. Exhorting *them to be mindful* of *God's* covenant does not seem well to suit this place. Here is then, in *Chron.* another error older than the oldest of the versions.

*Dathe.*—15 *Recordamini in perpetuum fœderis, promissionis in mille ætates datæ.*

Ver. 19.

כְּהִיְהִי־כֶם מְתֵי מִסְפָּר וְנֹ

ἐν τῷ γενέσθαι αὐτοὺς ὀλιγοστούς ἀριθμῷ, κ.τ.λ.

*Au. Ver.*—When ye were but few [Heb., men of number], even a few, and strangers in it.

*When ye were but few, &c.*

*Houb., Dathe, Ged., Booth.*—When they were but few [Vulg. and pp. *Psalm* cv. with one MS. The rest, *ye, &c.*]

*Houb.*—19 כְּהִיְהִי־כֶם, *cum vos essetis*. Ad nihil, quod antecesserit, pertinere potest pronomen *vos*, si quidem ad sententiam attendas, ut neque ad ea, quæ mox sequuntur; ut non dubium sit legendum esse, ut in *psalmo* parallelo cvi. 12, כְּהִיְהִי־כֶם, *cum illi essent*, ut legunt etiam hoc loco *Vulgatus* et *Græci Intt.* ut tertia persona *illi* nexum habeat, cum וְנֹסֵעִים, *et migrarent*, ejusdem personæ.

Ver. 22.

*Au. Ver.*—22 *Saying*, Touch not mine anointed, and do my prophets no harm.

*Bp. Patrick.*—Grotius thinks they are called *God's anointed*, because they had in their family *jus regium*; and therefore *Nicolaus Damascenus* and *Justin* call them kings. *Kimchi* more plainly translates the word “anointed, my great men,” or “princes:” for *Abraham*, *Isaac*, and *Jacob*, were honoured by kings, *Abimelech* and *Pharaoh*, as if they had been anointed kings. Whence the children of *Heth* say to *Abraham*, Thou art a *prince of God*, that is, a great prince, in the midst of us (*Gen.* xxiii. 6). *St. Jerome* thinks, that all the *Israelites* when they came out of *Egypt* were called *God's anointed*, because they were under his special protection, by the cloud that covered them; as *Cyrus* was called his *anointed*, because he was chosen by him to a special office, to be the deliverer of his people, and restore them to their own land.

*Dr. A. Clarke.*—*Mine anointed.*] By this title the *patriarchs* are generally understood: they had a *regal* and *sacerdotal* power in the order of *God*. But the title may be applied to all the *Jewish* people, who were the *anointed*, as they were the *elect* and peculiar people of *God*.

*Dathe.*—*Unclos* vocat *David patriarchas*, ex more ætatis suæ, non temporis ipsorum, qui nunquam uncti fuerunt. Sed quoniam tempore *Davidis* ungebantur sacerdotes et forte etiam prophetæ, cum vellet dicere, patriarchas sacerdotes fuisse veri Dei, ac proinde sacrosanctos fuisse habendos, vocat eos *unctos* et *prophetas* etiam, quod *Deus* eis sese non semel revelasset. Respicitur ad historiam, quæ legitur *Gen.* xx. 7.—*Clericus.*

Ver. 29.

— הַשְׁתַּחֲוִי לַיהוָה בְּהִדְרֵת־הַקֹּדֶשׁ :

— προσκυνήσατε Κυρίῳ ἐν αὐλαῖς ἀγίας αὐτοῦ.

*Au. Ver.*—29 Give unto the *LORD* the glory due unto his name: bring an offering, and come before him: worship the *LORD* in the beauty of holiness.

*Worship the LORD in the beauty of holiness.*

*Geddes.*—Worship the *LORD* with holy decency [in the courts of his sanctuary, Sept. No improbable reading].

*Booth.*—Worship *Jehovah* with holy reverence.

*French and Skinner.*—Bow down unto *Jehovah*, in holy ornaments.

*Gesen.*—וְנֹסֵעִים f. constr. וְנֹסֵעִים, i. q. וְנֹסֵעִים, ornament, decoration, Prov. xiv. 28, וְנֹסֵעִים

שָׁפָה, *holy ornaments*, i. e., apparel worn on solemn festival occasions (not sacerdotal as some suppose), Ps. xxix. 2; xcvi. 9. Comp. *שָׁפָה* Ps. cx. 3.

*Prof. Lee.*—*הַדָּוָה*, is the fem. constr. of *הָדָוָה*, i. q. *הָדָר*, Prov. xiv. 28; Ps. xxix. 2; xcvi. 9; 1 Chron. xvi. 29; 2 Chron. xx. 21, appears—as in Ps. civ. 1, &c.—to be applied to *clothing*.

*Houb.*—*Adorate Dominum in atrio sanctitatis.*

29 *הַדָּוָה*: Græci Intt. *ἐν αὐλαῖς, in atriis*; rectè, ex radice *הדר*: vide suprâ ad Psalmum xxix. 2.

*Dathe.*—*Adorate Jovam in ornatu sancto.*

Ver. 30, 31.

30 חִילֹה מְלִפְנֵי כָּל־הָאָרֶץ אֶת־  
תְּפִלָּתוֹ תִּבְרַח בְּלִתְמוֹט׃ 31 וְשִׁמְחָה  
הַשָּׂמַיִם וְהַגִּלְגָּל הָאָרֶץ וְיֹאמְרוּ בְּגוֹיִם  
יְהוָה מֶלֶךְ׃

30 φοβηθήτω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ, κατορθωθήτω ἡ γῆ, καὶ μὴ σαλευθήτω. 31 Εὐφρανθήτω ὁ οὐρανὸς, καὶ ἀγαλλιάσθω ἡ γῆ, καὶ εἰπάτωσαν ἐν τοῖς ἔθνεσι, Κύριος βασιλεύων.

*Au. Ver.*—30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth.

*Houb.*—30 *Tremat à conspectu ejus omnis terra, et dicant in gentibus, Dominus regnavit.* 31 *Latentur cæli et exultet terra; firmata est terra, non commovebitur.*

30 *חִילֹה* *etiam firmata est (terra).* Hæc verba, quæ post *חִילֹה* hic collocata nunc sunt, fuerant post alterum *חִילֹה* inferioris lineæ collocanda, ut et collocata sunt Ps. xcvi. 10 ubi vide. Nam præposterus ordo est, ut postquàm dictum fuit, *tremat terra*, subjungatur continenter, *etiam firmabitur*, *חִילֹה* *תִּבְרַח*. Nimirùm conjunctio *חִילֹה* prævia esse solet sententiæ simili ei, quæ antecessit; non autem contrariæ, ut contraria sunt *tremat*, et *firmabitur*: vide versionem.

Ver. 32.

יָרֵעַם תִּהְיֶה וּמְלוֹאֵהוּ וְגו׃

βομβήσει ἡ θάλασσα σὺν τῷ πληρώματι, κ.τ.λ.

*Au. Ver.*—32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein.

*And the fulness thereof.*

*Bp. Patrick.*—By the fulness of it, is meant its swelling to the very top of the banks, as Bochartus observes.

*Houb., Dathe, Ged., French and Skinner.*—And all which it containeth.

Ver. 33.

*Au. Ver.*—33 Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth.

*Shall the trees, &c.*

*Houb., Dathe, Ged., Booth., French and Skinner.*—Let the trees.

*Because he cometh, &c.*

*Ged.*—

For he cometh, he cometh, to judge the earth:

The world he will judge, with righteousness; And nations, with his own veracity [from p.p. Ps. xcvi. 13].

Ver. 36.

בָּרַךְ יְהוָה מִלְּפָנֵי יִשְׂרָאֵל מֶלֶךְ  
הָעוֹלָם וְעַד־הָעוֹלָם וְיֹאמְרוּ כָּל־הָעַם  
אֲמֵן וְהִלָּל לַיהוָה׃

εὐλογημένος Κύριος ὁ Θεὸς Ἰσραὴλ ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος· καὶ ἐρεῖ πᾶς ὁ λαὸς, Ἀμήν· καὶ ἤνεσαν τῷ Κυρίῳ.

*Au. Ver.*—36 Blessed be the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord.

*And all the people said, &c.*

*Geddes.*—And let all the people say: "Amen,"—and "Praise to the Lord."

*Houb.*—*Et dicat omnis populus, Amen, Alleluia.*

Ver. 37.

וַיַּעֲזֹב־שָׁם לְפָנֵי אֲזָרָה בְּרִית־יְהוָה  
לְאַסָּף וְלִאֲחֵיו לְשִׁירָת לְפָנֵי הָאָרֶץ  
תָּמִיד לְדָבָר־יוֹם בְּיוֹמוֹ׃

καὶ κατέλιπον ἐκεῖ ἑναντί τῆς κιβωτοῦ διαθήκης Κυρίου τὸν Ἀσάφ καὶ τοὺς ἀδελφοὺς αὐτοῦ, τοῦ λειτουργεῖν ἐναντίον τῆς κιβωτοῦ διαπαντὸς τὸ τῆς ἡμέρας εἰς ἡμέραν.

*Au. Ver.*—37 So he left there before the ark of the covenant of the Lord Asaph and his brethren, to minister before the ark continually, as every day's work required.

*Maurer.*—וַיַּעֲזֹב שָׁם לְפָנֵי אֲזָרָה וְלִאֲחֵיו [וְלִשְׁמֵרָה] Cum omnibus interpretibus Ewaldus Gr. crit., p. 594 statuit, ἢ hic et infra xxv. 1; xxix. 22 *accusativo* præfigi, ex sequiore Hebraismo. Sed vide, an non loci illi ita expediri possint.

xvi. 37: *et commisit, permisit* (Ps. xlix. 11) *Asapho ejusque fratribus ministerium cet. propr. und er überliess es dem A. zu dienen*; xxv. 1: *וַיִּבְחַר לְבָנֵי אָסָף*, *et selegit de posteris Asaphi*, omisso numero, ut *ḡ sit genitivi*; xxix. 22: *וַיִּתְּנוּ לְאַסָּף*, *et regnum detulerunt Salomoni*. Cf. etiam ad 1 Sam. xxii. 7.

Ver. 38.

*Au. Ver.*—Obed-edom also the son of Jeduthun and Hosah to be porters.

*To be porters.*

*Ged., Booth.*—Were door-keepers.

*Pool.*—Porters, or, door-keepers, as the same Hebrew word is rendered, chap. xv. 23, 24; of which see the note on ver. 23 [p. 79].

Ver. 39.

*Au. Ver.*—Before the tabernacle, &c.

*Ged., Booth.*—Were before the tabernacle.

*High place.*—See notes on 1 Kings iii. 3, vol. ii., pp. 719—721.

Ver. 41, 42.

וְעִתְּהֶם יִבְחַר וְיִדְּוֹתָן וְיִדְּוֹתָן  
וְיִדְּוֹתָן וְיִדְּוֹתָן וְיִדְּוֹתָן  
וְיִדְּוֹתָן וְיִדְּוֹתָן וְיִדְּוֹתָן  
וְיִדְּוֹתָן וְיִדְּוֹתָן וְיִדְּוֹתָן

42 καὶ μετ' αὐτῶν σάλπιγγες καὶ κύμβαλα  
τοῦ ἀναφωνεῖν καὶ ὄργανα τῶν ψδῶν τοῦ Θεοῦ,  
οἱ δὲ υἱοὶ Ἰδούθουν εἰς τὴν πύλιν.

*Au. Ver.*—41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the Lord, because his mercy endureth for ever.

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were porters [Heb., for the gate].

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound.

*Bp. Patrick.*—42 And with them Heman and Jeduthun, with trumpets and cymbals.] It should be translated, “with them (Heman and Jeduthun) there were [so *Houb.*] trumpets and cymbals.”

*Dathe, Ged., Booth.*—41 To praise the Lord; whose mercy endureth for ever; 42 • with trumpets, high-sounding cymbals, &c.

\* Here in the text is a repetition of these words: *And with them were Heman and Jeduthun*. But they seem to be an interpola-

tion, and are wanting in Sept. At any rate, they are better omitted in a version.—*Ged.*

*Houb.*—42 Erant autem apud Heman et Idithun tubæ et cymbala sonantia, et organa Dei canticorum; filii autem Idithun erant janitores.

42 וְעִתְּהֶם יִבְחַר וְיִדְּוֹתָן וְיִדְּוֹתָן  
*et cum eis Heman et Idithun*. Græci omittunt duo nomina *Heman et Idithun*, quæ vel non legebant, vel videbant consociari non posse cum antedictis. Nam postquàm dictum fuit ver. 41 *et cum eis Heman et Idithun*, nihil jam significat illud alterum, *et cum eis Heman et Idithun*, quippè cùm illud *cum eis* pertineat non solùm ad ceteros delectos, qui erant cum *Heman et Idithun*, sed etiam et præcipuè ad ipsos duos *Heman et Idithun*, cum quibus erant ceteri delecti. Itaque etiam *Lud.* Cappello videbatur hæc fuisse ex superiori versu hùc translata. Nos retinemus *Heman et Idithun*, et satis habemus pro וְעִתְּהֶם יִבְחַר, legere, *et cum Heman (et Idithun) ... לְשִׁבְחָתוֹ*. Id, quid significet non intelligimus, neque intelligebat ipse Clericus, cùm sic verteret, *aderant eis Heman et Idithun cum tubis et cymbalis, iis qui illis canerent*. Nam postea quàm dictum est, *aderant eis*, nimirum *eis*, de quibus antea, otiose et falsè iteratur *iis*, non jam de iisdem, qui in oratione antecesserunt, sed de iis, qui illis tubis canerent. In hæc dumta incurrebat Clericus, cùm non adisset ad Græcos Intt. qui vertunt, τοῦ ἀναφωνεῖν, *ad resonandum*, sententiâ planâ, et ex veteri scripturâ, וְעִתְּהֶם יִבְחַר, quam suprà in simili loco vidimus xv. 19.

*Dathe.*—42 Tubis et cymbalis sonoris aliisque instrumentis musicis in honorem Dei.

Omitto verba priora hujus versus: *et cum illis Heman et Jeduthun*, quæ prorsus redundant et vel scribæ errore ex versu 41 iisdem verbis incipiente, vel ab ipso scriptore nexus causa repetita sunt, qui fortasse ei videbatur interruptus per ea, quæ de hujus Hemanis et Jeduthunis collegis dixerat. Hos igitur omnes, dicit in hoc versu, tubas et cymbala adhibuisse. Sed quis non videt, sic quoque hæc verba redundare, et in versione esse omittenda? O! ó quoque ea omittunt.

*And with musical instruments of God.*

*Bp. Patrick.*—For those that should make a sound, and with musical instruments of God.] All the utensils of the tabernacle and temple were sacred and set apart for that use: not only those of the altar, but even

these instruments of music, which David ordained to praise the Lord withal. They were not common, but consecrated to God to be used in his service alone: and therefore called "musical instruments of God," both here and in 2 Chron. vii. 6, that is, sacred ones: whence those that sung the song of victory over the beast, Rev. xv. 2, are said to have in their hands "the harps of God:" that is, not profane or common, but sacred harps, the harps of the temple, for there they sung their anthem, as Mr. Mede observes, book i., discourse 2.

*Dr. A. Clarke.*—42 *Musical instruments of God.* *Ad canendum Deo*, "to sing to God."—*Vulgate.* *Των ψδων του Θεου*, "of the songs of God."—*Septuagint.* The Syriac is remarkable: "These were upright men who did not sing unto God with instruments of music, nor with drums, nor with listra, nor with straight nor crooked pipes, nor with cymbals; but they sang before the Lord Almighty with a joyous mouth, and with a pure and holy prayer, and with innocence and integrity." The Arabic is nearly the same. None of the versions understand the words *כלי שיר ואלהים* as implying *instruments of music of God*, but instruments employed in the song of God, or to praise God; so also the Targum. *Query*, Did God ever ordain *instruments of music* to be used in his worship? Can they be used in *Christian assemblies* according to the spirit of Christianity? &c., &c.

#### CHAP. XVII. 3.

*Au. Ver.*—To Nathan.

*Ged., Booth.*—To Nathan the prophet [Syr., Arab., and seven MSS.].

Ver. 4—6.

5 כִּי לֹא יִשְׁכְּנִי בְּבֵית מְרִיחִים אֲשָׁר  
הֶעֱלִיתִי אֶת־יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה  
וְנֹחֲדִיהָ מֵאֶחָל אֶל־אֶחָל וְנִמְשְׁקוּ:  
נ' אֲשָׁר

5 ὅτι οὐ κατέσκησα ἐν οἴκῳ ἀπὸ τῆς ἡμέρας,  
ἧς ἀνήγαγον τὸν Ἰσραὴλ ἕως τῆς ἡμέρας  
ταύτης, καὶ ἤμην ἐν σκηνῇ καὶ ἐν καλύμματι.

*Au. Ver.*—4 Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone [Heb., have been]

from tent to tent, and from *one* tabernacle to another.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

See notes on 2 Sam. v. 5, 6, 7, vol. ii., p. 534, &c.

5 *Brought up Israel*, &c.

*Houb., Hallet, Ged., Booth.*—Brought up Israel out of Egypt [Chald., Syr., Arab., and p. p., 2 Sam. v. 6], &c.

*Have gone from tent to tent and from one tabernacle to another.*

*Bp. Patrick.*—5 This verse is the very same with the sixth verse of that chapter in Samuel: only there it is said "I have walked in a tent and in a tabernacle;" and here "I have gone from tent to tent, and from one tabernacle to another." Both which signify that he had no settled place wherein to dwell, but walked or went, where the tent, or tabernacle, was pitched for him. For the words may be translated, "I went out of the tent into the tent:" that is, when they marched in the wilderness, the ark was taken out of the tent, and when they rested it was put into the tent again: and not into a house built of cedar. Or, this may refer to the translation of the ark from the tabernacle made by Moses, unto the tent made for it by David.

*Dr. A. Clarke.*—5 *But have gone from tent to tent.* "I have transferred my tabernacle from Gilgal to Nob, from Nob to Shiloh, and from Shiloh to Gibeon."—*Targum and Jarchi.*

*Hallet.*—5 The first error in this verse is, that the transcribers have omitted the words, *out of Egypt*. The transcribers have been guilty of another error in the end of this verse. Our translators have honestly warned the English reader, that the words, *one to another*, are not in the Hebrew. All that is there, is, *I have gone from tent to tent, and from tabernacle*. The expression does not look well. It is too short, and broken. And it is hard to make it out, that God *had gone from one tent to another*, and *from one tabernacle to another*. But all is easy if we read this place, as it is better represented in the parallel account of this same Divine speech, 2 Sam. vii. 6, *but have walked in a tent, and a tabernacle*. This reading is also retained in all the old versions of the Chronicles. So that there can be no doubt,





*A robe of fine linen.*

*Dr. A. Clarke.*—27 *A robe of fine linen.*

A robe made of פָּרָה, probably the tuft or beard of the Pinna Magna, a species of muscle found everywhere on the shores of the Mediterranean, growing sometimes, as I have seen, to a foot and half in length. I have seen a pair of gloves made of this very rich stuff; the colour is a deep dark yellow, something inclining to what is called the lilac. The *buts* or *byssus* was not heard of in Israel before the time of David; after that it is frequently mentioned.

*Geen.* — פָּרָה obsol. root, i. q. Arab.

בָּאֵשׁ med. Ye, to be white. Hence

פָּרָה m. *byssus*, also *cloth of byssus*, so called from its whiteness; comp. further in The-saur., p. 190. Spoken of the finest and most precious stuffs, as worn by kings, 1 Chron. xv. 27, by priests, 2 Chron. v. 12, and by other persons of high rank or honour, Esth. i. 6, 8, 15. The word is of Aramæan origin, and is therefore used spec. of the Syrian *byssus*, Ez. xxvii. 16, which seems to be there distinguished from the Egyptian *byssus* or פָּרָה ib. v. 7. Elsewhere it seems not to differ from פָּרָה, and is often put for it in the later Hebrew, 1 Chron. iv. 21; 2 Chron. iii. 14; comp. Ex. xxvi. 31. So חֲצִי and Chald. פָּרָה in O. and N. T. for Heb. פָּרָה and Gr. βύσσος.—After long inquiry and dispute, whether the cloths of *byssus* were of linen or cotton (see Celsii Hierobot. ii. 167 sq. Forster de Byssu Antiquor. Lond. 1766), recent minute investigations at London with the aid of the microscope have decided the controversy, and shown that the threads are linen. See Wilkinson's "Manners and Customs of the Ancient Egyptians," iii., p. 115.

*Prof. Lee.*—*A fine sort of linen so called*, Gr. βύσσος. See The-s. Steph. sub voce. According to Pliny, H. N. lib. xix. 2, the linen cloth of Egypt was far from strong, but very dear. It was of four sorts, named after the places in which it was made, *Taniticum*, *Pelusiaticum*, *Buticum*, and *Tentyriticum*. He adds, "Superior pars Ægypti in Arabiam vergens gignit fruticem, quem aliqui gossipion vocant, plures xylon, et ideo lina inde facta xylinea.....Nec ulla sunt eis candore mollitiæ præferenda. Vestes inde sacerdotibus Ægypti gratissimæ. Quartum genus Orchomenium appellant. Fit e pa-

lustrum velut arundine." Our word occurs only in the latter Hebrew; viz. Ezek. xxvii. 16; Est. i. 6; viii. 15; 1 Chron. iv. 21; xv. 27; 2 Chron. ii. 13; iii. 14; v. 12, which induces me to believe both that the term is Syriac, and that the thing meant is the same with that implied by פָּרָה.

*Master of the song.* See notes on ver. 22.

*Of linen.* See notes on Levit. xvi. 4, vol. i., p. 448.

Ver. 28.

וְיִבְמָצְוּ לָהֶם מְשָׁמְלִים בְּנִבְּלִים

וְיִבְ

— καὶ ἐν κυμβάλοις, ἀναφωνούντες ἐν νάβ-  
λαῖς, κ.τ.λ.

*Au. Ver.*—28 Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

*Trumpets.* See the notes upon 2 Kings xii. 13, vol. ii., p. 932.

*And with cymbals, making a noise with psalteries, &c.*

*Houb., Dathe, Ged., Booth.*—And with high-sounding cymbals, and lutes, &c.

*Cymbals.* See the notes upon 1 Chron. xv. 1. *Psalteries.* See the notes upon 1 Sam. x. 5, vol. ii., p. 387.

CHAP. XVI. 1, 2.

*Au. Ver.*—Peace offerings. See notes on Levit. iii. 1, vol. i., p. 395.

Ver. 3.

וַיַּחֲלֶק יְהוָה אֶת־לֶחֶם אֱלֹהֵי אִשְׁרָאֵל  
וַיַּעֲשֶׂה לָהֶם כֶּבֶד וְחַיִּים וְאֶשְׁפָּר  
וְאֶשְׁפָּר

καὶ διεμέρισε παντὶ ἀνδρὶ Ἰσραὴλ ἀπὸ  
ἀνδρὸς καὶ ἕως γυναικὸς, τῷ ἀνδρὶ ἄρτον ἓνα  
ἄρτοσκοπικόν, καὶ ἀμορίτην.

*Au. Ver.*—3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

See the notes on 2 Sam. vi. 19, vol. ii., pp. 531, 532.

*Houb.*—3 חֶם כֶּבֶד וְחַיִּים, viro *placentam panis*. Omisit חֶם Vulgatus, quia non verbum de verbo convertebat; melius id quidem, quàm Græci Intt. qui convertunt ἄνδρι, viro. Nam si oratio doceret quid viro dederit David, non omitteretur postea quid mulieri. Itaque חֶם accipiendum, non par-

ticutatim, de viro, sed generatim et universè tam de viris, quàm de mulieribus, quomodò antea לל אש, omni viro, significabat unicuique, et mulieres continebat, ut et viros. Nam in אש resumitur id לל אש, quod antecessit, non autem id אש, quod virum significat, et mulierem excludit. Vide 2 Sam. vi. 19 ubi אש similiter usurpatur. Hæc monemus ne quis suspicetur mutilatum fuisse contextum, et propè אש, omissum fuisse אש, et mulieri.

Ver. 4.

— לַיהוָה זָמְרָה וְלַחֲזֹנֹת וְלַהֲלֵל  
לַיהוָה אֱלֹהֵי יִשְׂרָאֵל :

— ἀναφωνούντας, καὶ ἐξομολογείσθαι καὶ αἰνεῖν Κύριον τὸν Θεὸν Ἰσραὴλ.

*Au. Ver.*—4 And he appointed certain of the Levites to minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Israel.

*To record, &c.*

*Ged.*—To celebrate, &c.

*Booth.*—To invoke, &c.

*Dathe.*—Ad prædicandum, laudandum, et celebrandum.

Num et quale discrimen sit inter hæc tria verba : זָמְרָה, זָמְרָה, זָמְרָה, recte dubitatur. Judæi quidem primum intelligunt de cantu Psalmi xxxviii. et lxx. in quorum titulis hoc verbum legitur; alterum de cantu Psalmi cv.; et tertium de cantu omnium Psalmorum, qui ab Halleluja incipiunt. Sed hæc more suo arguantur.

Ver. 5.

אֶסָּף הָרִאשׁ וּבְשִׁמְרָתוֹ זָכְרָה וַיִּצְאֵל  
וּבְשִׁמְרָתוֹ וַיְחַיֵּאל וּבְמִתְּחִלָּה וַיִּצְאֵל  
וּבְבִנְיָהּ וְעַד הַיּוֹם וַיִּצְאֵל בְּכָל  
בָּקָלִים וּבְכִלֵּי זָמְרָה וּבְמִצְרָתִים  
בְּשִׁמְרָתוֹ :

Ἀσάφ ὁ ἡγουμένος, καὶ δευτερεύων αὐτῷ Ζαχαρίας, Ἰεὺλ, Σεμιραμόθ, καὶ Ἰεὺλ, Ματθαίας, Ἐλιὰβ, καὶ Βαναίας, καὶ Ἀβδεόμ· καὶ Ἰεὺλ ἐν ὀργάνοις, κύβλαϊς, κυνύραις, καὶ Ἀσάφ ἐν κυμβάλοις ἀναφωνών·

*Au. Ver.*—5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps [Heb., with instruments of psalteries and harps]; but Asaph made a sound with cymbals.

*Psalteries.* See the notes upon 1 Sam.

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x. 5, vol. ii., p. 387. *Cymbals.* See the notes upon 1 Chron. xxv. 1.

*Ged.*—5 Of these Asaph was the chief; and his second was Zachariah. Then Jeiel and Shemiramoth, and Jehiel, and Mathathiah, and Eliab and Benaiah and Obed-edom. Jeiel and his company played on lutes and on harps: but Asaph and his company on loud-sounding cymbals.

*Booth.*—5 Asaph was the chief; and next to him Zechariah; then Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel and his company played on psalteries and harps; but Asaph and his company on high-sounding cymbals.

*Houb.*—5 Eorum princeps fuit Asaph, post eum in secundo loco Zacharias, deinde Jahiel, Semiramoth, Jehiel, Muthathias, Eliab, Banajas, et Obededom. Jahiel autem præerat musicis nabliis et cytharis, et Asaph cymbalis sonantibus.

5 וַיִּצְאֵל אֶסָּף, Asaph principem, rectè sine nexu י, modò tollatur punctum majus, quod prævium est. Nempe וַיִּצְאֵל casus est verbi וַיִּצְאֵל, in quo inchoatur oratio versu 4. Deinde post וַיִּצְאֵל, legendum, non sine י, וַיִּצְאֵל, ut legit Syrus, neque non Vulgatus. Sed ante alterum וַיִּצְאֵל, interpunctio minor collocanda. Nam in eo altero Jahiel oratio redintegratur: vide versionem.

*Dathe.*—5 Quorum princeps fuit Asaphus, secundus ab eo Sacharja. Jeiel autem, Shemiramoth, Jehiel, Mattithja, Eliab, Benaia, Obededom, Jeiel cum nabliis et citharis adesse debebant, Asaphus vero cum cymbalis sonaret.

Ver. 6.

*Au. Ver.*—With trumpets, &c.

*Ged., Booth.*—Were with trumpets, &c.

*Trumpets.* See the notes upon 2 Kings xii. 13, vol. ii., p. 932.

Ver. 7.

בַּיּוֹם הַהוּא אָז נָתַן דָּוִד  
לַיהוָה בְּיָדֵי אֶסָּף וְחָיִים  
נָתַן הָיָה

τότε ἔταξε Δαυὶδ ἐν ἀρχῇ τοῦ αἰνεῖν τὸν Κύριον ἐν χειρὶ Ἀσάφ καὶ τῶν ἀδελφῶν αὐτοῦ.

*Au. Ver.*—7 Then day David delivered first this psalm to thank the Lord into the hand of Asaph and his brethren.

*Bp. Patrick.*—7 Then on that day David delivered first this psalm.] Or, as it may be plainly translated out of the Hebrew, "This

David appointed (or ordained) in the first place at that time; viz., that God should be praised by Asaph and his colleagues in the manner following. Which solemn service began on the day when he brought up the ark, and ever after was continued.

*Ged.*—7 On that day David first delivered into the hands of Asaph and his brethren this *Psalm* of thanksgiving to the Lord. So *Booth*.

*Houb.*—7 *Eo ipso die tradidit David istud canticum, ut in eo Asaph et fratres ejus Dominum collaudarent.*

7 ביום הוּמָא *in die illo tunc.* Nemo non sentit in eo ordine nihil esse Hebraicum, ut nec Latinum. Tolerabilius esset וְיָרִים הוּמָא, *tunc et in die illo*, sed videtur וְיָרִים malè natum ex ה, quod olim adjunctum esset ad וְיָרִים, *canticum*, pro quo nunc וְיָרִים legimus. Nam id וְיָרִים commodè reddere interpretes, ut volunt, ita non possunt. Rem expedit, ut potest, Vulgatus, dum sic convertit, *David fecit principem...Asaph.* Nam Hebr. in fonte non regitur וְיָרִים à verbo נָתַן, *dedit*, sed à nomine בַּד, ut sit, *in manu (Asaph).* Græci Intt. quia contextum, ut erat, reddidère, nihil dixère, et reliquère sine casu Græco verbum ἔταξε, *constituit.* Sed inter recentiores, vide, lector, quid Clericus dicat: *Eo die mox dedit David hunc psalmum, quo initio beneficia Dei, per Asaphum et fratres ejus faleretur.* In quâ interpretatione 1o. *eo die mox* nihil habet saporis. 2o. Addit Clericus *hunc psalmum*, ne verbum נָתַן sit sine casu, quanquam activum. 3o. In *quo initio*, addit *quo* ita collocatum, ut nesciatur ad quid *quo* pertineat, an ad *psalmum*, an ad *initio*. Si ad *psalmum*, habebit-ne in oratione *psalmus* relativum, etsi ab oratione abest ipse *psalmus*? Si ad *initio*, erit-ne relativum Hebr. ante suum antecessed? Neque Calmetus Clerico fuit oculatior, cùm Gallicè ita converteret, *alors David donna pour commencer à louer le Seigneur, par la main d'Asaph.* Cur simulant interpretes intelligere se, quod non intelligant? Nam istud וְיָרִים quis intelliget? Cautiùs fecerunt Syrus et Arabs, cùm id evitarent, et ad libidinem suam, valedicto mendo, interpretarentur. Nos revocamus וְיָרִים, *canticum*, quod constat litteris partim iisdem, partim similibus, ut non mirum sit ex eo וְיָרִים, quod olim legabatur, videri fuisse natum, cùm præsertim sæpè ב scribebatur וְיָרִים scripserint, et sæpè א, pro י, ob similem sonum. Deinde ad וְיָרִים adjungimus illud הוּמָא, quod ex וְיָרִים restituiamus, ut sit, *dedit David id canticum...* Esse in

oratione necessarium *canticum* viderunt Græci descriptores, qui posuerunt in Græcâ versione ΩΔΗ, *canticum*, ut titulus esset psalmi subsequens.

*Dathe.*—7 *Eo die tradidit David primum a) carmen in honorem Jovæ canendum per Asaphum ejusque consanguineos, quod sequitur.*

a) וְיָרִים primum vocatur, quoniam David deinceps plura composuit æque ac illud usui sacro destinata.

Ver. 8, &c.

*Bp. Patrick.*—8 Out of Ps. xcvi. and cv. which, I suppose, David had made before this time, he now composed one hymn to be daily used in the divine service.

Ver. 12.

*Au. Ver.*—12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

*Bp. Patrick.*—His wonders, and the judgments of his mouth.] He would have them reflect upon the plagues of Egypt, which came upon them in a wonderful manner, at the command of Moses. Or, perhaps, he means by *judgments* the laws he gave them at Mount Sinai (Exod. xxi. 1).

Ver. 14.

הוּמָא יְהוָה יִתְּנָה וְיָרִים בְּכָל-הָאָרֶץ  
מִשְׁפָּטָיו :

αὐτὸς Κύριος ὁ Θεὸς ἡμῶν, ἐν πάσῃ τῇ γῇ τὰ κρίματα αὐτοῦ.

*Au. Ver.*—14 He is the LORD our God; his judgments are in all the earth.

*Ged.*—

14 He, the Lord, is our God;  
Who judgeth the whole earth.

*Booth.*—

14 He, Jehovah, is our God;  
His judgments are known through all the earth.

*Dathe.*—14 *Hic Jovæ est Deus noster, qui toti terrarum orbi imperat.*

Ver. 15.

זָכַר לְעוֹלָם בְּרִיתוֹ דָּבָר צִנְהָ  
לְאַלְפֵי דּוֹר :

μνημονεύωμεν εἰς αἰῶνα διαθήκης αὐτοῦ, λόγον αὐτοῦ, ὅν ἐνετείλατο εἰς χιλιάς γενεάς.

*Au. Ver.*—15 Be ye mindful always of his covenant; the word which he commanded to a thousand generations.

*Ged.*—He hath remembered [so Psalm cv. and so most probably Sept. The rest, Re-

member ye] his perpetual covenant, enjoined to the thousandth generation.

*Booth.*—

15 He remembereth his covenant perpetually;

The promise he gave to a thousand generations.

*Hallet.*—*Be ye mindful always of his covenant.* Thus the place is read in all the versions of it in the Polyglott. Yet I doubt not it should be read, as it is in the other copy of this *psalm*, Ps. cv. 8 in the Hebrew, and in all the versions of it, *He is mindful always of his covenant*; or, as our translators have expressed it, *He hath remembered his covenant for ever.* In the *psalm* the word is *יָדַע* as it should be. In *Chron.* it is falsely written *יָדַע*. It is a plain case, that David writ not both these ways. The two copies of the *Psalm* ought to agree exactly. If any one will attentively read the context, he will easily see, that it was most to the author's purpose to observe, that *God* was mindful of his covenant, by taking care of his people according to his promise. Exhorting them to be mindful of *God's* covenant does not seem well to suit this place. Here is then, in *Chron.* another error older than the oldest of the versions.

*Dathe.*—15 *Recordamini in perpetuum fœderis, promissionis in mille ætates datæ.*

Ver. 19.

בְּהִיוֹתְכֶם מְתֵי מְעָלָר וְנִי

ἐν τῷ γενέσθαι αὐτοὺς ὀλιγοστούς ἀριθμῷ, κ.τ.λ.

*Au. Ver.*—When ye were but few [Heb., men of number], even a few, and strangers in it.

*When ye were but few, &c.*

*Houb., Dathe, Ged., Booth.*—When they were but few [Vulg. and pp. *Psalm* cv. with one MS. The rest, ye, &c.]

*Houb.*—19 בְּהִיוֹתְכֶם, *cum vos essetis.* Ad nihil, quod antecesserit, pertinere potest pronomen *vos*, si quidem ad sententiam attendas, ut neque ad ea, quæ mox sequuntur; ut non dubium sit legendum esse, ut in *psalmo* parallelo cvi. 12, בְּהִיוֹתְכֶם, *cum illi essent*, ut legunt etiam hoc loco *Vulgatus* et *Græci* Intt. ut tertia persona illi nexum habeat, cum יָצִיטוּ, et *migrarent*, ejusdem personæ.

Ver. 22.

*Au. Ver.*—22 *Saying, Touch not mine anointed, and do my prophets no harm.*

*Bp. Patrick.*—Grotius thinks they are called *God's anointed*, because they had in their family *jus regium*; and therefore *Nicolaus Damascenus* and *Justin* call them kings. *Kimchi* more plainly translates the word "anointed, my great men," or "princes:" for *Abraham*, *Isaac*, and *Jacob*, were honoured by kings, *Abimelech* and *Pharaoh*, as if they had been anointed kings. Whence the children of *Heth* say to *Abraham*, Thou art a prince of *God*, that is, a great prince, in the midst of us (*Gen.* xxiii. 6). *St. Jerome* thinks, that all the *Israelites* when they came out of *Egypt* were called *God's anointed*, because they were under his special protection, by the cloud that covered them; as *Cyrus* was called his anointed, because he was chosen by him to a special office, to be the deliverer of his people, and restore them to their own land.

*Dr. A. Clarke.*—*Mine anointed.*] By this title the *patriarchs* are generally understood: they had a *regal* and *sacerdotal* power in the order of *God*. But the title may be applied to all the *Jewish* people, who were the anointed, as they were the elect and peculiar people of *God*.

*Dathe.*—*Uncos* vocat *David patriarchas*, ex more ætatis suæ, non temporis ipsorum, qui nunquam uncti fuerunt. Sed quoniam tempore *Davidis* ungebantur sacerdotes et forte etiam prophætæ, cum vellet dicere, patriarchas sacerdotes fuisse veri Dei, ac proinde sacrosanctos fuisse habendos, vocat eos *unctos* et *prophetas* etiam, quod *Deus* eis sese non semel revelasset. Respicitur ad historiam, quæ legitur *Gen.* xx. 7.—*Clericus.*

Ver. 29.

— הַשְׁתַּחֲוִי לַיהוָה בְּהִדְרֵתִּי : —

— προσκυνήσατε Κυρίῳ ἐν αὐλαῖς ἁγίαις αὐτοῦ.

*Au. Ver.*—29 Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

*Worship the LORD in the beauty of holiness.*

*Geddes.*—Worship the LORD with holy decency [in the courts of his sanctuary, Sept. No improbable reading].

*Booth.*—Worship *Jehovah* with holy reverence.

*French and Skinner.*—Bow down unto *Jehovah*, in holy ornaments.

*Gesen.*—יָדָה f. constr. יָדָה, i. q. יָדָה, ornament, decoration, *Prov.* xiv. 28, יָדָה

שֶׁבַע, *holy ornaments*, i. e., apparel worn on solemn festival occasions (not sacerdotal as some suppose), Ps. xxix. 2; xcvi. 9. Comp. שֶׁבַע Ps. cx. 3.

*Prof. Lee.*—תָּרַח, is the fem. constr. of תָּרַח, i. q. תָּרַח, Prov. xiv. 28; Ps. xxix. 2; xcvi. 9; 1 Chron. xvi. 29; 2 Chron. xx. 21, appears—as in Ps. civ. 1, &c.—to be applied to clothing.

*Houb.*—*Adorate Dominum in atrio sanctitatis.*

29 בִּדְרוֹ: Græci Intt. ἐν αὐλαῖς, in atrii: rectè, ex radice דָּר: vide suprâ ad Psalmum xxix. 2.

*Dathe.*—*Adorate Jovam in ornatu sancto.*

Ver. 30, 31.

30 חִילֹה מְלֻכָּנִי בְּלִהְיָרֵץ אֶת־  
תְּבוֹן חֲבֵל בְּלִתְמוֹט: 31 יִשְׁמְחָה  
הַשָּׁמַיִם וְהַגִּלְגָּל הָאָרֶץ וְיִמְחָר בְּבוֹיִם  
יְחִיחַ מְלִיךָ:

30 φοβηθήτω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ, κατορθωθήτω ἡ γῆ, καὶ μὴ σαλευθήτω. 31 Εὐφρανθήτω ὁ οὐρανὸς, καὶ ἀγαλλιάσθω ἡ γῆ, καὶ ἐπάτασεν ἐν τοῖς ἔθνεσι, Κύριος βασιλεύων.

*Au. Ver.*—30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth.

*Houb.*—30 Tremat à conspectu ejus omnis terra, et dicant in gentibus, Dominus regnavit. 31 Lætentur cæli et exultet terra; firmata est terra, non commovebitur.

30 תָּרַח הָיָא, *etiam firmata est (terra)*. Hæc verba, quæ post תָּרַח hic collocata nunc sunt, fuerant post alterum תָּרַח inferioris lineæ collocanda, ut et collocata sunt Ps. xcvi. 10 ubi vide. Nam præposterus ordo est, ut postquàm dictum fuit, tremat terra, subjungatur continenter, *etiam firmabitur*, תָּרַח תְּבוֹן. Nimirùm conjunctio תָּרַח prævia esse solet sententiæ simili ei, quæ antecessit; non autem contrariæ, ut contraria sunt tremat, et firmabitur: vide versionem.

Ver. 32.

יִרְעֵם הָיָא וּמְלוֹאֵהוּ וְגו'

βομβήσῃ ἡ θάλασσα σὺν τῷ πληρώματι, κ.τ.λ.

*Au. Ver.*—32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein.

*And the fulness thereof.*

*Bp. Patrick.*—By the fulness of it, is meant its swelling to the very top of the banks, as Bochartus observes.

*Houb., Dathe, Ged., French and Skinner.*—And all which it containeth.

Ver. 33.

*Au. Ver.*—33 Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth.

*Shall the trees, &c.*

*Houb., Dathe, Ged., Booth., French and Skinner.*—Let the trees.

*Because he cometh, &c.*

*Ged.*—

For he cometh, he cometh, to judge the earth:

The world he will judge, with righteousness; And nations, with his own veracity [from p.p. Ps. xcvi. 13].

Ver. 36.

בָּרְכָה יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן־  
הָעוֹלָם וְעַד־הָעוֹלָם וְיִמְחָר בְּבוֹיִם  
אֱמֹן וְהַגִּלְגָּל לִיהוָה:

εὐλογημένος Κύριος ὁ Θεὸς Ἰσραὴλ ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος καὶ ἐπεὶ πᾶς ὁ λαὸς, Ἀμήν καὶ ἤνεσαν τῷ Κυρίῳ.

*Au. Ver.*—36 Blessed be the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord.

*And all the people said, &c.*

*Geddes.*—And let all the people say: "Amen,"—and "Praise to the Lord."

*Houb.*—*Et dicat omnis populus, Amen, Alleluia.*

Ver. 37.

וַיַּעֲזֹב־שָׁם לְפָנֵי אֲרֹן בְּרִית־יְהוָה  
לְאֶסְפָּה וּלְאֶחָיו לְשִׁירָת לְפָנֵי הָאָרֹן  
תָּמִיד לְדְבָרֵי יוֹם בְּיוֹמוֹ:

καὶ κατέλιπον ἐκεῖ ἐναντὶ τῆς κιβωτοῦ διαθήκης Κυρίου τὸν Ἀσάφ καὶ τοὺς ἀδελφοὺς αὐτοῦ, τοῦ λειτουργεῖν ἐναντίον τῆς κιβωτοῦ διαπαντός τὸ τῆς ἡμέρας εἰς ἡμέραν.

*Au. Ver.*—37 So he left there before the ark of the covenant of the Lord Asaph and his brethren, to minister before the ark continually, as every day's work required.

*Maurer.*—וַיַּעֲזֹב שָׁם לְפָנֵי אֲרֹן בְּרִית־יְהוָה. Cum omnibus interpretibus Ewaldus Gr. crit., p. 594 statuit, ἢ hic et infra xxv. 1; xxix. 22 *accusativo* præfigi, ex sequiore Hebraismo. Sed vide, an non loci illi ita expediri possint.

xvi. 37: *et commisit, permisit* (Ps. xlix. 11) *Asapho ejusque fratribus ministerium cet. propr. und er überliess es dem A. zu dienen*; xxv. 1: *וַיִּבְחַר לָהֶם אֶשָּׁפָה*, *et selegit de posteris Asaphi*, omisso numero, ut *h* sit genitivi; xxix. 22: *וַיִּתְּנוּ לְיָדָיו מִן הַמִּזְבֵּחַ*, *et regnum detulerunt Salomoni*. Cf. etiam ad 1 Sam. xxii. 7.

Ver. 38.

*Au. Ver.*—Obed-edom also the son of Jeduthun and Hoshai to be porters.

*To be porters.*

*Ged., Booth.*—Were door-keepers.

*Pool.*—Porters, or, door-keepers, as the same Hebrew word is rendered, chap. xv. 23, 24; of which see the note on ver. 23 [p. 79].

Ver. 39.

*Au. Ver.*—Before the tabernacle, &c.

*Ged., Booth.*—Were before the tabernacle.

*High place.*—See notes on 1 Kings iii. 3, vol. ii., pp. 719—721.

Ver. 41, 42.

וְעִתָּהֶם יִדְּוֹתָן וְיִדְּוֹתָן וְיִדְּוֹתָן  
וְיִדְּוֹתָן וְיִדְּוֹתָן וְיִדְּוֹתָן  
וְיִדְּוֹתָן וְיִדְּוֹתָן וְיִדְּוֹתָן  
וְיִדְּוֹתָן וְיִדְּוֹתָן וְיִדְּוֹתָן

42 καὶ μετ' αὐτῶν σάλπιγγες καὶ κύμβαλα  
τοῦ ἀναφωνεῖν καὶ ὄργανα τῶν ψδῶν τοῦ Θεοῦ,  
οἱ δὲ υἱοὶ Ἰδούθουν εἰς τὴν πύλην.

*Au. Ver.*—41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the Lord, because his mercy endureth for ever.

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were porters [Heb., for the gate].

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound.

*Bp. Patrick.*—42 And with them Heman and Jeduthun, with trumpets and cymbals.] It should be translated, “with them (Heman and Jeduthun) there were [so *Houb.*] trumpets and cymbals.”

*Dathe, Ged., Booth.*—41 To praise the Lord; whose mercy endureth for ever; 42 \* with trumpets, high-sounding cymbals, &c.

\* Here in the text is a repetition of these words: And with them were Heman and Jeduthun. But they seem to be an interpola-

tion, and are wanting in Sept. At any rate, they are better omitted in a version.—*Ged.*

*Houb.*—42 Erant autem apud Heman et Idithun tubæ et cymbala sonantia, et organa Dei canticorum; filii autem Idithun erant janitores.

42 וְעִתָּהֶם יִדְּוֹתָן וְיִדְּוֹתָן, *et cum eis Heman et Idithun*. Græci omittunt duo nomina *Heman et Idithun*, quæ vel non legebant, vel videbant consociari non posse cum antecedentibus. Nam postquam dictum fuit ver. 41 *et cum eis Heman et Idithun*, nihil jam significat illud alterum, *et cum eis Heman et Idithun*, quippe cum illud cum *eis* pertineat non solum ad ceteros delectos, qui erant cum *Heman et Idithun*, sed etiam præcipue ad ipsos duos *Heman et Idithun*, cum quibus erant ceteri delecti. Itaque etiam *Lud.* Cappello videbatur hæc fuisse ex superiori versu huc translata. Nos retinemus *Heman et Idithun*, et satis habemus pro וְעִתָּהֶם, legere, וְעִתָּהֶם, *et cum Heman (et Idithun)* ... וְעִתָּהֶם. Id, quid significet non intelligimus, neque intelligebat ipse Clericus, cum sic verteret, *aderant eis Heman et Idithun cum tubis et cymbalis, iis qui illis canerent*. Nam postea quam dictum est, *aderant eis*, nimirum *eis*, de quibus antea, otiose et falsè iteratur *iis*, non jam de iisdem, qui in oratione antecesserunt, sed de *iis*, qui illis tubis canerent. In hæc dumeta incurrebat Clericus, cum non adisset ad Græcos Intt. qui vertunt, τοῦ ἀναφωνεῖν, *ad resonandum*, sententiâ planâ, et ex veteri scripturâ, וְעִתָּהֶם, quam suprâ in simili loco vidimus xv. 19.

*Dathe.*—42 Tubis et cymbalis sonoris aliisque instrumentis musicis in honorem Dei.

Omitto verba priora hujus versus: *et cum illis Heman et Jeduthun*, quæ prorsus redundant et vel scribæ errore ex versu 41 iisdem verbis incipiente, vel ab ipso scriptore nexus causa repetita sunt, qui fortasse ei videbatur interruptus per ea, quæ de hujus Hemanis et Jeduthunis collegis dixerat. Hos igitur omnes, dicit in hoc versu, tubas et cymbala adhibuisse. Sed quis non videt, sic quoque hæc verba redundare, et in versione esse omittenda? Οἱ ὁ quoque ea omittunt.

*And with musical instruments of God.*

*Bp. Patrick.*—For those that should make a sound, and with musical instruments of God.] All the utensils of the tabernacle and temple were sacred and set apart for that use: not only those of the altar, but even

these instruments of music, which David ordained to praise the Lord withal. They were not common, but consecrated to God to be used in his service alone: and therefore called “musical instruments of God,” both here and in 2 Chron. vii. 6, that is, sacred ones: whence those that sung the song of victory over the beast, Rev. xv. 2, are said to have in their hands “the harps of God:” that is, not profane or common, but sacred harps, the harps of the temple, for there they sung their anthem, as Mr. Mede observes, book i., discourse 2.

*Dr. A. Clarke.*—42 *Musical instruments of God.*] *Ad canendum Deo*, “to sing to God.”—*Vulgate.* *ᾠν ᾠδὴν τοῦ Θεοῦ*, “of the songs of God.”—*Septuagint.* The Syriac is remarkable: “These were upright men who did not sing unto God with instruments of music, nor with drums, nor with listra, nor with straight nor crooked pipes, nor with cymbals; but they sang before the Lord Almighty with a joyous mouth, and with a pure and holy prayer, and with innocence and integrity.” The Arabic is nearly the same. None of the versions understand the words *כלי שיר וזמרים* as implying *instruments of music of God*, but instruments employed in the song of God, or to praise God; so also the Targum. *Query*, Did God ever ordain *instruments of music* to be used in his worship? Can they be used in *Christian assemblies* according to the spirit of Christianity? &c., &c.

#### CHAP. XVII. 3.

*Au. Ver.*—To Nathan.

*Ged., Booth.*—To Nathan the prophet [*Syr., Arab., and seven MSS.*].

Ver. 4—6.

כִּי לֹא יִשְׁכְּנִי בְּבַיִת מְרִיחֹם אֲנִי  
הֶעֱלִיתִי אֶת-יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה  
וְנִחֵיתָ מִבֵּית אֱלֹהִים וּבְמִשְׁכָּנִי  
יֵאֱמָר

5 οὐ κατέκησα ἐν οἴκῳ ἀπὸ τῆς ἡμέρας,  
ἧς ἀνήγαγον τὸν Ἰσραὴλ ἕως τῆς ἡμέρας  
ταύτης, καὶ ἤμην ἐν σκηνῇ καὶ ἐν καλύμματι.

*Au. Ver.*—4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone [*Heb., have been*]

from tent to tent, and from *one* tabernacle to another.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

See notes on 2 Sam. v. 5, 6, 7, vol. ii., p. 534, &c.

5 *Brought up Israel*, &c.

*Houb., Hallet, Ged., Booth.*—Brought up Israel out of Egypt [*Chald., Syr., Arab., and p. p., 2 Sam. v. 6*], &c.

*Have gone from tent to tent and from one tabernacle to another.*

*Bp. Patrick.*—5 This verse is the very same with the sixth verse of that chapter in Samuel: only there it is said “I have walked in a tent and in a tabernacle;” and here “I have gone from tent to tent, and from one tabernacle to another.” Both which signify that he had no settled place wherein to dwell, but walked or went, where the tent, or tabernacle, was pitched for him. For the words may be translated, “I went out of the tent into the tent:” that is, when they marched in the wilderness, the ark was taken out of the tent, and when they rested it was put into the tent again: and not into a house built of cedar. Or, this may refer to the translation of the ark from the tabernacle made by Moses, unto the tent made for it by David.

*Dr. A. Clarke.*—5 *But have gone from tent to tent.*] “I have transferred my tabernacle from Gilgal to Nob, from Nob to Shiloh, and from Shiloh to Gibeon.”—*Targum and Jarchi.*

*Hallet.*—5 The first error in this verse is, that the transcribers have omitted the words, *out of Egypt*. The transcribers have been guilty of another error in the end of this verse. Our translators have honestly warned the English reader, that the words, *one to another*, are not in the Hebrew. All that is there, is, *I have gone from tent to tent, and from tabernacle*. The expression does not look well. It is too short, and broken. And it is hard to make it out, that God *had gone from one tent to another*, and *from one tabernacle to another*. But all is easy if we read this place, as it is better represented in the parallel account of this same Divine speech, 2 Sam. vii. 6, *but have walked in a tent, and a tabernacle*. This reading is also retained in all the old versions of the Chronicles. So that there can be no doubt,

but that the Hebrew there is wrong. The Hebrew in Chronicles is *וָיֵשְׁבֹתוּ*, i.e., *I was from tent to tent, and from a tabernacle*. The expression in itself is very unlikely. It is not natural to say *I was* (instead of, *I went*) *from tent to tent*. In Samuel the expression is very natural, *וַיֵּשְׁבֶה בְּאֹהֶל*, i.e., *I was walking*, or, *I walked in a tent*. *Le Clerc* did not think of comparing this text with the other here; and so would have it supplied as our translators have done it.

*Houb.—Sed migrari ex tentorio ad tentorium, ex tabernaculo ad tabernaculum.*

... פָּרֹחַ : Oratio in eo verbo inchoata relinquitur. Nam, quandoquidem antecessi, *ex tentorio in tentorio*, satis clara res est, ubi subjungitur, *et ex tabernaculo*, non deesse debere, *in tabernaculum*. Id cū viderent Græci Intt. ex hoc loco ad locum parallelum diverterunt, ut converterent, *eram in tentorio et in tecto*. Quod nescio cur Clericus dicat *incommode* fuisse conversum, cū ipse loco parallelo similiter convertat. Dicendum fuit de Græcis Intt. *parum fideliter*; de Vulgato *verò incommode*, qui sic interpretetur, *mutans loca tabernaculi et in tentorio*, ex scripturâ פָּרֹחַ, quam non videret esse, hoc quidem in loco, mendosam.

*Dathe.*—5 Ad ultimum פָּנִים supplendum est פָּנֵי, ut prioribus respondeat. Diversæ mutationes tabernaculi indicantur, quæ in peregrinatione et post eam factæ sunt.

*Maurer.* — 5 לִּמְעַלְמֵהֶם לְמַעַן לְמַעַן ] mente  
supplendum. לְמַעַן. Cf. ad Gen. xix. 4  
(ubi dele: Ps. xxxix. 3) et 1 Sam. xiv. 16.

**Ver. 8—15.**

וְאֶחָדָה עֶשֶׂה בָּלֵל אֲשֶׁר חִלַּקְתָּ  
 לַאֲבֹרֹתַי אֶת־פֶּלֶאֲיִיגָה מִבְּגָדָה וְעֵשֶׂתִּי  
 לָהּ שֵׁם בָּשֶׂם הַגְדֹּלִים אֲשֶׁר בָּאֲרָץ :  
 וְשִׁמַּתִּי מָהוּם לַעֲמִי אֲשָׁאֵל וְנִטְעַתִּיהָ  
 וְשָׁבוּ מִחֲמִי וְלֹא יִרְגְּזוּ עוֹד וְלֹא־יִסְיִפּוּ  
 בְּכִי־עוֹלָה לְבַלְהֹו בָּאֲשֶׁר בָּרַא־שׁוֹכֵה :  
 וְלִמְזִמִּים אֲשֶׁר צִנִּיתִי שְׁפָטִים עַל־עַמִּי  
 וְאֲשָׁאֵל וְהִנֵּנֶנֶתִּי אֶת־פֶּלֶאֲיִיגָה וְאֶבֶר  
 לָהּ וּבִית יִבְנֶה־לָּהּ יִהְיֶה : <sup>11</sup> וְהָיָה  
 בְּ־מָלְאָה יָמֶיהָ לָלֶכֶת עִם־אֲבֹתֶיהָ  
 וְתִקְוִימוֹתֶיהָ אֶת־זֶרְעָהּ אֲחֵרֶיהָ אֲשֶׁר יִהְיֶה  
 מִבְּגָדָה וְהִקְוִימוֹתֶיהָ אֶת־מִלְכֹּתָהּ : <sup>12</sup> וְהָאֵל  
 בְּקֶהֱלִי בֵּית וְלִנְנִתִי אֶת־פֶּסְאוֹ עַד־  
 עוֹלָם : <sup>13</sup> אֲנִי אֲחִי־לָהּ לֹאֵב וְהָאֵל

וַיִּתְחַלְעֵלִי לָבוֹ וַחֲסִדִּי לִאֲמִיר מַעֲפֹ  
פֶּאֶשֶׁר חֲסִידוֹתַי מֵאֲשֶׁר הָיָה לִפְנֵיָהּ :  
11 וַחֲסִידוֹתֶיהֶם עֲבִדְתִּי וּבִטְלֹכוֹתַי עַד-  
הַעוֹלָם וְכִסְאוֹ יִהְיֶה גָבוֹר עַד-עוֹלָם :  
12 כָּל־הַדְּבָרִים הַאֵלֶּה וְכָל־הַחֲנּוּן  
הַזֶּה עָלֶיךָ גִּבּוֹר מֵאֲדֻמִּי :

8 καὶ ἤλπην μετὰ σοῦ ἐν πᾶσιν, οἷς ἐπορεύθης, καὶ ἐξωλόθρευσα πάντας τοὺς ἐχθροὺς σου ἀπὸ προσώπου σου, καὶ ἐποκίλισθαι σὺ θνῶμα κατὰ τὸ ὄνομα τῶν μεγάλων τῶν ἐπὶ τῆς γῆς. 9 καὶ ἠθροσάμην τόπον τῇ λαῷ μου Ἰσραὴλ, καὶ καταφυτεύσω αὐτὸν, καὶ κατασκευάσω αὐτὸν καθ' ἑαυτὸν, καὶ οὐ μεμακάριον ἔτι, καὶ οὐ προσθήσει υἱὸς ἀδελφίας τοῦ ταπεινώσαντος αὐτὸν καθὼς ἀρχῆς, 10 καὶ ἀπ' ἡμερῶν, ὃν ἔταξα κριτὰς ἐπὶ τὸν λαόν μου Ἰσραὴλ, καὶ ἐταπεινώσα πάντας τοὺς ἐχθροὺς σου, καὶ αὐξήσω σε, καὶ οἶκον οἰκοδομήσεις σοι Κύριος· 11 καὶ ἔσταις θταν πληρωθῶσιν ἡμέραι σου καὶ κοιμηθῇ μετὰ τῶν πατέρων σου, καὶ ἀναστήσῃ τὸ σπέρμα σου μετὰ σέ, ὃς ἔσται ἐκ τῆς κοιλίας σου, καὶ ἐτοιμάσω τὴν βασιλείαν αὐτοῦ. 12 αὐτὸς οἰκοδομήσει μου οἶκον, καὶ ἀνορθώσω τὸν θρόνον αὐτοῦ, ἕως αἰῶνος. 13 ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν· καὶ τὸ ἔλεός μου οὐκ ἀποστήσῃ ἀπ' αὐτοῦ, ὥς ἀπέστησα ἀπὸ τῶν ὄντων ἔμπροσθέν σου. 14 καὶ πιστώσω αὐτόν ἐν οἴκῳ μου καὶ ἐν βασιλείᾳ αὐτοῦ ἕως αἰῶνος, καὶ ὁ θρόνος αὐτοῦ ἔσται ἀνωρθωμένος ἕως αἰῶνος. 15 κατὰ πάντα τοὺς λόγους τούτους, καὶ κατὰ πᾶσαν τὴν ὁρασὴν ταύτην, οὕτως ἐλάλησε Νάβαν πρὸς Δαυιδ.

**Au. Ver.**—8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges *to be* over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.

11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.





*erit*; ut sacra ipsa lingua doceat, pro כִּנְיָךְ, legendum כְּנָנִי, quomodo legunt Græci Intt. qui, ἐκ τῆς κοιλίας σου, ex utero tuo. Quos ita legisse perperam negat Buxtorfius, contra Lud. Cappellum disputans, et afferens ea exempla, quæ ad rem non pertineant; vide ipsum, si juvat, in *Anticriticâ* suâ ad hunc locum.

Ver. 16.

See the notes on 2 Sam. vii. 18, vol. ii., p. 543.

Ver. 17.

וְהָיָה לְךָ כְּנָנִי וְהָיָה לְךָ כְּנָנִי  
עַל-אֵת עֲבָדֶיךָ לְהַרְהוֹק וּבְאֵימָתִי כְּתוּר  
חֲמָתְךָ חֲמָתְךָ יְהוָה יְהוָה יְהוָה :

καὶ ἐσμὲν κρύνθη ταῦτα ἐνώπιόν σου ὁ Θεός, καὶ ἑλάνθησας ἐπὶ τὸν οἶκον τοῦ παιδός σου ἐκ μακρῶν, καὶ ἐπείδεις με ὡς ὄρασις ἀνθρώπου, καὶ ὑψώσας με Κύριε ὁ Θεός.

*Am. Ver.*—17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God.

See the notes on 2 Sam. vii. 19, vol. ii., p. 545.

*Pool.*—i. e., Thou hast treated me as if I had been born the son of a great monarch, and not a poor shepherd, as indeed I was, O Lord God. Otherwise thus, *Thou hast regarded or respected me as the type or figure, or according to the rank or order of that excellent man, or man of high degree*, who is also the Lord God, i. e., of the Messiah, who is God-man, i. e., Thou hast given to me and my house an everlasting kingdom, which is the peculiar privilege of that great person the Messiah, Dan. ii. 44; vii. 13, 14.

*Bp. Patrick.*—17 This is likewise explained there, ver. 19, but the latter part of that verse is expressed in different words, for there he saith, "Is this the manner of men, O Lord?" but here, "Thou hast regarded me according to the estate of a man of high degree, O Lord God." This was not after the manner of men, to treat a poor shepherd, as if he were a great prince: but so he had dealt with David. But Victorinus Strigelius thinks, the Hebrew words will bear this translation, which in his opinion is better than our own, "Thou hast looked upon me in the form of a man, who art in the

highest the Lord God." Which he looks upon as a prophecy of the Messiah, who was really the Lord God, but appeared in the form of a man. The LXX come near this sense in the former part of the words, ἐπείδεις με ὡς ὄρασις ἀνθρώπου, "Thou hast looked upon me as the aspect of a man." So Christophorus Helvicus interprets it in his *Elenchus Judæorum*.

*Ged.*—17 And, as if this were but a small thing in thine eyes, O God! thou hast spoken of thy servant's house for a great while to come; and hast provided for me, according to the custom of men of high degree, O Lord God!

*Booth.*—17 — And hast provided for me according to the state of men of high rank, O God Jehovah.

*Gesen.*—III. הָיָה, 1 Chron. xvii. 17, i. q., הָיָה in the parall. passage 2 Sam. vii. 19, *manner* [so *Prof. Lee*]. If the reading is genuine, the form would seem to be apoc. from הָיָה i. q., הָיָה.

הָיָה מ. (ר. הָיָה). 1. *Ascent*.

3. Any elevated place, as an upper chamber, i. q., הָיָה Am. ix. 6. Also in the difficult passage 1 Chron. xvii. 17, and hast regarded me הָיָה מְהִימָה, in the manner of men on high, i. e., in heaven, from heaven; comp. the parall. 2 Sam. vii. 19, הָיָה מְהִימָה וְהָיָה לְךָ כְּנָנִי, and this is the manner of men, not of God. [But Engl. Vers. well as to sense: and hast regarded me according to the estate of a man of high degree.]

*Houb.*—17 Sed et hoc tibi, Deus, parum visum est insuper et domui servi tui in longinquum providisti, et me præ cæteris hominibus spectabilem fecisti.

17 וראיתי כטור ואמר: Verbum pro verbo, et exhibuisti me secundum formam hominis excelsi. Quorum verborum sententiam probè intellexit Vulgatus, quem nos imitatur. Cæterum duo verba, *Domine Deus*, annectimus ad orationem subsequentem, quia id commodius visum est, et huic cæteræ Davidis precationi accommodatus: nam sic collocat David nomen *Deus*, versibus 19, 20, &c.

*Dathe.*—17 Atque hoc tibi parum visum est, Deus, locutus es de familia mea longe remota, meque singulari præ aliis hominibus prærogativa dignatus es. a)

a) Hunc sensum loci difficillimi dedit Vulgatus, qui vertit: et fecisti me spectabilem super omnes homines, Domine Deus. Verba textus admittunt hanc explicationem,

sed non ignoro, alias longe et diversas esse allatas, tum a reliquis interpretibus antiquis, tum a recentioribus. Non parum differunt ab h. l. verba, quæ substituit scriptor librorum Samuelis, de quibus vid. observat. ad illum locum 2 Sam. vii. 19.

*Maurer.*—17 וְהָיָה נִיִּי *et me intuitus es secundum hominum consuetudinem*, familiariter mecum egisti, ut solent homines cum hominibus agere. וְהָיָה, *ordo*, qui in orbem it, Esth. ii. 12, 15, hinc *agendi ratio* = וְהָיָה in loc. parallelo, 2 Sam. vii. 19, ad q. l. vid. וְהָיָה נִיִּי (tu, qui es) *in loco excelsio, Jova, deus!* וְהָיָה acc. loci, nisi fortasse de ipso deo dicatur: *o celsitas* h. e., celsissime *Jova deus!*

Ver. 18.

מַחֲיוֹתָיִךְ עוֹד דָּגִיד אֵלֶיךָ לְכָבוֹד

אֶת־עַבְדְּךָ וְאֶת־הָאֶת־עַבְדְּךָ יְדַעְתָּ :

τί προσθήσει ἔτι Δαυὶδ πρὸς σέ τοῦ δοῦσά-  
σαι; καὶ σὺ τὸν δούλόν σου οἶδας·

*Au. Ver.*—18 What can David *speaking* more to thee for the honour of thy servant? for thou knowest thy servant.

*For the honour of thy servant.*

*Ged.*—For the honour which thou hast done to thy servant.

*Houb.*—18 מה יסוף עד ודך אֵיךְ, *quid addet adhuc David ad te*. Hæc est mera peregrinitas, *addet ad te*, ut significetur, *addet loqui ad te*; ut moneat ipsa membrana omissum fuisse דבר, *loqui*, ante אֵיךְ, *ad te*, atque id esse ex loco parallelo 2 Sam. vii. 20, huc revocandum. Etiam exhibet דבר, Syrus, in verbo לסכלו *ad loquendum*. ...לכבוד. Consideratio hic loci Clericus, quàm in suprâ dictis, dùm monet scripturam לנבדך, non sine affixo ך, quam sequi videtur Vulgatus, minimè esse spernendam, quippe cum grammaticâ meliùs consentientem. Fortè etiam olim scriptum fuit, לנבדך אה אה, *cùm glorificares tu servum tuum*, et pronomen אה, prope אה fuerit per imprudentiam prætermisum. Sic postea sequitur, אה אה עבדך.

Ver. 19, 20.

וְהָיָה בְּעַבְדְּךָ וּבְכָלֶיךָ עֲשִׂיתָ

אֶת כָּל־הַדְּבָרִים הַזֵּאת לְחַיֵּי אֶת־  
כָּל־הַדְּבָרִים : וְהָיָה אִין כְּבוֹד וְאִין  
מַלְאִיִּם וְאִתָּךְ כָּל מַשְׁרָשְׁמַעֲנִי  
בְּמַעֲשֵׂי :

עַשׂ לְחַיֵּי "נָא תְּדַבֵּרְלָח

19 καὶ κατὰ τὴν καρδίαν σου ἐποίησας τὴν  
πάσαν μεγαλοσύνην. 20 κύριε οὐκ ἔστιν  
δμοῖός σοι, καὶ οὐκ ἔστι Θεὸς πλὴν σοῦ κατὰ  
πάντα, ὅσα ἠκούσαμεν ἐν ὧσιν ἡμῶν.

*Au. Ver.*—19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things [Heb., great-  
nesses].

20 O LORD, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

*Ged., Booth.*—19 O Jehovah, for thine own word's [2 Sam. vii. 21, so *Houb.*] sake, and according to thine own heart [*Ged.*, out of thine own bounty], thou doest all these great things, which thou hast made known to thy servant [2 Sam. vii. 21, so *Houb.*]. 20 Wherefore thou art great, O God Jehovah; there is none like thee; &c.

*Houb.*—19 *Verum tu propter verbum tuum et ex animo tuo omnia magna hæc fecisti, eo ut in servo tuo gloriam omnem ostenderes*. 20 *Domine, ita est, ut auribus nostris audivimus, non est similis tui, nec alius est, præter te, Deus*.

19 בעבדך עבדך, *propter servum tuum*. Scriba quis, vel consuetudine aberratus, quia in suprâ dictis bis עבדך legebatur, vel de lineâ errans, scripsit עבדך, etai legebat עבדך, *servum tuum*, ut etiam legitur loco parallelo 2 Sam. vii. 21. Et pugnancia hæc sunt, ut Deus, quæ fecit, *propter servum suum* fecerit, simulque, *ex animo suo*, i. e., sponte sua, et propter causam non aliundè, quàm ex ipso petitam ...לחיי. Duo codices plenè לחיי. Post id verò verbum addimus illud עבדך tu, *servo tuo*, quod habet locus parallelus. Nam nomen נלחך, quod post venit, casus est rei *cognita*, et desideratur casus personæ, quæ rem habeat cognitam. Nam si casus rei solus esset, dicente David, *ad cognoscere faciendum omnia mirabilia*, esset nihili alterum id membrum, postquam in priori dictum fuit, *fecisti hæc omnia mirabilia*. Sed augetur et completur in membro posteriori prius, si additur in *servo tuo*: vide versionem.

Ver. 21, 22.

21 וְהָיָה בְּעַבְדְּךָ יִשְׂרָאֵל גֹּי אֶחָד  
בְּמִצְרַיִם מִשְׁכֵּן הָלַךְ הַמִּלְחָמִים לְפָדוֹת לֹ  
עַם לְשֹׂמֵם לֹא שָׁם דְּבָרֹת וְנִזְכָּרוֹת  
לְכָבֶד מִכְּנֵי עַמְּךָ מִשְׁרָשְׁרֵי מִמְּצָרִים  
גֹּיִם : וְהָיָה אֶת־עַמְּךָ יִשְׂרָאֵל



and showed such mercy and truth to them, as did fully answer that title.

*Houb.*—24 *Permaneant et in perpetuum magnum sit nomen tuum, cum dicetur, Dominus exercituum, Deus Israel, verè Deus est Israel, et domus David servi tui coram te perpetua erit.*

24 יהוה יישראל אלהים ישראל, *Deus Israelis Deus est Israeli.* Buxtorfio hic manum damus, ne priora verba *Deus Israelis*, supervacanea esse videantur, etsi Lud. Cappello ita videbatur. Nam quanquam hæc absunt ab loco parallelo 2 Sam. vii. 26 tamen commodè veniunt, ut significetur, Deus ille, qui nominatur Deus Israel, verè est in Deum Israeli, i. e., eum tutatur, eique datam fidem non fallit.

*Dathe.*—24 *Fides tua semper celebratur, dicant omnes: Jova omnipotens, Deus Israelitarum, horum Deus sit maneatque, domus autem Davidis tui tuo beneficio stabilatur.*

Ver. 25.

— עַל־כֵּן מִצָּא עַבְדְּךָ לְחַתְּפֶלֶל לְפָנֶיךָ :

— διὰ τοῦτο εὗρεν ὁ παῖς σου τοῦ προσεύξασθαι κατὰ πρόσωπόν σου.

*Au. Ver.*—25 For thou, O my God, hast told thy servant [Heb., hast revealed the ear of thy servant] that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee.

*Therefore thy servant hath found in his heart, &c.*

*Houb.*—*Propterea ego cor meum paravi, ut coram te supplex adessem.*

25 כִּצָּא עַבְדְּךָ, *invenit servus tuus (ut oraret).* Nihil Hebraicum id sonat, quomoddò nec Latinum. Quod cum sentiret Vulgatus, convertit, *invenit fiduciam*, addens *fiduciam*, ne verbum, כִּצָּא, sine casu esset. Sed loco parallelo legitur, כִּצָּא אֵל לִי, *invenit cor suum*, i. e., *paravit*... Ita etiam hic Syrus, qui גִּלְבָּה, *in corde suo*. Itaque illud restituum.

Ver. 27.

— בְּרִאשִׁיתָהּ יְהוָה בְּרִכָּתָהּ וּבְחִבָּתָהּ לְעוֹלָם :

— ὅτι σὺ Κύριε εὐλόγησας, καὶ εὐλόγησον εἰς τὸν αἰῶνα.

*Au. Ver.*—27 Now therefore let it please thee [or, it hath pleased thee] to bless the house of thy servant, that it may be before

thee for ever, for thou blessest, O Lord, and it shall be blessed for ever.

*For thou blessest, &c.*

*Ged., Booth.*—And, with thy blessing, O Jehovah, let it ever be blessed.

*Comp.* the parallel place 2 Sam. vii. 29. Houbigant would join the 1 to the preceding word בְּרַחֲמֶיךָ. We must adopt this emendation, or else follow the other place.—*Boothroyd's Heb. Bible.*

*Houb.*—*Quoniam tu, Domine, ei benedixisti, ut sit in perpetuum benedicta.*

27 בְּרַחֲמֶיךָ וּבְרַחֲמֶיךָ, *benedixisti et benedictus in æculum.* Mutilus etiam hic locus. Nam בְּרַחֲמֶיךָ casu destituitur, et propterea nescitur, quis sit בְּרַחֲמֶיךָ, *benedictus*. Sarcietur locus, vel ex loco parallelo, vel adjuncto ו, quod habet וּבְרַחֲמֶיךָ, ad בְּרַחֲמֶיךָ, ut sic legatur, בְּרַחֲמֶיךָ, *benedixisti ei benedictione ad perpetuum*: vide 2 Sam. vii. versu ultimo.

#### CHAP. XVIII. 3.

וַיָּבֹא דָוִד אֶת־הַדְּרָעָר מֶלֶךְ־צוֹרָחַ הַמַּחֲמָה בְּלָקְחוֹ לְחַתְּיָב יְדֹ בְּנֵהר :

καὶ ἐπάταξε Δαυὶδ τὸν Ἀδραὰζ ἀρ βασιλεία Σουβὰ Ἡμαθ, πορευομένου αὐτοῦ ἐπιστήσας χεῖρα αὐτοῦ ἐπὶ ποταμὸν Εὐφράτην.

*Au. Ver.*—3 And David smote Hadarezer [or, Hadadezer, 2 Sam. viii. 3] king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

See the notes on 2 Sam. viii. 3, vol. ii., p. 552.

*Unto Hamath.*

*Ged., Booth.*—At Hamath.

*As he went.*

*Houb.*—3 בְּרַחֲמֶיךָ, *tam cum ibat.* Ambiguum in nostrâ versione reliquimus, uter iret ad Euphratem, ut eum finibus suis adjungeret; an David, an Adarezer. Sed de Adarezer id dictum potius, quàm de Davide, credimus, quia in infrâ dictis non recensentur Euphratenses inter populos à Davide bello superatos.

Ver. 4.

וַיִּלְכְּ דָוִד מִמֶּנּוּ מֵאֵלֶּה רֶכֶב וְשָׂרֵצֶת אֲלֵפִים פָּרָשִׁים וְעֶשְׂרִים מֵאָה אִישׁ רֶגֶל וַיַּעֲקֶר דָּוִד אֶת־עֵלִיתֶיכֶם וַיִּתֵּר מִמֶּנּוּ מֵאָה רֶכֶב :

καὶ προκατελάβετο Δαυὶδ αὐτῶν χίλια ἄρματα καὶ ἐπὶ χιλιᾶδας ἵππων καὶ ἑκοσι χιλιᾶδας ἀνδρῶν πεζῶν καὶ παρέλυσεν Δαυὶδ

πάντα τὰ ἄρματα, καὶ ὑπελείπετο ἐξ αὐτῶν  
ἐκατὸν ἄρματα.

*Au. Ver.*—4 And David took from him a thousand chariots, and seven thousand [2 Sam. viii. 4, seven hundred] horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots.

See the notes on 2 Sam. viii. 4, vol. ii., p. 553, &c.

*Ver. 6.*

וַיָּשֶׁם דָּוִד בְּצִירִים בְּרָקֶשֶׁק וְגו'

καὶ ἔθετο Δαυὶδ φρεσὺρὰν ἐν Συρία τῇ κατὰ  
Δαμασκῶν, κ.τ.λ.

*Au. Ver.*—6 Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went.

*Houb.*—6 וַיָּשֶׁם, *et posuit David*; adde צִירִים, *praefectos*, vel *praesidia*, ut infra ver. 13 neque non loco Samuelis parallelo, cap. viii. libri secundi. Omissum fuisse id verbum, tacente Lud. Cappello, atque aliis criticis, membrana ipsa loquebatur. Itaque etiam nemo Veterum Intt. non id legebat. Et deridendam hic se praebebat Buxtorfiana pertinacia, cui sic videbatur “nomen צִירִים, *praefectos*, subintelligi posse, et sub vi verbi שָׁם comprehendi, atque has ellipses esse Hebraeis familiares.” Abeunt saepe ad tales ineptias ii interpretes, qui criticam sacram, vel non norunt, vel ei adversantur.

*Dathe.*—Deest בְּרָקֶשֶׁק, quod 2 Sam. viii. 6 legitur, omnesque versiones antiquae legerunt, atque margini adscriptum est codd. 224 Kennicotti.

*Maurer.*—בְּרָקֶשֶׁק sc. בְּרָקֶשֶׁק, *praesidia*, uti est in loco parallelo 2 Sam. viii. 6. Suspicio, vocabulum non a librariis sed ab ipso scriptore praetermissum esse. Cf. פִּיִּם sc. סִפְרָה; פִּיִּם sc. סִפְרָה, מִלְחָמָה, מִלְחָמָה; פִּיִּם sc. מִלְחָמָה, מִלְחָמָה.

*Ver. 7.*

See notes on 2 Sam. viii. 7, vol. ii., p. 556.

*Ver. 8.*

*Au. Ver.*—8 Likewise from Tibhath, and from Chun [called in the book of Samuel, Betah, and Berothai], cities of Hadarezer, brought David very much brass, &c.

*Tibhath.*—Chun,—Hadarezer. See the notes on 2 Sam. viii. 8, vol. ii., p. 556.

*Tibhath.*—Chun,—Hadarezer.

*Houb.*—וַיָּבִיאוּ מִבְּתַח וּמִכּוּנ, *de Thebath et de Cun.*

Loco parallelo 2 Sam. viii. 8 legitur, בְּרָקֶשֶׁק וְגו', *ex Bete et ex Berothi*. Ultra scriptio melior, incertum; quoniam in geographis harum urbium nulla supersunt vestigia. De ejusmodi variis scriptionibus, quae sententiam orationis ipsam non labefactant, dicimus ad libros Samuelis.

*Ver. 10.*

וַיִּשְׁלַח אֶת־חִדְרֵי־בְנֵי אֶל־חֶמֶלֶךְ  
וַיִּידֵן לְשֹׁאֵלֵינוּ לְשֵׁלוֹם וּלְבָרְכֵנוּ עַל־  
אֲשֶׁר נָלַחֵם בְּחִדְרֵעֶזֶר וַיִּנָּחֵם פְּרִי־אִישׁ  
מִלַּחְמֹתָיו הָעֵדָה הַזֶּה חִדְרֵעֶזֶר וְכָל־  
עַל־נָחֵב וְנָקֵם וַיִּנָּחֵם:

καὶ ἀπέστειλε τὸν Ἀδουράμ υἱὸν αὐτοῦ πρὸς τὸν βασιλεῖα Δαυὶδ τοῦ ἐρωτῆσαι αὐτὸν τὰ εἰς εἰρήνην, καὶ τοῦ εὐλογῆσαι αὐτὸν ὑπὲρ οὗ ἐπολέμησε τὸν Ἀδραάζαρ, καὶ ἐπάταξεν αὐτὸν, ὅτι ἀνὴρ πολέμιος ἦτορ ἦν τῷ Ἀδραάζαρ.

*Au. Ver.*—10 He sent Hadoram [or, Joram, 2 Sam. viii. 10] his son to king David, to enquire of his welfare [or, to salute], and to congratulate [Heb., to bless] him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war [Heb., was the man of wars] with Tou;) and with him all manner of vessels of gold and silver and brass.

*Hadoram.*

*Booth.*—Joram [2 Sam. viii. 10].

*Pilkington.*—10 וַיִּידֵן 2 Sam. viii. 10 is דָּוִד 1 Chron. xviii. 10, but the Syriac and Arabic versions have Joram in Chronicles.

*And with him all manner of vessels, &c.*

*Houb., Ged., Booth.*—And he [Booth., Joram] brought all manner of vessels, &c.

*Houb.*—Isque ei attulit vasa aurea, argentea et aenea.

10 וַיִּשְׁלַח אֶת־חִדְרֵי־בְנֵי אֶל־חֶמֶלֶךְ, *vir bellorum Thoui erat Adarezer*. Nulla sententiā hæc legitur. Itaque omisit Syrus nomen Thoui. Et Græci Intt. quia hod. scripturam sequuntur, nihil dicunt. Chaldeus loco parallelo 2 Sam. viii. 10 interpretatur שָׁם, *cum Thoui*. Nam præpositionem *cum* sententiæ necessitas adducebat. Illud cum restituitur, si pro חִדְרֵי, legitur בְּרָדִיעֵי, *cum Adarezer...* וְכָל־, *et omnia vasa*. In hunc locum sic animadvertit Lud. Cappellus: “Ante has voces et כָּל, omittuntur hæc duæ necessariae וַיִּבְרֹךְ, *in manu ipsius erant*, quæ habentur 2 Sam. viii. 10 et sine quibus oratio est manca, hiulca et imperfecta.” Favet huic animadversioni Syrus, apud quem eadem

these instruments of music, which David ordained to praise the Lord withal. They were not common, but consecrated to God to be used in his service alone: and therefore called "musical instruments of God," both here and in 2 Chron. vii. 6, that is, sacred ones: whence those that sung the song of victory over the beast, Rev. xv. 2, are said to have in their hands "the harps of God:" that is, not profane or common, but sacred harps, the harps of the temple, for there they sung their anthem, as Mr. Mede observes, book i., discourse 2.

*Dr. A. Clarke.*—42 *Musical instruments of God.*] *Ad canendum Deo*, "to sing to God."—*Vulgate.* των ὀδων του Θεου, "of the songs of God."—*Septuagint.* The Syriac is remarkable: "These were upright men who did not sing unto God with instruments of music, nor with drums, nor with listra, nor with straight nor crooked pipes, nor with cymbals; but they sang before the Lord Almighty with a joyous mouth, and with a pure and holy prayer, and with innocence and integrity." The Arabic is nearly the same. None of the versions understand the words כל שיר ואליהם as implying *instruments of music of God*, but instruments employed in the song of God, or to praise God; so also the Targum. *Query*, Did God ever ordain *instruments of music* to be used in his worship? Can they be used in *Christian assemblies* according to the spirit of Christianity? &c., &c.

#### CHAP. XVII. 3.

*Au. Ver.*—To Nathan.

*Ged., Booth.*—To Nathan the prophet [Syr., Arab., and seven MSS.].

Ver. 4—6.

וְכִי לֹא יִשְׁכְּתִי בְּבֵית מִוְהִיִּים אֲשֶׁר  
הִעֲלֵיתִי אֶת־יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה  
וְנֹחֵיתָ מִבֵּית אֱלֹהִים וּבִמְשָׁכָן  
אֲשֶׁר

5 ὅτι οὐ κατώκησα ἐν οἴκῳ ἀπὸ τῆς ἡμέρας, ἧς ἀνήγαγον τὸν Ἰσραὴλ ἕως τῆς ἡμέρας ταύτης, καὶ ἤμην ἐν σκηνῇ καὶ ἐν καλύμματι.

*Au. Ver.*—4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone [Heb., have been]

from tent to tent, and from *one* tabernacle to another.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

See notes on 2 Sam. v. 5, 6, 7, vol. ii., p. 534, &c.

5 *Brought up Israel*, &c.

*Houb., Hallet, Ged., Booth.*—Brought up Israel out of Egypt [Chald., Syr., Arab., and p. p., 2 Sam. v. 6], &c.

*Have gone from tent to tent and from one tabernacle to another.*

*Bp. Patrick.*—5 This verse is the very same with the sixth verse of that chapter in Samuel: only there it is said "I have walked in a tent and in a tabernacle;" and here "I have gone from tent to tent, and from one tabernacle to another." Both which signify that he had no settled place wherein to dwell, but walked or went, where the tent, or tabernacle, was pitched for him. For the words may be translated, "I went out of the tent into the tent:" that is, when they marched in the wilderness, the ark was taken out of the tent, and when they rested it was put into the tent again: and not into a house built of cedar. Or, this may refer to the translation of the ark from the tabernacle made by Moses, unto the tent made for it by David.

*Dr. A. Clarke.*—5 *But have gone from tent to tent.*] "I have transferred my tabernacle from Gilgal to Nob, from Nob to Shiloh, and from Shiloh to Gibeon."—*Targum and Jarchi.*

*Hallet.*—5 The first error in this verse is, that the transcribers have omitted the words, *out of Egypt*. The transcribers have been guilty of another error in the end of this verse. Our translators have honestly warned the English reader, that the words, *one to another*, are not in the Hebrew. All that is there, is, *I have gone from tent to tent, and from tabernacle*. The expression does not look well. It is too short, and broken. And it is hard to make it out, that God *had gone from one tent to another*, and *from one tabernacle to another*. But all is easy if we read this place, as it is better represented in the parallel account of this same Divine speech, 2 Sam. vii. 6, *but have walked in a tent, and a tabernacle*. This reading is also retained in all the old versions of the Chronicles. So that there can be no doubt,





12 He shall build me an house, and I will establish his throne for ever.

13 I will be his father, and he shall be my son : and I will not take my mercy away from him, as I took it from him that was before thee :

14 But I will settle him in mine house and in my kingdom for ever : and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

See notes on 2 Sam. vii. 9—17, vol. ii., pp. 536—544.

8 *And have made thee a name like.*

*Ged., Booth.*—Thy name I will render as great [Syr., Arab., eight MSS., and p. p. 2 Sam. vii. 9] as, &c.

10 *Moreover I will subdue.*

*Ged., Booth.*—For I will subdue.

*Pool.*—14 *In mine house* ; in my dwelling-place ; either, 1. In Jerusalem, the place where God had put his name for ever. Or, 2. In the temple, which is more properly and constantly called *God's house* ; and so this expression agrees but very imperfectly with Solomon, or his successors, who might be said to be settled in God's house, because they were settled near it, and in some sort set over it, because they were to take care that the priests and others should perform their offices and God's service in it ; but strictly and properly agrees only to Christ, to whom alone that promise also of an everlasting establishment in this kingdom belongs, as was noted on 2 Sam. vii. And this expression seems to be most emphatically added, to signify that that person in whom all those promises should be fully and perfectly accomplished, to wit, the Messiah, should be settled not only in the king's throne, as others of David's successors were, but also in God's house or temple ; and consequently, that he should be a Priest as well as a King ; which mystery was more clearly revealed to David, Psal. cx. 1, 2, 4, and may be intimated, though obscurely, (as was fit and usual in that state of the church,) in these words.

*In my kingdom* ; either, 1. In the kingdom of Israel. Or, 2. In God's kingdom in a more large and general sense. And this, as well as the former phrase, may seem singularly to belong to the Messiah, who was not only to be the King of Israel, but also of all nations, &c. And for the signi-

fication of these great things, there is so great and remarkable an alteration of the phrase here from what it is in 2 Sam. vii., where, speaking to David, he constantly calls it *his* (i. e., David's) *kingdom*, and *his house*, verses 12, 13, 16, 19, 25, 27, for which he here saith *my house*, and *my kingdom*, which also he distinguisheth from *his throne*, which is mentioned in the next clause of this verse, and in ver. 11, 12.

*Bp. Patrick.*—14 *In my house.*] That is, *in my church*, which is the house of God, wherein he dwelt ; and which he governed, ruled, and protected as his peculiar people. It is very observable, that in 2 Sam. vii. 16, speaking to David, he calls them, *thine house*, and *thy kingdom* : but here, *mine house*, and *my kingdom*. Which confirms, what I noted upon the former place, that this principally belongs to the Messiah, of whom David was but a figure.

*Houb.*—9 לְבָנוֹת. Hoc verbum circulo superno inscribunt Codices, ut significetur scriptum fuisse deficienter, לְבָנוֹת, pro לְבָנוֹת, ad conturbandum eum, quæ scriptio commodior est, quàm לְבָנוֹת, ad consumendum eum, quæ Iud. Cappello arridebat. Græci Intt. ραπεινώσας, humiliare, ex scripturâ לְבָנוֹת, quæ extat loco parallelo, 2 Sam. vii. 10.

10 לְבָנוֹת. Delenda major interpunctio, quæ antecedit ; nam in eo verbo continuatur proximum בְּיָמָיו, ante, et ex diebus ... יָמָיו. Falsa hæc scriptura, ut et falsa hæc interpretatio verbum de verbo facta, et nuntio tibi, et domum tibi ædificabit Dominus. Nam ante oculos est, loqui Deum, prophetâ Nathan verba ejus referente, non autem ipsum Nathan ; itaque adulterinam esse hanc personarum mutationem, nuntio...ædificabit, et in sacrâ oratione vigere primam personam debere, ut viget in ante et in infra dictis. Emendationem hujus loci adjuvant Græci Intt. qui legebant, non יָמָיו, separatè, sed conjunctè יָמָיו, אֲנִי אֶגְבֶּה לְךָ, augebo te. Itaque etiam post legendum, יָמָיו, ædificabit, sed יָמָיו, ædificabo, et illud יָמָיו, quod sequitur, fuit per errorem, ex eo יָמָיו, quod proximum est, geminatum. Vide, si juvat, veteres interpretes. Neminem eorum offendes, qui hod. scripturam fuerit persecutus, nisi unum Vulgatum.

11 יָמָיו ... יָמָיו, semen tuum ... quod erit de filiis tuis. Inaudita in sacris codicibus talis scribendi forma. Sed sæpè in iis legitur, semen tuum, quod ex utero tuo

*erit*; ut sacra ipsa lingua doceat, pro כבוד, legendum כבודך, quomodo legunt Græci Intt. qui, *ἐκ τῆς κοιλίας σου, ex utero tuo*. Quos ita legisse perperam negat Buxtorfius, contra Lud. Cappellum disputans, et afferens ea exempla, quæ ad rem non pertineant; vide ipsum, si juvat, in *Anticriticâ* suâ ad hunc locum.

Ver. 16.

See the notes on 2 Sam. vii. 18, vol. ii., p. 543.

Ver. 17.

וְהָיָה לְךָ כְּעַבְדִּי וְלֹאֲתָהּ כְּעַבְדִּי וְלֹאֲתָהּ כְּעַבְדִּי  
עַל-בֵּית-עַבְדְּךָ לְמַדְרָגָהּ וְיִמְיָנִי עֲתִיד  
חֲמֵדָהּ כְּעַבְדִּי וְלֹאֲתָהּ כְּעַבְדִּי :

*καὶ ἐς μακρύνθη ταῦτα ἐνώπιόν σου ὁ Θεός, καὶ ἐλαλήσας ἐπὶ τὸν οἶκον τοῦ παιδός σου ἐκ μακρῶν, καὶ ἐπειδὴς με ὡς ὄρασις ἀνθρώπου, καὶ ὑψώσας με Κύριε ὁ Θεός.*

*Au. Ver.*—17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God.

See the notes on 2 Sam. vii. 19, vol. ii., p. 545.

*Pooh.*—i. e., Thou hast treated me as if I had been born the son of a great monarch, and not a poor shepherd, as indeed I was, O Lord God. Otherwise thus, *Thou hast regarded or respected me as the type or figure, or according to the rank or order of that excellent man, or man of high degree*, who is also the Lord God, i. e., of the Messiah, who is God-man, i. e., Thou hast given to me and my house an everlasting kingdom, which is the peculiar privilege of that great person the Messiah, Dan. ii. 44; vii. 13, 14.

*Bp. Patrick.*—17 This is likewise explained there, ver. 19, but the latter part of that verse is expressed in different words, for there he saith, "Is this the manner of men, O Lord?" but here, "Thou hast regarded me according to the estate of a man of high degree, O Lord God." This was not after the manner of men, to treat a poor shepherd, as if he were a great prince: but so he had dealt with David. But Victorinus Strigelius thinks, the Hebrew words will bear this translation, which in his opinion is better than our own, "Thou hast looked upon me in the form of a man, who art in the

highest the Lord God." Which he looks upon as a prophecy of the Messiah, who was really the Lord God, but appeared in the form of a man. The LXX come near this sense in the former part of the words, *ἐπειδὴς με ὡς ὄρασις ἀνθρώπου*, "Thou hast looked upon me as the aspect of a man." So Christophorus Helvicus interprets it in his *Elenchus Judæorum*.

*Ged.*—17 And, as if this were but a small thing in thine eyes, O God! thou hast spoken of thy servant's house for a great while to come; and hast provided for me, according to the custom of men of high degree, O Lord God!

*Booth.*—17 — And hast provided for me according to the state of men of high rank, O God Jehovah.

*Gesen.*—III. וְהָיָה, 1 Chron. xvii. 17, i. q., וְהָיָה in the parall. passage 2 Sam. vii. 19, *manner* [so *Prof. Lee*]. If the reading is genuine, the form would seem to be apoc. from וְהָיָה i. q., וְהָיָה.

וְהָיָה מ. (r. וְהָיָה). 1. *Accent.*

3. Any elevated place, as an upper chamber, i. q., וְהָיָה Am. ix. 6. Also in the difficult passage 1 Chron. xvii. 17, and hast regarded me וְהָיָה מְהֵרָה, in the manner of men on high, i. e., in heaven, from heaven; comp. the parall. 2 Sam. vii. 19, וְהָיָה מְהֵרָה, and this is the manner of men, not of God. [But Engl. Vers. well as to sense: and hast regarded me according to the estate of a man of high degree.]

*Houb.*—17 Sed et hoc tibi, Deus, parum visum est insuper et domui servi tui in longinquum providisti, et me præ cæteris hominibus spectabilem fecisti.

17 וְהָיָה כְּעַבְדִּי וְלֹאֲתָהּ כְּעַבְדִּי : Verbum pro verbo, et exhibuisti me secundum formam hominis excelsi. Quorum verborum sententiam probè intellexit Vulgatus, quem nos imitatur. Cæterum duo verba, Domine Deus, annectimus ad orationem subsequenter, quia id commodius visum est, et huic cæteræ Davidis precationi accommodatus: nam sic collocat David nomen Deus, versibus 19, 20, &c.

*Dathe.*—17 Atque hoc tibi parum visum est, Deus, locutus es de familia mea longe remota, meque singulari præ aliis hominibus prærogativa dignatus es. a)

a) Hunc sensum loci difficillimi dedit Vulgatus, qui vertit: et fecisti me spectabilem super omnes homines, Domine Deus. Verba textus admittunt hanc explicationem,

sed non ignoro, alias longe et diversas esse allatas, tum a reliquis interpretibus antiquis, tum a recentioribus. Non parum differunt ab h. l. verba, quæ substituit scriptor librorum Samuelis, de quibus vid. observat. ad illum locum 2 Sam. vii. 19.

*Maurer.* — 17 וְהָיָה נָא (et me intuitus es secundum hominum consuetudinem, familiariter mecum egisti, ut solent homines cum hominibus agere. חַוָּר, ordo, qui in orbem it, Esth. ii. 12, 15, hinc agendi ratio = חַוָּר in loc. parallelo, 2 Sam. vii. 19, ad q. l. vid. וְהָיָה נָא (tu, qui es) in loco excelso, Jova, deus! חַוָּר acc. loci, nisi fortasse de ipso deo dicatur: o celsitas h. e., celsissime Jova deus!

Ver. 18.

מַחֲיוֹתָיִךְ עוֹד דָּגִיד אֵלֶיךָ לְכָבוֹד  
אֶת־עַבְדְּךָ וְאֶתְּהָה אֶת־עַבְדְּךָ יְהוָה :

τί προσθήσει ἐν τῷ Δαυὶδ πρὸς σέ τοῦ δοξάσαι; καὶ σὺ τὸν δευλὸν σου οἶδας·

*Au. Ver.* — 18 What can David speak more to thee for the honour of thy servant? for thou knowest thy servant.

*For the honour of thy servant.*

*Ged.*—For the honour which thou hast done to thy servant.

*Houb.* — 18 כֹּה יוֹסֵף עַד יָדָא אֵיךְ, quid addet adhuc David ad te. Hæc est mera peregrinitas, addet ad te, ut significetur, addet loqui ad te; ut moneat ipsa membrana omisum fuisse דַּבֵּר, loqui, ante אֵיךְ, ad te, atque id esse ex loco parallelo 2 Sam. vii. 20, huc revocandum. Etiam exhibet דַּבֵּר, Syrus, in verbo לסבול ad loquendum. ...לכבוד. Consideratio hic loci Clericus, quàm in suprâ dictis, dùm monet scripturam לבדך, non sine affixo ך, quam sequi videtur Vulgatus, minimè esse spernendam, quippe cum grammaticâ meliùs consentientem. Fortè etiam olim scriptum fuit, לבדך איהו, cum glorificares tu servum tuum, et pronomen איהו, prope איהו fuerit per imprudentiam prætermisum. Sic postea sequitur, וְאֵתְּהָה אֵיךְ.

Ver. 19, 20.

יְהוָה צִבְיָנָה עַבְדְּךָ וְכָל־בָּנָיִךְ עִשְׂתָּ  
אֶת כָּל־הַגְּדֻלָּה הַזֹּאת לְחַיֵּי אֶת־  
כָּל־הַגְּדֻלֹּת : יְהוָה אֵין בְּמוֹתָ וְאֵין  
אֱלֹהִים וְהִלָּתָה כָּל־אֲשֶׁר־שָׁמַעְנָה  
בְּאַזְנוֹנֵינוּ :

עַד לְהוֹרָא "נ"א הַגְּדֻלָּה

19 καὶ κατὰ τὴν καρδίαν σου ἐποίησας τὴν πᾶσαν μεγαλωσύνην. 20 κύριε οὐκ ἔστιν ὁμοίός σοι, καὶ οὐκ ἔστι Θεὸς πλὴν σου κατὰ πάντα, ὅσα ἠκούσαμεν ἐν ὧσιν ἡμῶν.

*Au. Ver.*—19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things [Heb., great-nesses].

20 O LORD, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

*Ged., Booth.*—19 O Jehovah, for thine own word's [2 Sam. vii. 21, so Houb.] sake, and according to thine own heart [Ged., out of thine own bounty], thou doest all these great things, which thou hast made known to thy servant [2 Sam. vii. 21, so Houb.]. 20 Wherefore thou art great, O God Jehovah; there is none like thee; &c.

*Houb.*—19 Verum tu propter verbum tuum et ex animo tuo omnia magna hæc fecisti, eo ut in servo tuo gloriam omnem ostenderes. 20 Domine, ita est, ut auribus nostris audivimus, non est similis tui, nec alius est, præter te, Deus.

19 בעַד עַבְדְּךָ, propter servum tuum. Scriba quis, vel consuetudine abreptus, quia in suprâ dictis bis עַבְדְּךָ legebatur, vel de lineâ errans, scripsit עַבְדְּךָ, etsi legebat עַבְדְּךָ, verbum tuum, ut etiam legitur loco parallelo 2 Sam. vii. 21. Et pugnancia hæc sunt, ut Deus, quæ fecit, propter servum suum fecerit, simulque, ex animo suo, i. e., sponte suâ, et propter causam non aliundè, quàm ex ipso petitam ...לחייך: Duo codices plenè לחיך. Post id verò verbum addimus illum איהו, servo tuo, quod habet locus parallelus. Nam nomen נָא, quod post venit, casus est rei cognita, et desideratur casus personæ, quæ rem habeat cognitam. Nam si casus rei solus esset, dicente David, ad cognoscere faciendum omnia mirabilia, esset nibili alterum id membrum, postquam in priori dictum fuit, fecisti hæc omnia mirabilia. Sed augetur et completur in membro posteriori prius, si additur in servo tuo: vide versionem.

Ver. 21, 22.

21 וְהָיָה כְּעַמְּךָ יִשְׂרָאֵל בְּיָמֶיךָ  
בְּאֶרֶץ אֲשֶׁר הִלַּךְ הָאֱלֹהִים לְפָדוֹת לֹו  
עַם לְשׂוֹם לֹו שָׁם גְּדֻלֹּת וְהִלָּאוֹת  
לְנֶפֶשׁ מִפְּנֵי עַמְּךָ אֲשֶׁר־פָּדִיתָ מִמִּצְרַיִם  
וְהָיָה : וְהָיָה אֶת־עַמְּךָ יִשְׂרָאֵל ו

לְךָ לְעַם עַד-עוֹלָם וְאֵתָהּ יְהוָה הַזֶּה  
: לָהֶם לְאֱלֹהִים :

21 καὶ οὐκ ἔστιν ὡς ὁ λαὸς σου Ἰσραὴλ  
ἔθνος ἐστὶ ἐπὶ τῆς γῆς, ὡς ὠδήγησεν αὐτὸν ὁ  
Θεὸς τοῦ λυτρώσασθαι λαὸν ἑαυτοῦ, τοῦ θέσθαι  
ἑαυτῷ ὄνομα μέγα καὶ ἐπιφανές, τοῦ ἐκβαλεῖν  
ἀπὸ προσώπου λαοῦ σου οὗς ἐλυτρώσω ἐξ  
Αἰγύπτου ἔθνη, 22 καὶ ἔδωκας τὸν λαόν σου  
Ἰσραὴλ σεαυτῷ λαὸν ἕως αἰῶνος, καὶ σὺ  
Κύριος ἐγενήθης αὐτοῖς εἰς Θεόν,

*Au. Ver.*—21 And what one nation in  
the earth is like thy people Israel, whom  
God went to redeem to be his own people,  
to make thee a name of greatness and  
terribleness, by driving out nations from  
before thy people, whom thou hast redeemed  
out of Egypt?

22 For thy people Israel didst thou make  
thine own people for ever; and thou, LORD,  
becamest their God.

See the notes on 2 Sam. vii. 23, 24, vol.  
ii., p. 547, &c.

*Houb.*—21 *Quæ una gens est, sicut populus  
tuus Israel, ante quam Deus iverit, ut  
populum suum sibi vendicaret, et sibi nomen  
faceret, sicut tu fecisti tibi nomen prodigii  
magnis, cum tu ante populum tuum, quem  
Ægypto redemisti, gentes expelleres; 22  
Cumque populum tuum Israel tibi in per-  
petuum populum esse faceres, quoniam tu,  
Domine, eras eis in Deum!*

21 שׁוּם כִּי לְשׁוֹם: Loco parallelo 2 Sam.  
vii. 23 legitur ὅ, non כִּי. Antecessit לְשׁוֹם  
ὅ, ut sibi redimeret. Ergo non recusandum,  
quin legatur in eodem tenore, ὅ לְשׁוֹם, ut  
faceret sibi nomen. Sed quoniam in sequen-  
tibus veniunt personæ secundæ עַמְּךָ, populo  
tuo, et יְיָ, redemisti, transitum eum à per-  
sonâ tertiâ ad secundam non expedies, nisi  
post שׁוּם ὅ לְשׁוֹם, quæ verba ex loco parallelo  
adsciscimus, iteretur continenter cum levi  
mutatione שׁוּם כִּי לְשׁוֹם, sicut tu fecisti tibi  
nomen. Iterationem talem natura ipsa ora-  
tionis inducit, in quâ oppositio est Deorum  
cæterarum gentium cum Deo Israel. Nam,  
cum de Diis cæteris duæ res negentur, una,  
redemisse eos populum, altera, fecisse sibi  
nomen...et cum deinde in oppositione sen-  
tentia dicatur Deum Israel redemisse popu-  
lum suum, satis intelligitur alteram oppo-  
sitionis partem, ut Deus fecerit sibi nomen,  
ab sacro scriptore non fuisse omissam. . Adi,  
quæso, ad Veteres. Videbis Syrum ad para-  
phrasim divertisse; Vulgatum, ab hod. con-  
textu, nec dubium quin etiam suo, deviasse,

ut personam tertiam in totâ oratione con-  
servaret; Græcos Intt. quia hod. scripturam  
sequuntur, sermonem Græcum fecisse desul-  
torium, et inexplicabilem. Orationis vitium  
Clericus non poterat quin videret. "Est  
apostrophe, inquit, ad Israelitas, eaque  
durior, ut sequentia continent apostrophen  
ad Deum. Miscentur quæ ad plures per-  
tinent, sed quæ ab attento lectore non ægrè  
distinguuntur." Hæc Clericus partim verè,  
partim falsè. Dico partim falsè. Etenim  
si ea, quæ hic miscentur, ab attento lectore non  
ægrè distinguuntur, erant igitur ab attento  
interprete non ægrè convertenda. Nunc vide,  
lector, quàm non ægrè Clericus hæc interpre-  
tetur. *Quenam est, instar populi tui Israelis  
vel gens una in terra, quam liberatum iverit  
Deus, ut sibi populus esset, ad parandum tibi  
nomen, ὁ Israel, rebus magnis et terribilibus,  
ut gentes expelleres e conspectu populi tui,  
ὁ Deus, quem ex Ægypto liberaveras.*  
Addit nunc, ὁ Israel, nunc ὁ Deus, per fas  
et nefas, tenebrisque addit tenebras.

*Ver. 24.*

וַיִּקְרָא וַיְגַדֵּל שְׁמֶךָ עַד-עוֹלָם לְאֵמָר  
יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֱלֹהִים  
לְיִשְׂרָאֵל וּבֵית-דָּוִד עַד-עוֹלָם נִכּוֹן  
: לְנֶפֶשׁ :

καὶ πιστωθῆτω καὶ μεγαλυνθῆτω τὸ ὄνομα  
σου ἕως αἰῶνος, λεγόντων, Κύριε Κύριε παν-  
τοκράτωρ Θεὸς Ἰσραὴλ, καὶ ὁ οἶκος Δαυὶδ  
παιδὸς σου ἀνωθωμένους ἐναντίον σου.

*Au. Ver.*—24 Let it even be established,  
that thy name may be magnified for ever,  
saying, The Lord of hosts is the God of  
Israel, even a God to Israel: and let the  
house of David thy servant be established  
before thee.

*Let it even be established, that thy name  
may be magnified for ever, &c.*

*Ged.*—So shall thy name be trusted, and  
magnified for ever, by posterity, saying:  
"The Lord of hosts, the God of Israel, is  
to Israel a God indeed," &c.

*Is the God of Israel.* This is all that is  
in Samuel: and some critics have deemed  
the addition an interpolation. Perhaps the  
original reading here was: *the God of gods  
is a God to Israel.*

*Pool.*—The Lord of hosts, &c., or, The  
Lord of hosts, the God of Israel, is a God to  
Israel [so Bp. Patrick], i.e., he is really to  
his people that which he hath styled himself,  
their God, having taken such care of them,





these instruments of music, which David ordained to praise the Lord withal. They were not common, but consecrated to God to be used in his service alone: and therefore called "musical instruments of God," both here and in 2 Chron. vii. 6, that is, sacred ones: whence those that sung the song of victory over the beast, Rev. xv. 2, are said to have in their hands "the harps of God:" that is, not profane or common, but sacred harps, the harps of the temple, for there they sung their anthem, as Mr. Mede observes, book i., discourse 2.

*Dr. A. Clarke.*—42 *Musical instruments of God.*] *Ad canendum Deo*, "to sing to God."—*Vulgate.* *των ᾠδων του Θεου*, "of the songs of God."—*Septuagint.* The Syriac is remarkable: "These were upright men who did not sing unto God with instruments of music, nor with drums, nor with lистра, nor with straight nor crooked pipes, nor with cymbals; but they sang before the Lord Almighty with a joyous mouth, and with a pure and holy prayer, and with innocence and integrity." The Arabic is nearly the same. None of the versions understand the words *כלי שיר והלל* as implying *instruments of music of God*, but instruments employed in the song of God, or to praise God; so also the Targum. *Query*, Did God ever ordain *instruments of music* to be used in his worship? Can they be used in *Christian assemblies* according to the spirit of Christianity? &c., &c.

#### CHAP. XVII. 3.

*Au. Ver.*—To Nathan.

*Ged., Booth.*—To Nathan the prophet [Syr., Arab., and seven MSS.].

Ver. 4—6.

כִּי לֹא יָשַׁבְתִּי בְּבֵית מְנוּחָיִם אֲשֶׁר  
הִקְלִיתִי אֶת־יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה  
וְנֹחֵיתִי מֵאֶהָל אֶל־אֶהָל וּבְמִשְׁכָּן  
אֲשֶׁר

5 ὅτι οὐ κατώκησα ἐν οἴκῳ ἀπὸ τῆς ἡμέρας, ἧς ἀνήγαγον τὸν Ἰσραὴλ ἕως τῆς ἡμέρας ταύτης, καὶ ἤμην ἐν σκηνῇ καὶ ἐν καλύμματι.

*Au. Ver.*—4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone [Heb., have been]

from tent to tent, and from one tabernacle to another.

6 Whosoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

See notes on 2 Sam. v. 5, 6, 7, vol. ii., p. 534, &c.

5 *Brought up Israel*, &c.

*Houb., Hallet, Ged., Booth.*—Brought up Israel out of Egypt [Chald., Syr., Arab., and p. p., 2 Sam. v. 6], &c.

*Have gone from tent to tent and from one tabernacle to another.*

*Bp. Patrick.*—5 This verse is the very same with the sixth verse of that chapter in Samuel: only there it is said "I have walked in a tent and in a tabernacle;" and here "I have gone from tent to tent, and from one tabernacle to another." Both which signify that he had no settled place wherein to dwell, but walked or went, where the tent, or tabernacle, was pitched for him. For the words may be translated, "I went out of the tent into the tent:" that is, when they marched in the wilderness, the ark was taken out of the tent, and when they rested it was put into the tent again: and not into a house built of cedar. Or, this may refer to the translation of the ark from the tabernacle made by Moses, unto the tent made for it by David.

*Dr. A. Clarke.*—5 *But have gone from tent to tent.*] "I have transferred my tabernacle from Gilgal to Nob, from Nob to Shiloh, and from Shiloh to Gibeon."—*Targum and Jarchi.*

*Hallet.*—5 The first error in this verse is, that the transcribers have omitted the words, *out of Egypt*. The transcribers have been guilty of another error in the end of this verse. Our translators have honestly warned the English reader, that the words, *one to another*, are not in the Hebrew. All that is there, is, *I have gone from tent to tent, and from tabernacle*. The expression does not look well. It is too short, and broken. And it is hard to make it out, that God *had gone from one tent to another*, and *from one tabernacle to another*. But all is easy if we read this place, as it is better represented in the parallel account of this same Divine speech, 2 Sam. vii. 6, *but have walked in a tent, and a tabernacle*. This reading is also retained in all the old versions of the Chronicles. So that there can be no doubt,

but that the Hebrew there is wrong. The Hebrew in Chronicles is 'אֶתֶּנָּה, i.e., *I was from tent to tent, and from a tabernacle*. The expression in itself is very unlikely. It is not natural to say *I was* (instead of, *I went*) *from tent to tent*. In Samuel the expression is very natural, וַיֵּלֶךְ מִמָּוֶלֶךְ מִדָּוִד, i.e., *I was walking, or, I walked in a tent*. *Le Clerc* did not think of comparing this text with the other here; and so would have it supplied as our translators have done it.

*Houb.*—*Sed migravi ex tentorio ad tentorium, ex tabernaculo ad tabernaculum.*

... וְסִסְכָּן: Oratio in eo verbo inchoata relinquitur. Nam, quandoquidem antecessit, *ex tentorio in tentorium*, satis clara res est, ubi subiungitur, *et ex tabernaculo*, non deesse debere, *in tabernaculum*. Id cum viderent Græci Intt. ex hoc loco ad locum parallelum diverterunt, ut converterent, *eram in tentorio et in tecto*. Quod nescio cur Clericus dicat *incommodè fuisse conversum*, cum ipse loco parallelo similiter convertat. Dicendum fuit de Græcis Intt. *parùm fideliter*; de Vulgato verò *incommodè*, qui sic interpretetur, *mutans loca tabernaculi et in tentorio*, ex scripturâ וַיֵּסֶבֶן, quam non videret esse, hoc quidem in loco, mendosam.

*Dathe.*—5 Ad ultimum וַיֵּסֶבֶן supplendum est וַיֵּסֶבֶן, ut prioribus respondeat. Diverse mutationes tabernaculi indicantur, quæ in peregrinatione et post eam factæ sunt.

*Maurer.*—5 וַיֵּסֶבֶן [מִמָּוֶלֶךְ] mente supplendum: וַיֵּסֶבֶן. Cf. ad Gen. xix. 4 (ubi dele: Ps. xxxix. 3) et 1 Sam. xiv. 16.

Ver. 8—15.

וַיִּחַדְלִי לִגְבוֹ וַחֲסִדִּי לֹא־יִמָּאִיר מִעֵינַי  
מֵאַשְׁרֵי חֲסִידוֹתַי מֵאַשְׁרֵי הָיָה לִפְנֵיהֶם  
וַיִּחַצְמֶנִּיתִיהוּ בְּכִרְתִּי וּבְמַלְכוּתִי עַד־  
חַצְוֹלָם וְקִצְאוֹ יִהְיֶה נֶכֶן עַד־עוֹלָם :  
כָּל־הַדְּבָרִים הָאֵלֶּה וְכָל־הַחֲזוֹן  
הַזֶּה כִּן דָּבָר נָתַן אֱלֹהֵי דָוִד :  
8 καὶ ἤμην μετὰ σοῦ ἐν πάσιν, οἷς ἐπορεύθης,  
καὶ ἐξωλόθρευσα πάντας τοὺς ἐχθροὺς σου ἀπὸ  
προσώπων σου, καὶ ἐποίησά σοι ὄνομα κατὰ τὸ  
ὄνομα τῶν μεγάλων τῶν ἐπὶ τῆς γῆς. 9 καὶ  
θήσομαι τόπον τῷ λαῷ μου Ἰσραὴλ, καὶ κατα-  
φυτεύσω αὐτὸν, καὶ κατασκευάσω καθ' ἑαυτὸν,  
καὶ οὐ μεριμνήσει ἔτι, καὶ οὐ προσθήσει υἱὸς  
ἀδικίας τοῦ ταπεινώσαι αὐτὸν καθὼς ἀρχῆς,  
10 καὶ ἀφ' ἡμερῶν, ὡς ἔταξα κριτὰς ἐπὶ τὸν  
λαόν μου Ἰσραὴλ, καὶ ἐταπεινώσα πάντας  
τοὺς ἐχθροὺς σου, καὶ αὐξήσω σε, καὶ οἶκον  
οἰκοδομήσει σοι Κύριος. 11 καὶ ἔσται ὄνταν  
πληρωθῶσιν ἡμέραι σου καὶ κοιμηθήσῃ μετὰ  
τῶν πατέρων σου, καὶ ἀναστήσῃ τὸ σπέρμα σου  
μετὰ σέ, ὃς ἔσται ἐκ τῆς κοιλίας σου, καὶ ἐτοιμάσω  
τὴν βασιλείαν αὐτοῦ. 12 αὐτὸς οἰκοδομήσει  
μοι οἶκον, καὶ ἀνορθώσω τὸν θρόνον αὐτοῦ, ἕως  
αἰῶνος. 13 ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ  
αὐτὸς ἔσται μοι εἰς υἱόν· καὶ τὸ ἔλεός μου οὐκ  
ἀποστήσῃ ἀπ' αὐτοῦ, ὡς ἀπέστησα ἀπὸ τῶν  
ὄντων ἔμπροσθέν σου. 14 καὶ πιστώσω αὐ-  
τὸν ἐν οἴκῳ μου καὶ ἐν βασιλείᾳ αὐτοῦ ἕως  
αἰῶνος, καὶ ὁ θρόνος αὐτοῦ ἔσται ἀνορθωμένος  
ἕως αἰῶνος. 15 κατὰ πάντας τοὺς λόγους  
τούτους, καὶ κατὰ πάσαν τὴν ὁράσιν ταύτην,  
οὕτως ἐλάλησε Νάθαν πρὸς Δαυίδ.

*Au. Ver.*—8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the Lord will build thee an house.

11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.



12 He shall build me an house, and I will establish his throne for ever.

13 I will be his father, and he shall be my son : and I will not take my mercy away from him, as I took it from him that was before thee :

14 But I will settle him in mine house and in my kingdom for ever : and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

See notes on 2 Sam. vii. 9—17, vol. ii., pp. 536—544.

8 *And have made thee a name like.*

*Ged., Booth.*—Thy name I will render as great [Syr., Arab., eight MSS., and p. p. 2 Sam. vii. 9] as, &c.

10 *Moreover I will subdue.*

*Ged., Booth.*—For I will subdue.

*Pool.*—14 *In mine house* ; in my dwelling-place ; either, 1. In Jerusalem, the place where God had put his name for ever. Or, 2. In the temple, which is more properly and constantly called *God's house* ; and so this expression agrees but very imperfectly with Solomon, or his successors, who might be said to be settled in God's house, because they were settled near it, and in some sort set over it, because they were to take care that the priests and others should perform their offices and God's service in it ; but strictly and properly agrees only to Christ, to whom alone that promise also of an everlasting establishment in this kingdom belongs, as was noted on 2 Sam. vii. And this expression seems to be most emphatically added, to signify that that person in whom all those promises should be fully and perfectly accomplished, to wit, the Messiah, should be settled not only in the king's throne, as others of David's successors were, but also in God's house or temple ; and consequently, that he should be a Priest as well as a King ; which mystery was more clearly revealed to David, Psal. cx. 1, 2, 4, and may be intimated, though obscurely, (as was fit and usual in that state of the church,) in these words.

*In my kingdom* ; either, 1. In the kingdom of Israel. Or, 2. In God's kingdom in a more large and general sense. And this, as well as the former phrase, may seem singularly to belong to the Messiah, who was not only to be the King of Israel, but also of all nations, &c. And for the signi-

fication of these great things, there is so great and remarkable an alteration of the phrase here from what it is in 2 Sam. vii., where, speaking to David, he constantly calls it *his* (i. e., David's) *kingdom*, and *his house*, verses 12, 13, 16, 19, 25, 27, for which he here saith *my house*, and *my kingdom*, which also he distinguisheth from *his throne*, which is mentioned in the next clause of this verse, and in ver. 11, 12.

*Bp. Patrick.*—14 *In my house.*] That is, in *my church*, which is the house of God, wherein he dwelt ; and which he governed, ruled, and protected as his peculiar people. It is very observable, that in 2 Sam. vii. 16, speaking to David, he calls them, *thine house*, and *thy kingdom* : but here, *mine house*, and *my kingdom*. Which confirms, what I noted upon the former place, that this principally belongs to the Messiah, of whom David was but a figure.

*Houb.*—9 לְבָנוֹ. Hoc verbum circulo superno inscribunt Codices, ut significetur scriptum fuisse deficienter לְבָנוֹ, pro לְבָנוֹר, ad conturbandum eum, quæ scriptio commodior est, quàm לְלוֹר, ad consumendum eum, quæ Lud. Cappello arridebat. Græci Intt. ταπεινώσαι, humiliare, ex scripturâ לָשַׁר, quæ extat loco parallelo, 2 Sam. vii. 10.

10 לְחַיִּים: Delenda major interpunctio, quæ antecedit ; nam in eo verbo continuatur proximum בְּחַיִּים, autē, et ex diebus ... יָמָיו כִּי יִבְנֶה בְּנֵה לְךָ דָּוִד. Falsa hæc scriptura, ut et falsa hæc interpretatio verbum de verbo facta, et nuntio tibi, et domum tibi ædificabit Dominus. Nam ante oculos est, loqui Deum, prophetâ Nathan verba ejus referente, non autem ipsum Nathan ; itaque adulterinam esse hanc personarum mutationem, nuntio...ædificabit, et in sacrâ oratione vigere primam personam debere, ut viget in ante et in infrâ dictis. Emendationem hujus loci adjuvant Græci Intt. qui legebant, non יָמָיו, separatē, sed conjunctē יָמָיו, אֲזַיְתָּו, augebo te. Itaque etiam post legendum, יִבְנֶה, ædificabit, sed יָמָיו, ædificabo, et illud דָּוִד, quod sequitur, fuit per errorem, ex eo דָּוִד, quod proximum est, geminatum. Vide, si juvat, veteres interpretes. Neminem eorum offendes, qui hoc scripturam fuerit persecutus, nisi unum Vulgatum.

11 וְהָיָה כִּי יִבְנֶה דָּוִד בֵּיתִי, semen tuum ... quod erit de filiis tuis. Inaudita in sacris codicibus talis scribendi forma. Sed sæpè in iis legimus, semen tuum, quod ex utero tuo

*erit*; ut sacra ipsa lingua doceat, pro סגך, legendum מבטך, quomodo legunt Græci Intt. qui, ἐκ τῆς κοιλίας σου, ex utero tuo. Quos ita legisse perperam negat Buxtorfius, contra Lud. Cappellum disputans, et afferens ea exempla, quæ ad rem non pertineant; vide ipsum, si juvat, in *Anticritica* suâ ad hunc locum.

Ver. 16.

See the notes on 2 Sam. vii. 18, vol. ii., p. 543.

Ver. 17.

וְהָקֵטְן וְזֹאת בְּעֵינֶיךָ אֱלֹהִים וְהַדָּבָר  
עַל-בֵּית-עַבְדְּךָ לְמַחְזֹק וְרֵאיוֹתַי עָתִיד  
הָאֵדָם הַמַּעֲלָה יְתֹנֶה אֱלֹהִים :

καὶ ἐσμυκρύνθη ταῦτα ἐνώπιόν σου ὁ Θεός, καὶ ἐλάλησας ἐπὶ τὸν οἶκον τοῦ παιδός σου ἐκ μακρῶν, καὶ ἐπειδὴς με ὡς δραστὴς ἀνθρώπου, καὶ ὕψωσάς με Κύριε ὁ Θεός.

*Am. Ver.*—17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God.

See the notes on 2 Sam. vii. 19, vol. ii., p. 545.

*Pool.*—i. e., Thou hast treated me as if I had been born the son of a great monarch, and not a poor shepherd, as indeed I was, O Lord God. Otherwise thus, *Thou hast regarded or respected me as the type or figure, or according to the rank or order of that excellent man, or man of high degree, who is also the Lord God*, i. e., of the Messiah, who is God-man, i. e., Thou hast given to me and my house an everlasting kingdom, which is the peculiar privilege of that great person the Messiah, Dan. ii. 44; vii. 13, 14.

*Bp. Patrick.*—17 This is likewise explained there, ver. 19, but the latter part of that verse is expressed in different words, for there he saith, "Is this the manner of men, O Lord?" but here, "Thou hast regarded me according to the estate of a man of high degree, O Lord God." This was not after the manner of men, to treat a poor shepherd, as if he were a great prince: but so he had dealt with David. But Victorinus Strigelius thinks, the Hebrew words will bear this translation, which in his opinion is better than our own, "Thou hast looked upon me in the form of a man, who art in the

highest the Lord God." Which he looks upon as a prophecy of the Messiah, who was really the Lord God, but appeared in the form of a man. The LXX come near this sense in the former part of the words, ἐπειδὴς με ὡς δραστὴς ἀνθρώπου, "Thou hast looked upon me as the aspect of a man." So Christophorus Helvicus interprets it in his *Elenchus Judæorum*.

*Ged.*—17 And, as if this were but a small thing in thine eyes, O God! thou hast spoken of thy servant's house for a great while to come; and hast provided for me, according to the custom of men of high degree, O Lord God!

*Booth.*—17 — And hast provided for me according to the state of men of high rank, O God Jehovah.

*Gesen.*—III. וְזֹאת, 1 Chron. xvii. 17, i. q., וְזֹאת in the parall. passage 2 Sam. vii. 19, *mode, manner* [so Prof. Lee]. If the reading is genuine, the form would seem to be apoc. from וְזֹאת i. q., וְזֹאת.

וְזֹאת m. (r. וְזֹאת). 1. *Ascent.*

3. Any elevated place, as an upper chamber, i. q., וְזֹאת Am. ix. 6. Also in the difficult passage 1 Chron. xvii. 17, and hast regarded me וְזֹאת, in the manner of men on high, i. e., in heaven, from heaven; comp. the parall. 2 Sam. vii. 19, וְזֹאת, and this is the manner of men, not of God. [But Engl. Vers. well as to sense: and hast regarded me according to the estate of a man of high degree.]

*Houb.*—17 Sed et hoc tibi, Deus, parum visum est insuper et domui servi tui in longinquum providisti, et me præ cæteris hominibus spectabilem fecisti.

17 וְזֹאת וְזֹאת וְזֹאת: Verbum pro verbo, et exhibuisti me secundum formam hominis excelsi. Quorum verborum sententiam probè intellexit Vulgatus, quem nos imitatur. Cæterum duo verba, Domine Deus, annectimus ad orationem subsequentem, quia id commodius visum est, et huic cæteræ Davidis precatiori accommodatus: nam sic collocat David nomen Deus, versibus 19, 20, &c.

*Dathe.*—17 Atque hoc tibi parum visum est, Deus, locutus es de familia mea longe remota, meque singulari præ aliis hominibus prærogativa dignatus es. a)

a) Hunc sensum loci difficillimi dedit Vulgatus, qui vertit: et fecisti me spectabilem super omnes homines, Domine Deus. Verba textus admittunt hanc explicationem,

sed non ignoro, alias longe et diversas esse allatas, tum a reliquis interpretibus antiquis, tum a recentioribus. Non parum differunt ab h. l. verba, quæ substituit scriptor librorum Samuelis, de quibus vid. observat. ad illum locum 2 Sam. vii. 19.

*Maurer.*—17 'וְיָצֵאתִי וְעָלִיתִי *et me intuitus es secundum hominum consuetudinem*, familiariter mecum egisti, ut solent homines cum hominibus agere. וָיֹר, *ordo*, qui in orbem it, Esth. ii. 12, 15, hinc *agendi ratio* = וָיֹרִי in loc. parallelo, 2 Sam. vii. 19, ad q. l. vid. 'וְיָצֵאתִי (tu, qui es) *in loco excelso*, Jova, deus! וָיֹרִי acc. loci, nisi fortasse de ipso deo dicatur: o *celsitas* h. e., *celsissime Jova deus!*

Ver. 18.

מִדִּיּוֹתֶיךָ עוֹד דָּגִיר אֶלֶיךָ לִבְכוֹר  
אֶת־עֲבֹדְךָ וְאֶת־הַגָּדוֹלָה לְחַיֵּי אֶת־

τί προσθήσει ἔτι Δαυὶδ πρὸς τὰ τοῦ δοξάσαι; καὶ σὺ τὸν δούλον σου οἶδας

*Au. Ver.*—18 What can David *speaking* more to thee for the honour of thy servant? for thou knowest thy servant.

*For the honour of thy servant.*

*Ged.*—For the honour which thou hast done to thy servant.

*Houb.*—18 מה יסף עוד דוד אליך, *quid addet adhuc David ad te*. Hæc est mera peregrinitas, *addet ad te*, ut significetur, *addet loqui ad te*; ut moneat ipsa membrana omissum fuisse לִבְכוֹר, *loqui*, ante אֶת־ךָ, *ad te*, atque id esse ex loco parallelo 2 Sam. vii. 20, huc revocandum. Etiam exhibet לִבְכוֹר, Syrus, in verbo לסכלו *ad loquendum*. ...לכבוד. Consideratio hic loci Clericus, quàm in suprâ dictis, dùm monet scripturam לִבְכוֹר, non sine affixo ך, quam sequi videtur Vulgatus, minimè esse spernendam, quippe cum grammaticâ meliùs consentientem. Fortè etiam olim scriptum fuit, *tuum*, et pronomen אֶת, prope a fuerit per imprudentiam prætermisum. Sic postea sequitur, וְאֶת־הַגָּדוֹלָה.

Ver. 19, 20.

19 יְהוָה בְּעֲבֹדְךָ וּבְלִבְכוֹךָ עָשִׂיתָ  
אֶת כָּל־הַגָּדוֹלָה הַזֹּאת לְחַיֵּי אֶת־  
כָּל־הַגָּדוֹלָה : 20 יְהוָה אֵין כְּמוֹד וְאֵין  
בְּאֶזְנוֹיָהּ : וְאֵין כְּמוֹד וְאֵין  
בְּאֶזְנוֹיָהּ : נֶאֱמַר הַגָּדוֹלָה

19 καὶ κατὰ τὴν καρδίαν σου ἐποίησας τὴν πᾶσαν μεγαλωσύνην. 20 κύριε οὐκ ἔστιν ὁμοίός σοι, καὶ οὐκ ἔστι Θεὸς πλὴν σου κατὰ πάντα, ὅσα ἠκούσαμεν ἐν ὧσιν ἡμῶν.

*Au. Ver.*—19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things [Heb., great-nesses].

20 O LORD, *there is none like thee*, neither *is there any God beside thee*, according to all that we have heard with our ears.

*Ged., Booth.*—19 O Jehovah, for thine own word's [2 Sam. vii. 21, so *Houb.*] sake, and according to thine own heart [*Ged.*, out of thine own bounty], thou doest all these great things, which thou hast made known to thy servant [2 Sam. vii. 21, so *Houb.*]. 20 Domine, *ita est*, ut *auribus nostris audivimus*, non *est similis tui*, nec *alius est*, *præter te, Deus*.

*Houb.*—19 *Verum tu propter verbum tuum et ex animo tuo omnia magna hæc fecisti, eo ut in servo tuo gloriam omnem ostenderes*. 20 Domine, *ita est*, ut *auribus nostris audivimus*, non *est similis tui*, nec *alius est*, *præter te, Deus*.

19 בעבור עֲבֹדְךָ, *propter servum tuum*. Scriba quis, vel consuetudine abreptus, quia in suprâ dictis bis עֲבֹד legebatur, vel de lineâ errans, scripsit עֲבֹד, etsi legebat עֲבֹד, *verbum tuum*, ut etiam legitur loco parallelo 2 Sam. vii. 21. Et pugnantia hæc sunt, ut Deus, quæ fecit, *propter servum suum* fecerit, simulque, *ex animo suo*, i. e., sponte suâ, et propter causam non aliundè, quàm ex ipso petitam ...לחייך: Duo codices plenè לחיך. Post id verò verbum addimus illud עֲבֹד, *servo tuo*, quod habet locus parallelus. Nam nomen נֶאֱמַר, quod post venit, casus est rei *cognitæ*, et desideratur casus personæ, quæ rem habeat cognitam. Nam si casus rei solus esset, dicente David, *ad cognoscere faciendum omnia mirabilia*, esset nihili alterum id membrum, postquam in priori dictum fuit, *fecisti hæc omnia mirabilia*. Sed augetur et completur in membro posteriori prius, si additur *in servo tuo*: vide versionem.

Ver. 21, 22.

21 וְאֵין כְּמוֹד וְאֵין כְּמוֹד  
בְּאֶזְנוֹיָהּ הַזֹּאת הַגָּדוֹלָה לְחַיֵּי  
עַם לְשֹׂמֵם לָךְ שֶׁם בְּגָדוֹת וּבְקִרְאוֹת  
לְבָנֶשׁ מִכְּנֵי עֲמֹה וְאֶת־פְּדִיָּה מִכְּפָרִים  
בָּוִים : 22 וְאֵין כְּמוֹד וְאֵין כְּמוֹד



and showed such mercy and truth to them, as did fully answer that title.

*Houb.*—24 *Permaneas et in perpetuum magnum sit nomen tuum, cum dicetur, Dominus exercituum, Deus Israel, verè Deus est Israel, et domus David servi tui coram te perpetua erit.*

24 יהוה אלהים ישראל, *Deus Israelis Deus est Israeli.* Buxtorfio hic manum damus, ne priora verba *Deus Israelis*, supervacanea esse videantur, etsi Lud. Cappello ita videbatur. Nam quanquam hæc absunt ab loco parallelo 2 Sam. vii. 26 tamen commodè veniunt, ut significetur, Deus ille, qui nominatur Deus Israel, verè est in Deum Israeli, i. e., eum tutatur, eique datam fidem non fallit.

*Dathe.*—24 *Fides tua semper celebretur, dicant omnes: Jova omnipotens, Deus Israelitarum, horum Deus sit maneatque, domus autem Davidis tui tuo beneficio stabilietur.*

Ver. 25.

— עַל־כֵּן מִצַּח עַבְדְּךָ לְחַתְּמָלָא : לְפָנֶיךָ

— διὰ τοῦτο εὖρεν ὁ παῖς σου τοῦ προσεύεσθαι κατὰ πρόσωπόν σου.

*Au. Ver.*—25 For thou, O my God, hast told thy servant [Heb., hast revealed the ear of thy servant] that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee.

*Therefore thy servant hath found in his heart, &c.*

*Houb.*—Propterea ego cor meum paravi, ut coram te supplex adessem.

25 כִּזְמָא, *invenit servus tuus (ut oraret).* Nihil Hebraicum id sonat, quomodò nec Latinum. Quod cum sentiret Vulgatus, convertit, *invenit fiduciam*, addens *fiduciam*, ne verbum, כִּזְמָא, sine casu esset. Sed loco parallelo legitur, כִּזְמָא אִי לִי, *invenit cor tuum*, i. e., *paravit*. Itaque hic Syrus, qui כִּזְמָא, in corde suo. Itaque illud restituendum.

Ver. 27.

— פִּרְמַתְּךָ יְחִזְקֵה בְּזִכְרְךָ וּבְמִבְרָכָה לְעוֹלָם :

— ὅτι σὺ Κύριε εὐλόγησας, καὶ εὐλόγησον εἰς τὸν αἰῶνα.

*Au. Ver.*—27 Now therefore let it please thee [or, it hath pleased thee] to bless the house of thy servant, that it may be before

thee for ever, for thou blessest, O Lord, and it shall be blessed for ever.

*For thou blessest, &c.*

*Ged., Booth.*—And, with thy blessing, O Jehovah, let it ever be blessed.

*Comp.* the parallel place 2 Sam. vii. 29. Houbigant would join the 1 to the preceding word בְּרַחֲמֶיךָ. We must adopt this emendation, or else follow the other place.—*Boothroyd's Heb. Bible.*

*Houb.*—Quoniam tu, Domine, ei benedixisti, ut sit in perpetuum benedicta.

27 בְּרַחֲמֶיךָ וּבְרַחֲמֶיךָ, *benedixisti et benedictus in sæculum.* Mutilus etiam hic locus. Nam בְּרַחֲמֶיךָ casu destituitur, et propterea nescitur, quis sit בְּרַחֲמֶיךָ, *benedictus*. Sarcietur locus, vel ex loco parallelo, vel adjuncto י, quod habet בְּרַחֲמֶיךָ, ad בְּרַחֲמֶיךָ, ut sic legatur, בְּרַחֲמֶיךָ, *benedixisti ei benedictione ad perpetuum*: vide 2 Sam. vii. versu ultimo.

#### CHAP. XVIII. 3.

נָחַד דָּוִד אֶת־הַדְרֶזֶר מֶלֶךְ־צוּחָה  
הַמֶּלֶךְ הַחֲמָתִי בְּלָכְתּוֹ לְחַצְבֵּי יַדוֹ בְּנָהַר  
פָּרָת :

καὶ ἐπάταξε Δαυὶδ τὸν Ἀδρααζάρ βασιλεῖα Σουβὰ Ἡμὰθ, πορευομένου αὐτοῦ ἐπιστήσας χεῖρα αὐτοῦ ἐπὶ ποταμὸν Εὐφράτην.

*Au. Ver.*—3 And David smote Hadarezer [or, Hadadezer, 2 Sam. viii. 3] king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

See the notes on 2 Sam. viii. 3, vol. ii., p. 552.

*Unto Hamath.*

*Ged., Booth.*—At Hamath.

*As he went.*

*Houb.*—3 בְּנַחֲסָא, *tam cum ibat.* Ambiguum in nostrâ versione reliquimus, uter iret ad Euphratem, ut eum finibus suis adjungeret; an David, an Adarezer. Sed de Adarezer id dictum potius, quàm de Davide, credimus, quia in infrâ dictis non recensentur Euphratenses inter populos à Davide bello superatos.

Ver. 4.

וַיִּלְכְּדוּ דָּוִד מִמֶּנּוּ אֶת־הָרֶבֶץ וְשִׁבְעַת  
אֲלָפִים חֲרָשִׁים וְשִׁבְעִים אֲלָפִים אִישׁ  
רֶגֶל וַיַּעֲקֶר דָּוִד אֶת־פְּלִיחֶרֶב וַיִּזְחַר  
מִמֶּנּוּ מֵאָה רֶבֶב :

καὶ προκατελάβετο Δαυὶδ αὐτῶν χίλια ἄρματα καὶ ἑπτὰ χιλιάδας ἵππων καὶ ἑκοσὶ χιλιάδας ἀνδρῶν πεζῶν καὶ παρέλυσεν Δαυὶδ



verba exhibentur, quæ restituenda esse Lud. Cappellus judicabat. Tamen sic respondet Buxtorfius: "Per ellipsis verbum omittitur; repetendum autem ex versûs initio, hoc pacto, *et misit Hadoram filium suum...* (et *misit* subintellige *per eum*) *omnia vasa aurea...* Inspice, lector, an hîc aliquid sic coacti... Nihil novi est, ut in posteriori versûs alicujus lemmate verbum aliquod deficiat, quod jam fuit in priore, et inde repeti potest." Atqui istud, *per eum*, quod subintelligi vult Buxtorfius, non fuit in priore *lemmate*. Ergo id non jam *repetitur*, sed falsè introducitur. Eâ unâ re Buxtorfius non vituperandus, quòd viderit non satis esse suppliri ex ante-dictis verbum *misit*, quia diversi generis sunt *filii* et *vasa*, neque res et personâ ἀνὰ κοινὸν esse debent in regimine verbi *misit*, sed, una ab alterâ separatâ, ope præpositionis, esse disjuncta, ut, *misit filium et cum eo vasa*, ex consuetudine perpetuâ Hebr. sermonis.

Ver. 11.

*Au. Ver.*—From Edom.

*Ged., Booth.*—From Syria [2 Sam. viii. 12].

Ver. 12, 13.

*Au. Ver.*—12 Moreover Abishai [Heb., Abshai] the son of Zeruiah slew of the Edomites in the valley of Salt eighteen thousand.

13 And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

See the notes on 2 Sam. viii. 13, 14, vol. ii., p. 551, &c.

Ver. 15, 16, 17.

16 וַיִּצְדֹק בֶּן-אֲחִיטוב וַאֲבִימֶלֶךְ בֶּן-אֲבִיאתָר וַיִּשְׁלָמָה סֹפֵר :

16 καὶ Σαδῶκ υἱὸς Ἀχὶτὼβ καὶ Ἀχιμέλεχ υἱὸς Ἀβιάθαρ οἱ ἱερεῖς, καὶ Ζουρὰ γραμματεὺς.

*Au. Ver.*—15 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder [or, remembrancer].

16 And Zadok the son of Ahitub, and Abimelech [called Ahimelech, 2 Samuel viii. 17] the son of Abiathar, were the priests; and Shavsha [called Seraiah, 2 Sam. viii. 17, and Shisha, 1 Kings iv. 3] was scribe;

17 And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king [Heb., at the hand of the king].

See the notes on 2 Sam. viii. 16—18, vol. ii., pp. 559—566.

*Abimelech the son of Abiathar.*

*Ged., Booth.*—Abiathar, the son of Ahimelech.

See the notes on 2 Sam. viii. 17, vol. ii., p. 560.

*Shavsha.*

*Ged., Booth.*—Seraiah [2 Sam. viii. 17].

*Houb.* — 16 אֲבִימֶלֶךְ בֶּן אֲבִיאתָר, *Abimelech filius Abiathar*. Lege, ut loco parallelo 2 Sam. viii. 17, אֲחִימֶלֶךְ, *Achimelech*. Mendum esse אֲבִימֶלֶךְ, omnes confitentur. Sed inconsideratè quidam, in quorum numero est Edm. Calmet, legi volunt *Abiathar filius Achimelech*, cùm is *Achimelech*, qui filius erat *Abiathar*, infrâ xxiv. 6, commemoretur, nec non aliis in locis. Quippe alter est ille *Achimelech*, nepos ejus alterius *Achimelech*, qui fuit pater sacerdotis *Abiathar*. Vide Concordantias Latinas.

CHAP. XIX. 1.

*Au. Ver.*—His son.

*Ged., Booth.* — Hanun [LXX, Syriac, Arab., and five MSS., and p. p., 2 Samuel x. 1].

Ver. 3.

*Au. Ver.*—3 But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth [Heb., In thine eyes doth David, &c.] honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

*To search, &c.*

*Houb.*—3 חָזַק חֲזַק, *ad subvertendum et ad explorandum*. Ordo legitimus est, *ad explorandum et ad subvertendum*, atque is habetur loco parallelo 2 Sam. x. 3.

Ver. 5.

*Houb.* — וַיֵּצֵאוּ, *in Jericho*. Legendum plene וַיֵּצֵאוּ, ut sæpe habent hod. ipsi codices et nunquam non in Pentateucho Samaritani.

Ver. 6, 7.

7 וַיִּשְׁלָחוּ לָהֶם שְׁנַיִם וּשְׁלֹשִׁים אֶלֶף נָבִי וְאֶת-מֶלֶךְ מַעֲכָה וְאֶת-עֲמֹן וְנָבִיא וַיִּחַי לִפְנֵי מִידְבָּה וּבְנֵי עֲמֹן נִאֲסָפוּ מִצִּירְיָהם וְנָבִיא לְמִלְחָמָה :

7 καὶ ἐμισθώσαντο αὐτοῖς δύο καὶ τριάκοντα χιλιάδας ἀρμάτων, καὶ τὸν βασιλεῖα Μααχὰ καὶ τὸν λαὸν αὐτοῦ καὶ ἦλθον καὶ

παρενέβαλον κατέναντι Μηδαβά. καὶ οἱ υἱοὶ Ἀμμὼν συνήχθησαν ἐκ τῶν πόλεων αὐτῶν, καὶ ἦλθον εἰς τὸ πολεμῆσαι.

*Au. Ver.*—6 And when the children of Ammon saw that they had made themselves odious [Heb., to stink] to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

See the notes on 2 Sam. x. 6—8, vol. ii., p. 568.

*Dr. A. Clarke.*—6 Chariots and horsemen out of Mesopotamia.] These are not mentioned in the parallel place in Samuel; probably they did not arrive till the Ammonites and their other allies were defeated by the Israelites in the first battle.

7 Thirty and two thousand.] The whole number mentioned in Samuel is, Syrians of Beth-rehob, and of Zoba, *twenty thousand*; of king Maachah, *one thousand*; of Ish-tob, *twelve thousand*; in all, *thirty-three thousand*. Of chariots or cavalry there is no mention. These could not have been the whole army.

*Pool.*—7 Thirty and two thousand chariots, i. e., thirty-two thousand men fighting from or with chariots, as that word is elsewhere used; of which see my notes on 1 Sam. xiii. 5. And this interpretation seems the more probable by comparing this place with 2 Sam. x. 6, where this army is said to consist of *twenty-thousand footmen*, and *twelve thousand men of Ish-tob*; which make up these thirty-two thousand men, who fought partly from chariots, and partly on foot with chariots, or attending upon the chariots, as the ancient manner of fighting was. And here, ver. 6, this army is made up of *chariots and horsemen*; where, except the *chariots* be understood of footmen, there were no footmen in the army, which is unusual and incredible.

*Ged., Booth.*—7 Thirty-two thousand riders.] Our translators rendered *chariots*: but the Hebrew word does not always mean a *chariot*; and here it must certainly be taken in a more general signification: namely, for all those Syrian auxiliaries who

rode either on chariots or on horses. And indeed the numbers in Samuel (exclusive of the men of Maachah, who were probably foot-soldiers) amount exactly to 32,000. Comp. 2 Sam. x. 6.—*Ged.*

*Houb.*—7 *Conduzeruntque sibi triginta duo millia homines, et currus, regemque Maacha cum ejus copiis, &c.*

7 ג' ח' א' ש' ו' ר' כ' רב, *triginta duo millia currum.* Mendum aperit se se ex omni parte. 1o. Ex eo ipso numero 32,000 currum, qui numerus non modo est supra verum, sed supra veri fidem. 2o. Ex loco parallelo 2 Sam. x. 18, ubi David currus *septingentos* delevisse dicitur, quod non magnum esset, si ei adversus 32,000 fuisset pugnandum. 3o. Ex similitudine ipsa numerorum hujus loci et loci paralleli. Nam idem numerus 32,000, qui nunc attribuitur *curribus*, in libro Samuelis attribuitur, partim *hominibus*, partim *peditibus*. Denique, ut a mendo caveamus, admonent Syrus et Arabs. Nam Syrus, *equites*, non *currus*; Arabs, *currus* et *equites*, ut versu superiori. Nec uterque nodum solvit. Nam discordiam non tollunt hujus loci, et loci paralleli. Vellet Clericus ut pro ר' כ' רב, legeretur א' א'. Verum id fieret Critica repugnante, ubi duorum vocabulorum א' א' et ר' כ', nulla similitudo est. Sed similitudo nonnulla est inter ח' א', ut olim scribebatur, et א' א', si præsertim littera ל' fuisset supra et infra oblitterata. Itaque non longe aberres, si credas ante ר' כ' omisum fuisse א' א', prope ח' א', et germanam scripturam esse א' א' ר' כ' רב, (*triginta duo*) *millia hominum et currus*. Nam eo modo conciliatur discordia hujus loci et paralleli, in quo numerus 32,000 de hominibus effertur. Etiam bene consociatur hic versus cum superiori, in quo *currus* memorantur, si iidem *currus* non tolluntur, et si additur א' א', in quo verbo continentur illi *equites*, de quibus versus superior.

*Dath.*—7 *Conductis igitur duobus et triginta millibus currum, a) &c.*

a) Nemo, nisi pertinacissimus lectionis receptæ defensor, negabit, numerum hunc omnem fidem superantem esse corruptum, quod etiam haud obscure ex loco parallelo 2 Sam. x. 19, potest colligi, ubi narratur, Davidem septingentos currus perdidisse. Quo facto certe nondum victoriam esset consecutus, cum longe major superesset numerus, qui resisterent. Sed quis audeat verum numerum restituere, cum versiones antiquæ in numero ipso consentiant, quan-



quam in rebus indicatis paullulum variant? Syrus enim equites, non currus, Arabs currus et equites vertit. Kennicottus vero in suis codd. nullum dissensum observavit. Conjecturae Clerici et Hubigantii legantur apud ipsos.

Ver. 11.

— וַיַּעֲרֹכוּ לְהִרְאֹת בְּגֵי עֲמֹן

— καὶ παρῆλθον ἐξεναντίας υἱὸν Ἀμμών.

*Au. Ver.*—11 And the rest of the people he delivered unto the hand of Abishai [Heb., Abshai] his brother, and they set themselves in array against the children of Ammon.

*And they set themselves in array, &c.*

*Ged., Booth.*—That he might form them in array [2 Sam. x. 10, and Arab.], &c.

Ver. 15.

*Au. Ver.*—Were fled.

*Ged., Booth.*—Were fleeing.

Ver. 16.

*Au. Ver.*—16 And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river [*that is*, Euphrates]: and Shophach [*or*, Shobach, 2 Sam. x. 16] the captain of the host of Hadarezer went before them.

*And Shophach, &c.*

*Ged., Booth.*—And they came to Helam [2 Sam. x. 16], under the command of Shobach, &c.

*Hadarezer.*

*Ged., Booth.*—Hadadezer.

Ver. 17.

— וַיָּבֹאוּ אֶל־הֶלֶם וְגו'

— καὶ ἦλθεν ἐν' αὐτοῖς, κ.τ.λ.

*Au. Ver.*—17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them, &c.

*And came upon them.*

*Ged.*—So the present text. But I suspect that the true reading is *came to Helam* [so *Booth.*]. Comp. 2 Sam. x. 17.

Ver. 18.

וַיָּגִס אֶרֶץ מִלְכָּי וַיִּשְׁאַל וַיִּהְיֶה  
דָּוִד מֵאֶרֶץ שִׁבְעָה אֶלְפִים רָבָב  
וַאֲרֻבָּעִים אֶלֶף אִישׁ רִגְלִי וְאֵת שׁוֹפָךְ  
שַׂר־הַצָּבָא הַקִּית :

καὶ ἔφυγε Σύρος ἀπὸ προσώπου Ἰσραὴλ.

καὶ ἀπέκτεινε Δαυὶδ ἀπὸ τοῦ Σύρου ἑπτὰ χιλιάδας ὁρμάτων, καὶ τεσσαράκοντα χιλιάδας πεζῶν, καὶ τὸν Σωφάθ ἀρχιστράτηγον δυνάμεως ἀπέκτεινε.

*Au. Ver.*—18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty-thousand footmen, and killed Shophach the captain of the host.

See the notes upon 2 Sam. x. 18, vol. ii., pp. 569—571.

*Ged., Booth.*—18 But the Syrians fled before Israel; and David destroyed of the Syrians, seven hundred chariots, seven thousand horsemen, and forty thousand footmen. He killed also Shobach, &c.

*Houb.*—18 Fugit Syrus coram Israel, delevitque David septem millia equitum Syrorum, septingentos currus, et quadraginta millia peditum, et Sophach, &c.

18 רגלי, *pedites*. Loco parallelo 2 Sam. x. 18, סוּסִים, *equites*; de qua discordia vide ad eum locum. Sed discordia hic non minor in *curribus*, qui hic *septem millia*, illic *septingenti*. Profecto numerus minor verior, et facile creditur, *septem millia* pertinere ad *equites*, qui hic omittuntur; *septingentos*, ad *currus*, et ex iteratione numeri *septem*, saltem fecisse ab uno ad alterum scribas, legendumque esse, שִׁבְעָה אֶלְפִים סוּס וּשְׁנַע מֵאוֹת רֶכֶב, *septem millia equitum, et septingentos currus*. Eo modo non omittuntur *equites*, de quibus mentionem fecit versus 6 et curruum numerus utrobique idem est, hic et in libro Samuelis. Dicuntur quidem in libro Samuelis deleti fuisse *equites quadraginta millia*; sed ibi legendum *pedites* ut hoc versu 18. Itaque non pugnat numerus *septem millenorum equitam*, cum libro Samuelis, ad veram scripturam revocato. Non licuit verbum רֶכֶב interpretari *equites*. Nam etsi eo verbo significantur agitatores, tam eorumque, quam curruum, tamen distinguunt et hic, et loco parallelo, סוּסִים et רֶכֶב, ut non jam liceat utrumque promiscue habere.

Ver. 19.

*Au. Ver.*—Hadarezer.

*Booth.*—Hadadezer.

CHAP. XX. 1.

וַיְהִי לְעֵת הַשְּׁכִיבָה הַשָּׁנָה לְעֵת וַיָּצֵחַ הַמֶּלֶךְ וְגו'

καὶ ἐγένετο ἐν τῷ ἐπιώντι ἔτει ἐν τῇ ἐξόδῳ τῶν βασιλέων, κ.τ.λ.

*Au. Ver.*—1 And it came to pass, that

after the year was expired [Heb., at the return of the year], at the time that kings go out *to battle*, Joab led forth the power of the army, &c.

See the notes on 2 Sam. xi. 1, vol. ii., p. 571.

*Houb.* — 1 וְלִשְׁמֵר הַמִּלְחָמָה, *quo tempore reges exeunt*; addimus *ad bellum*, ex scripturâ למלחמה, quam Syrus exhibet libro Samuelis secundo xi. 1, in verbo Syriaco וְלִשְׁמֵר, *ad bellum*. Non negandum, quin למלחמה facillè exciderit ponè הַמִּלְחָמָה, ob nonnullam similitudinem. Omittit Syrus *ad bellum*, hoc in loco; ex quo colligi potest omissurum id eum fuisse loco parallelo, nisi Codicem, à quo id non aberat, secutus esset; itaque ex ejus Codice vendicari posse verbum למלחמה, quod abesse oratio ipsa propè conqueritur; et quod, si olim non legebatur, nihil erat cur id supplerent tum Syrus, tum etiam Vulgatus. Nam *exire* nemo dixerit Hebraicè idem valere ac, *exire ad bellum*.

#### Ver. 2.

*Au. Ver.*—2 And David took the crown of their king from off his head, and found it to weigh [Heb., the weight of] a talent of gold, and *there* were precious stones in it; and it was set upon David's head: &c.

See the notes on 2 Sam. xii. 30, vol. ii., p. 577.

#### Ver. 3.

וַיֹּאמֶר הָעָם אֶל־דָּוִד הַיּוֹמָה הַזֶּה וַיִּבְרָא  
בְּיָמָיו וַיִּבְרָא הַיּוֹמָה הַזֶּה וַיִּבְרָא  
'וְנָר'

καὶ τὸν λαὸν τὸν ἐν αὐτῇ ἐξήγαγε, καὶ διέπρσε πρίοσι, καὶ ἐν σκεπάροισι σιδηροῖς, καὶ ἐν διασχίζουσι κ.τ.λ.

*Au. Ver.*—3 And he brought out the people that *were* in it, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

See the notes on 2 Sam. xii. 31, vol. ii., pp. 578—580.

*With axes.*

*Houb.*—3 וַיִּבְרָא, *et serris*. Antea legimus בַּסֵּרָה, *serrâ*; ut actum jam agat *serris*. Itaque rectè monet Lud. Cappellus legendum esse בַּסֵּרָה, *securibus*, ut loco parallelo 2 Sam. xi. 31. Negat Buxtorfius, et sic conqueritur. “Quæ hæc differentia? Cur non utraque vox eandem potest significa-

tionem habere? Cur non מַטְרָה etiam *serram* possit significare à *secundo*, sicut dicitur מַטְרָה, à *trahendo*? Cur in diversis libris necesse est eandem rem iisdem plane verbis describi, aut, nî id fiat, varia lectio, vel error statim fingendus?” Hæc declamitans Buxtorfius alias res agebat. Non enim negatur utrumque verbum מַטְרָה et מַטְרָה, eundem posse habere significatum; ut neque statuitur eandem rem, in diversis libris, iisdem planè verbis describi debere. Sed negatur res diversas eodem in loco, sine causâ, et invitâ oratione, eodem nomine bis appellari, ut hoc exemplo, *discerpit eos securi et securibus*, vel *serrâ et serris*; ex quo sequitur sacrum scriptorem non idem verbum vel *serram*, vel *securim* bis posuisse.

#### Ver. 4.

*Au. Ver.*—4 And it came to pass after this, that there arose [or, continued; Heb., stood] war at Gezer [or, Gob, Zech. xi. 29] with the Philistines, at which time Sibbechai the Hushathite slew Sippai [or, Saph, 2 Sam. xxi. 18], *that was* of the children of the giant [or, Rapha]: and they were subdued.

*At Gezer.* See the notes on 2 Sam. xxi. 18, vol. ii., p. 644.

*Of the children of the giant.* See notes on 2 Sam. xxi. 16, vol. ii., pp. 643, 645.

#### Ver. 5.

*Au. Ver.*—5 And there was war again with the Philistines; and Elhanan the son of Jair [called also Jaare-oregim, 2 Sam. xxi. 19] slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam.

See the notes on 2 Sam. xxi. 19, vol. ii., p. 645.

#### Ver. 8.

*Au. Ver.*—These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

See the notes on 2 Sam. xxi. 22, vol. ii., p. 647.

6, 8 *The giant.* See the notes on 2 Sam. xxi. 19, vol. ii., p. 645.

*These were born.*

*Houb.*—8 וְנָחָד, *illi nati sunt*. Lege נָחָד. Sæpè Codices MSS. habent נָחָד, ubi Impressi libri נָח; neque unquam נָח, pro נָחָד ponunt Samaritani; ut appareat defectum נָחָד in hoc pronomine esse mendum, non *Ellipsin*.

## CHAP. XXI. 1.

וַיִּקְרָא שָׁטָן עַל-יִשְׂרָאֵל וַיָּקֶחַ אֶת-  
 הַיָּד לְמָנוּחַ אֶת-יִשְׂרָאֵל :

καὶ ἔστη διάβολος ἐν τῷ Ἰσραὴλ, καὶ ἐπέ-  
 σεις τὸν Δαυὶδ τοῦ ἀριθμῆσαι τὸν Ἰσραὴλ.

*Au. Ver.*—1 And Satan stood up against  
 Israel, and provoked David to number Israel.

See the notes on 2 Sam. xxiv. 1.

*Satan.*

*Le Clerc, Booth.*—An adversary.

*Gesen.*—שָׁטָן 1. an adversary.

2. With the art. שָׁטָן, the adversary, κατ' ἐξοχήν, it assumes the nature of a proper name (Heb. Gramm., § 107, 2) i. e., *Satan*, ὁ διάβολος, the Devil, the evil spirit in the later theology of the Jews, who seduces men to evil, 1 Chron. xxi. 1 (where alone the article is wanting, comp. 2 Sam. xxiv. 1), and accuses and calumniates them before God, Zech. iii., &c.

*Pool.*—*Satan stood up*, Heb., *stood, to wit*, before the Lord and his tribunal to accuse David and Israel, and to beg God's permission to tempt David to number the people. *Standing* is the accuser's posture before men's tribunals [so *Bp. Patrick*]; and consequently the Holy Scripture (which useth to speak of God, and of the things of God, after the manner of men, to bring them down to our capacities) elsewhere represents Satan in this posture, as 1 Kings xxii. 21; Zech. iii. 1. And so this agrees with 2 Sam. xxiv. 1, where the Lord is said to move David, i. e., to give Satan commission or permission to move him; for otherwise God tempteth no man, James i. 13.

*Houb.*—1 שָׁטָן הָיָה שָׁטָן, et stetit Satan contrā Israel. Insistimus, cum Veteribus Intt. in significatu Satan, quamquam is Clerico non placebat, qui quidem vertit, exortus est inimicus contrā Israel, quique docet eum inimicum fuisse “pravum quemdam consiliarium qui malè vellet Israelitis; aut certè, si malo animo consilium de iis recensendis non dedit Davidi, ita ei nocuit, ut nocere magis non potuisset homo populi Hebræi inimicissimus. Nam 1o. nihil dicit Clericus, cur Satan sit in interpretibus sacris vituperandum. 2o. Nullam exemplum profert, in quo nomen שָׁטָן sic adhibeatur ab sacris autoribus, ut significet, non generatim suasorem mali, sed singulatim aliquem unum hominem, eumque non nominatum, qui fuerit mali suator. Nam quòd is nos allegat ad hæc Davidis verba (2 Sam. xix. 22) ut

sitis mihi in inimicum, (שָׁטָן) et ad Christum Dominum, qui Petrum apostolum Satanam nominat, id nihili est; quippe cum iis in duobus locis habeat Satan personæ attributam rem, non ipsam personam. 3o. Repugnat Hebr. Linguae hæc oratio, stetit adversarius contrā Israel, vel non nominato adversario, vel non addito cuius, in casu gignendi. Optima igitur, eademque una legitima interpretatio, Satan; in quâ etiam nihil novum. Nam Satan malè factis interesse, aliquandò præesse, Veteres Judæi non ignorabant, ut liquet ex libro Job, in quo agit Satan principem personam.

*Dathe.*—1 Adversatus est diabolus Israelitis a)

a) Sic verto verba textus, neque puto, alium eis subesse sensum. Clericus quidem sub שָׁטָן, inimicum Israelitarum intelligit, qui Davidi persuaserit, ut populum juberet numerari. Sed quamquam non nego, sic שָׁטָן dici interdum, v. c. 2 Sam. xix. 22; tamen nimis quæsitâ mihi videtur hæc explicatio, atque a Clerico tantum inventa ad emolliendam alterius formulæ duritiem, quæ de eadem re 2 Sam. xxiv. 1 adhibetur. Verum enimvero ad illum locum jam observavimus, nullum errorem subesse illi formulæ et similibus multis ex more loquendi Hebræorum, quo omnia hujusmodi eventa immediate Dei providentiæ tribuunt. Hunc usum loquendi auctor librorum Chronicorum, Esra, uti plerique existimant, permutavit cum eo, qui suis temporibus obtinebat. Nam cum Judæi ante exilium Babylonicum Deum omnium rerum bonarum et malarum auctorem dixissent, post reditum ex illa captivitate angelorum interventu mundum gubernari et malos inprimis genios vires suas in hominum perniciem exserere statuebant. Igitur mirum non est, si auctor horum librorum eventum hunc populo Israëlito tam noxium instigationi diaboli aut mali genii tribuit. Sic quoque sentiunt S. R. Niemeyer in Characterist. Bibl., p. iv., p. 329 et Celeb. Eichhorn in Introduct. ad Vet. Test., p. ii., p. 640.

Ver. 3.

לִפְנֵי יְהוָה לְשֹׁמְרֵי מִצְוָתָי —

— ἵνα ἴδῃ κύριός μου τοῦτο ἵνα μὴ γένηται εἰς ἀμαρτίαν τῷ Ἰσραὴλ;

*Au. Ver.*—3 And Joab answered, The Lord make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants?

why then doth my lord require this thing? why will he be a cause of trespass to Israel?

*Pool.*—Or, *why will he be, or why should this be, a trespass, or a cause of trespass, or an occasion of punishment*, (for Hebrew words signifying sin are oft used to note the punishment of sin,) or *a desolation, or a cause of desolation or destruction*, (for the verb whence this noun proceeds is oft used in that sense,) *to or against Israel?* Why wilt thou provoke God by this sin to punish Israel? Thus he speaks, because God commonly punisheth the people for the sins of their rulers, because they are for the most part guilty of their sins in one kind or other; or at least God takes this occasion to punish people for all their sins.

*Gesen.*—*פָּשָׁעַ* f. 1. pp. Inf. of the verb *פָּשַׁע*, a being in fault, trespassing.

2. A fault, blame, guilt, Engl. Vers., *trespass* 1 Chron. xxi. 3; 2 Chron. xxiv. 18; xxviii. 13; Am. viii. 14, *פְּשָׁעֵי סָמָרְיָה*, the guilt of Samaria, i. e., its idols. Plur. *פְּשָׁעִים* 2 Chron. xxviii. 10; Ps. lxi. 6.

*Houb.*—*Vel quare Israeli per te noxa inferetur?*

*Dathe.*—*Cur igitur ista cupis Israëlitis haud dubie pernicioso?*

Ver. 5.

*Au. Ver.*—5 And Joab gave the sum of the number of the people unto David. And all *they* of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred three-score and ten thousand men that drew sword.

*And all they of Israel were a thousand thousand, &c.*

See the notes on 2 Sam. xxiv. 9, vol. ii., p. 703.

*Booth.*—5 And all those of Israel were eight hundred thousand men who drew the sword: and Judah was five hundred thousand men who drew the sword.

I have followed the numbers of the parallel place, because there is no variety of reading there, and because one version here retains it.

*Houb.*—5 *אֵלֶּיךָ יִשְׂרָאֵל וְיִהּוּדָה*, mille millia et centum millia. Numerantur loco parallelo 2 Sam. xxiv. 9. tantum octingenta millia. Ex quo rectè iudicabat Lud. Cappellus in mendo esse alterutrum Contextum. Cui Buxtorfius in *Anticriticâ suâ*, quoniam nihil habebat quod de suo ingenio responderet, opposuit *Abarbenel* rabbinum suum, cujus hæc verba sunt, Buxtorfio ipso referente

et interpretante: “*Meâ sententiâ, summa 800,000, est numerus, quem attulit Joab Davidi, in quo Levi et Benjamin non sunt comprehensi. Sed in Chronicis visum fuit Esræ adducere numerum populi completè, cum tribu Levi et Benjamin. Idcirco dicit illic, et fuit totus Israel undecies centies mille viri, ad indicandum, quòd hic fuerit numerus completus et universalis. Quod 1 Chron. 21, dicitur, Levin autem et Benjamin non numeravit inter illos, non dictum est ad indicandum, quòd non comprehensi sint in eo numero, sed ad significandum causam, propter quam numerus ille major sit eo, quem Joab retulit Davidi, quia nimirum Joab non recensuit Levin et Benjamin in eo numero, quem attulit ad Davidem, eò quòd invisum et abominabile esset Joabo consilium regis de numerando populo, ac propterea, ad eum imminuendum, non recensuerit Levin et Benjamin, ut summa tantò esset minor, &c. Vel fieri potest, ut duo fuerint exemplaria recensitionis facta à Joabo; unum cum Levi et Benjamin, quod est in Chronicis, alterum sine illis, allatum Davidi, quod in Samuele.*” Non multum curat iste *Abarbenel*, cum sacrâ paginâ quam consentiat. Nam quòd ait, in *Chronicis visum fuisse Esdræ adducere numerum populi completè cum tribu Levi et Benjamin*, qui stare illud potest cum eo, quod hic narratur, attulisse Joab numerum recensitorum, non tamen recensuisse tribus Levi et Benjamin. Si quis scriptor Gallicus narraret imperasse regem, ut civium Parisiensium census haberetur, atque in censu habendo repertos fuisse undecies centena millia civium, nec tamen suburbia, fuisse in censum relata, num is scriptor, doceret fuisse repertos cives undecim mille centenos completè cum suburbis? Itaque delirat *Abarbenel*. Idem falsum argumentum ducit ex iis verbis, *et fuit omnis Israel*, ut probet in numero 110,000, contineri tribus Levi et Benjamin. Nam quis nescit illud, *omnis Israel*, idem esse ac *omnis Israel recensitus*, postquam dictum est, *attulit numerum populi recensiti*? Non latius igitur patet *omnis*, quàm populus recensitus. Sic antea, cap. xviii. 11, cum legimus, *aurum quod tulit* (David), *de omnibus gentibus*, planum est in omnibus contineri omnes tantummodò gentes devictas, de quibus suprâ et infrâ memoratur. Denique, cum sacrâ pagina sic dicat, *attulit Joab numerum recensitorum, et fuit omnis Israel 110,000 viri armati*, quis ferat istum magistrum

Judæum ita narrantem, *med sententiâ, summa* 800,000 *est numerus, quem attulit Joab Davidi.* Ergo is similiter non ferendus, cum duo quædam facti censûs exemplaria cominiscens, concludit *unum cum Levi et Benjamin, quod est in Chronicis,* fuisse Davidem celatum. Sacra pagina negat, in Chronicis, de Levi et de Benjamin, explanator Judæus affirmat. En quibus magistris aurem benevolam Buxtorfius præbebat, ne, si librariorum mendo attribuitur locorum discordia parallelorum, *convellatur*, si ei credimus, *sacrarum litterarum auctoritas.* Porro uter numerus sit verior, nemini adhuc compertum fuit: vide ad locum parallelum. Idem dicendum de numero virorum in tribu Juda recensitorum, qui numerus hic ponitur 470,000; cum in loco parallelo legatur 500,000. Nam sunt etiam scriptiones illæ duæ dissociabiles. "Scriptura," inquit Buxtorfius, "amat aliquando rotundum numerum." Esto; in numeris quidem unis, denis, aut fortè centenis. Quid in millenis? Quid in triginta millibus, ut hoc loco, ubi locus parallelus numerum habet 500,000 numero 470,000 triginta millibus majorem. Videret etiam Buxtorfius locum vix habere *numerum rotundum*, in censu habendo; quoniam in censu capita singula numerantur, et summæ, quantæ sint, faciliè cognosci potest.

Ver. 8.

*Houb.*—8 פָּרָא, *peccatum*: Animadvertit circulo superno pars codicum; duo codices פָּרָא, priori manu scriptum, ut et fuerat scribendum.

Ver. 10.

*Houb.*—שָׁלוֹשׁ, *tria*; barbarè, pro שָׁלוֹשׁ, quod scriptum lego in parte codicum; in quorum uno pro נִשְׁבָּע, legitur נִשְׁבָּע, in participio *Benoni, extendens.* Littera י, post puncta inventa, fuit sæpè perperam interpolata, aut sine causâ sublata.

Ver. 12.

אֲשֶׁר-שָׁלוֹשׁ שָׁנִים רָצַב וְאִם-שָׁלוֹשׁ חֳדָשִׁים נִסְכָּחָה מִפְּגַר-צָרֶיךָ וְגו'

ἡ τρία ἐτη λιμοῦ, ἡ τρεῖς μῆνας φεύγειν σε ἐκ προσώπου ἐχθρῶν σου, κ.τ.λ.

*Au. Ver.*—12 Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel. Now

therefore advise thyself what word I shall bring again to him that sent me.

See the notes on 2 Sam. xxiv. 13, vol. ii., p. 705.

*To be destroyed before thy foes.*

*Gesen.*—פָּרָא. Niph. 1. *To be taken away, to be destroyed, to perish.* Espec. in war, 1 Sam. xii. 25; xxvi. 10; xxvii. 1; 1 Chron. xxi. 12.

*Houb.*—12 *Vel coram hostibus tuis fugere menses tres.*

פָּרָא: Circulo id verbum castigatur, aut monetur esse castigandum. Rectè; nam neque id nomen est derivatum, nec series patitur ut sit *Niphal* verbi פָּרָא, *perire*, cum sequatur נִשְׁבָּע, *ad assequendum*; quo verbo demonstratur de *fugâ* esse sermonem. Nam eos demum assequimur, quos sumus fugientes persecuti. Itaque legendum פָּרָא, *fugere te*, vel נִשְׁבָּע, ut aliquandò scriptum legitur, cum פָּרָא paragogico.

Ver. 15, 18, 20, 21, &amp;c.

*Au. Ver.*—Ornan [*or, Araunah*, 2 Sam. xxiv. 18].

*Ged., Booth.*—Araunah. See the notes on 2 Sam. xxiv. 16, vol. ii., p. 707.

Ver. 17.

*Au. Ver.*—Is it not I, &c.

*Ged., Booth.*—Was it not I, &c.

Ver. 20.

וַיָּשָׁב אֲרָנָן וַיָּבֵרָא אֶת-הַחֲמִלָּה וַיִּצְרַח עִמּוֹ מִתְּחִבָּאִים וְאֲרָנָן יָשָׁב חֲמִשָּׁה יָמִים :

καὶ ἐπέστρεψεν Ὀρνὰ καὶ εἶδε τὸν βασιλέα, καὶ τέσσαρας υἱοὺς αὐτοῦ μετ' αὐτοῦ μετ' ἀχαβὶν καὶ Ὀρνὰ ἦν ἀλοῶν πυρούς.

*Au. Ver.*—20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves [*or, When Ornan turned back and saw the angel, then he and his four sons with him hid themselves*]. Now Ornan was threshing wheat.

*Pool.*—Or, *And Ornan turned back*, (i. e., turned his face from the angel,) *for, or when*, (for the Hebrew *vau* is frequently used both those ways,) *he saw the angel, and* (so did) *his four sons with him hiding themselves*; partly because of the glory and majesty in which the angel appeared, which men's weak and sinful natures are not able to bear; and partly from the fear of God's vengeance, which was at this time riding

circuit in the land, and now seemed to be coming to their family.

*Dr. A. Clarke.*—20 Ornan turned back, and saw the angel.] The Septuagint say, *And Orna turned, and saw the king.* The Syriac and Arabic say, *David saw the angel*; and do not mention Ornan in this place. Houbigant translates the same reading *המלך, the king*, for *המלאך, the angel*, and vindicates his version from the parallel place, 2 Sam. xxiv. 20, where it is said, he *saw David*: but there is no word of his seeing the angel. But the seeing David is mentioned in ver. 21; though Houbigant supposes that the 20th verse refers to his seeing the king while he was at a distance; the 21st, to his seeing him when he came into the threshing-floor. In the first instance he and his sons were afraid when they saw the king coming, and this caused them to hide themselves; but when he came into the threshing-floor, they were obliged to appear before him. One of Kennicott's MSS. has *המלך, the king*, instead of *המלאך, the angel*. Some learned men contend for the former reading.

*Ged.*—20 And Ornan turned about, and saw the angel; and his four sons were with him, hiding themselves.

*Angel, king*, [so Booth.] Sep., and one MS., which reading is preferred by Houbigant: and is indeed very plausible. But the whole verse has an awkward form; and is wanting in p. p., 2 Sam. Though I have tried to render this verse, according to the present text; I confess I find little coherence either in itself; or with the context. The reading adopted by Houbigant does something to clear up the matter: but not all. The Syriac and Arabic translators must have read very differently indeed: for they make David, not Ornan, here see the angel; and see him ceasing from further destruction.—If the verse were entirely omitted there would be a much better connexion.

*Booth.*—20 Araunah then turning, saw the king; and his four sons, who were with him, hid themselves. Araunah was threshing wheat.

*Houb.*—20 *Ibi Ornan conversus vidit regem; filii ejus quatuor apud eum se absconderunt; ipse autem frumentum triturbat.*

20 *המלאך, Angelum.* Nos antetulimus *המלך, regem*, quod legunt Græci Intt. et quod habetur etiam loco parallelo 2 Sam. xxiv. 20, ubi narratur Ornan vidisse regem,

non *Angelum*. Ita observabat Lud. Capellus, quem perperam incusat Buxtorfius, qui crediderit versus duos 20 utriusque loci esse parallellos, docens non verum 20, sed 21, libri Samuelis huic, in quo sumus, respondere. Nam subsequenti versu, nempè 21 videt Ornan Davidem, aream suam jam ingressum. Sed versu hoc 20, videt Regem procul appropinquantem, nondum ad se ingressum, quod ipsum narratur ver. 20, loci paralleli his verbis, *vidit regem et servos ejus ad se transeuntes*, (*עברים עזיו*) seu *ad se venientes*.

Ver. 24.

— כִּי לֹא־תִקְחָהּ מִן־הָעֶזְרָא לַיהוָה  
וְהַעֲלֹתָ עֹלָהּ תָּקֵם :

— οὐ οὐ μὴ λάβῃς ἃ ἐστὶ σοι Κυρίῳ, τοῦ ἀνεγίγαις δλοκαύτωσιν δωρεὰν Κυρίῳ.

*Au. Ver.*—24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

*Nor offer.*

*Houb.*—24 *המלך, et offerre*: Legendum, vel *המלך, et offeram*, ut legit Syrus, vel *המלך, ad offerendum*, ut Græci Intt. Et parùm sapienter Grammatici novi, hoc exemplo, statuunt infinitum modum, post indicativum, vices habere indicativi, quasi Hebræi sic olim scripsissent, *non capiam quæ tua sunt, et offerre*, cùm dicere vellent, *et offeram*. Erat ab Sacris Scriptoribus omninò aliena illa scribendi barbaries.

Ver. 25.

וַיִּתֵּן דָּוִד לְאַרְנָן בְּמֶהֱם שֶׁהָיָה זָהָב  
מִשְׁקָל שֵׁשׁ מֵאוֹת :

καὶ ἔδωκε Δαυὶδ τῷ Ὀρνᾶ ἐν τῷ τόπῳ αὐτοῦ σίκλους χρυσίου ὀκτῆς ἑξακοσίου.

*Au. Ver.*—25 So David gave to Ornan for the place six hundred shekels of gold by weight.

See the notes upon 2 Sam. xxiv. 24, vol. ii., p. 709.

*Houb.* — 25 *שש מאות, sexcentos*. Locus Samuelis parallelus, *quingaginta*. Hæc qui, sine Critica sacra, conciliare volunt, operam ludunt, vel nugas Rabbinicas amant: quas vide, si tanti est, in *Anticritica* Buxtorfii, ad hunc locum. Unus nodus est, fateri, errasse alterutro in loco Librarios Judæos: vide ad locum parallelum 2 Sam. xxiv. 24.

Ver. 26.

— וַיַּעֲבֹד בְּאֵשׁ מִזְבֵּחַ שָׁמָיִם עַל  
מִזְבֵּחַ הַלֵּלָהּ :

— καὶ ἐπῆκουσεν αὐτῷ ἐν πυρὶ ἐκ τοῦ οὐρανοῦ ἐπὶ τὸ θυσιαστήριον τῆς δλοκαυτώσεως, καὶ κατηγάλωσε τὴν δλοκαύωσιν.

*Au. Ver.*—26 And David built there an altar unto the LORD, and offered burnt-offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering.

*Peace offerings.* See the notes upon Lev. iii. 1, vol. i., p. 395.

*From heaven by fire.*

*Pool.*—Heb., *by fire sent from heaven*; which was the sign of God's acceptance. See Lev. ix. 24; 1 Kings xviii. 24, 38; 2 Chron. vii. 1.

Ver. 28—30.

28 בָּעֵת הַהִיא בְּרָאוֹת דָּוִיד קִרְעָנָהּ  
יְהוָה עָלָיו אָרְגָן הַיְבִיסִי וַיִּזְבַּח שָׁם :  
29 וַיִּשְׁכַּן בְּמִדְבָּר וַיִּזְבַּח הַלֵּלָהּ בָּעֵת הַהִיא  
בְּבִמְתָּרָה בְּנִבְדָּעוֹן : 30 וְלֹא־יָלַל דָּוִיד  
לְלֵכָת לִפְנֵי לַרְשָׁה אֱלֹהִים כִּי נִבְעַת  
מִפְּנֵי הָרֵב מַלְאָךְ יְהוָה :

28 ἐν τῷ καιρῷ ἐκεῖν ἐν τῷ ἰδεῖν τὸν Δαυὶδ ὅτι ἐπῆκουσεν αὐτῷ Κύριος ἐν ἀλφ' Ὀργὰ τοῦ Ἰεβουσαίου, καὶ ἔθυσιασεν ἐκεῖ.  
29 καὶ σκαυῇ Κυρίου, ἣν ἐποίησε Μωσῆς ἐν τῇ ἐρήμῳ, καὶ θυσιαστήριον τῶν δλοκαυτωμάτων ἐν τῷ καιρῷ ἐκεῖν ἐν βαμὰ ἐν Γαβαὼν. 30 καὶ οὐκ ἔδυνάτο Δαυὶδ τοῦ πορευθῆναι ἔμπροσθεν αὐτοῦ τοῦ ζητῆσαι τὸν Θεόν, ὅτι οὐ κατέσπευσεν ἀπὸ προσώπου τῆς ῥομφαίας ἀγγελου Κυρίου.

*Au. Ver.*—28 At that time when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering were at that season in the high place at Gibeon.

30 But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

29 *High place.* See the notes upon 1 Kings iii. 3, vol. ii., pp. 719, 720.

*Bp. Patrick.*—28] That is, he continued

to offer his sacrifices in that place, where there was such a manifest appearance of God, and a testimony of his acceptance of his sacrifices. So that from this time he did not go to Gibeon, where sacrifices were wont to be offered upon the brazen altar: which, as it follows, was then there.

29 The Targum calls this high place, "the sanctuary in Gibeon;" for this word comprehended the whole sacred house, as in 1 Sam. ix. 13.

30 *For he was afraid.*] As he thought God had consecrated this place for his service, and that he ought immediately to sacrifice here, and not stay till he could go to Gibeon: so perhaps he thought there might still be danger, that the angel might smite Jerusalem, if he did not continue to worship God here: where he knew, by some means or other, God intended his temple should be built for his perpetual honour in this place. The altar also now erected here was set up by the command of God, as well as that of Moses; so that he thought he might most acceptably serve God here.

*Pool.*—30 *David could not*, i. e., durst not. *Before it*, i. e., before the tabernacle, where the altar stood. *To inquire of God*, Heb., *to seek God*, i. e., humbly to beg his favour by prayer and sacrifice. *Because of the sword of the angel of the Lord*, i. e., when he saw the angel stand with his drawn sword over Jerusalem, as is related above, ver. 15, 16, he durst not go away thence to Gibeon, lest the angel in the meantime should destroy Jerusalem: for the prevention whereof he thought it most proper to continue to worship God in that place, which he had consecrated by his special presence and gracious acceptance.

*Ged.*—28 Now, when David saw that the LORD had answered him, at the threshing-floor of Ornan, he, from that time [so *Booth.*], sacrificed there: 29 for although the tabernacle, which Moses had made in the desert, and the altar of holocausts, were at that time at the hill-chapel, which was [Chald. and 16 MSS.] at Gibeon, 30 David had not the power to go thither, to consult God; so terrified was he at the sword of the angel of the LORD.

*Houb.*—28 *Protinus David, quia videbat Dominum fuisse ab se in areâ Ornan exoratum, ibi sacrificavit.* 29 *Nam, cum tabernaculum Domini, quod Moyses in deserto fecerat, tunc temporis esset in monte Gabaon,*

30 *Non potis fuit David, ut eò Dominum consultum iret. Nam per gladium angeli Domini fuerat perterrefactus.*

*Dathe.*—28 *Atque deinceps quoque David in illa Ornanis Jebusitæ ara sacrificavit, quod Jovam sibi faventem ibi expertus fuerat.* (29 *Tabernaculum, quod Moses in deserto fecerat, et ara sacrificiorum erant eo tempore in edito illo loco, qui est Gibeone.*) 30 *Nec tamen ausus fuisset David sacra ibi facere, vehementer enim gladio angeli Jovæ erat perterritus, nisi Gadus propheta id ipsum eum jussisset.* a)

a) Sic ex contextu coll. ver. 18, locum explico perquam obscurum et difficile, quod ex interpretum dissensu apparet.

#### CHAP. XXII. 1.

*Au. Ver.*—1 Then David said, This is the house of the LORD God, and this is the altar of the burnt offering for Israel.

*Bp. Patrick.*—*David said, This is the house of the Lord God.* He seems to have been inspired by God with this thought, that here he would have his temple to be built. At least, he concluded this, because the angel bade him build an altar here, which was for sacrifice: and here God testified his presence, as he did at the erection of the first altar, Lev. ix. 24. He seems to have respect to the words of Jacob, Genesis xxviii. 16, 17.

*Dr. A. Clarke.*—*David said, This is the house of the Lord.* Till a temple is built for his name, this place shall be considered the temple of God; and on this altar, and not on that at Gibeon, shall the burnt-offerings of Israel be made. David probably thought that this was the place on which God designed that his house should be built: and perhaps it was this that induced him to buy, not only the threshing-floor, but probably some adjacent ground also, as *Calmet* supposes, that there might be sufficient room for such a building.

#### Ver. 3.

וַיִּבְרָא לִי לְרֹאשׁ לַמִּסְמָרִים לְדִלְתוֹת  
הַשְּׁעָרִים וְלַמַּחְבְּרוֹת הַכִּיּוֹן דָּגִיד  
וְנִחְשָׁת לֵבָב אֵין מִשְׁהָל :

καὶ σίδηρον πολὺν εἰς τοὺς ἡλoux τῶν θυρωμάτων καὶ τῶν πυλῶν, καὶ τοὺς στροφεῖς ἡτοίμασε Δαυὶδ καὶ χαλκὸν εἰς πλῆθος, οὐκ ἦν σταθμός.

*Au. Ver.*—3 And David prepared iron in abundance for the nails for the doors of the

gates, and for the joinings; and brass in abundance without weight.

*Bishop Patrick.*—3 The word which we translate *joinings*, the Targum translates *hinges*.

*Gesen.*—חֲבִירָה f. plur. (pp. Part. Pi. from חָבַר) *conjoiners, couplers*, i. e. a) *beams, braces of wood, for joining and fastening a building*, 2 Chron. xxxiv. 11. b) *cramps, hooks of iron for joining, &c.*, 1 Chr. xxii. 3.

#### Ver. 4.

*Houb.*—4 חֲבִירָה, *Tyrii*; Codex Orat. 42 חֲבִירָה, plenè, ut alibi passim, seu cùm nomen est proprium, *Tyrii*, seu, cùm appellativum, *lapides*: neque illud י omittere solent Codices vetustiores.

#### Ver. 7.

*Au. Ver.*—7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God.

*Houb.*—7 בִּנְיָ, *filiò suo*. Masora, בִּנְיָ, *fili mi*, quam nos scripturam sequimur, etsi non fuerat בִּנְיָ vituperandum.

7, 9, &c. Solomon. See the notes upon 2 Sam. xii. 24, vol. ii., p. 576.

#### Ver. 9.

הַנִּחְיָה־כֵּן כּוֹלֵךְ לָךְ הוּא יְהוָה אֱלֹהֵינוּ  
מִנְחָתָהּ נְחִיחָתֵינוּ לָךְ מִבְּלִי־אֵיבֵינוּ  
מִסָּבִיב כִּי שְׁלֵמָה יְהוָה שָׂמוֹ וְשָׁלוֹם  
וְשָׁמֵחַ אָנוּ עַל־יִשְׂרָאֵל בְּקִיָּיו  
נֵא וְנִחְיָה־חַיָּה

ἰδοὺ, υἱὸς τίκεται σοι, οὗτος ἔσται ἀνὴρ ἀναπαύσεως, καὶ ἀναπαύσω αὐτὸν ἀπὸ πάντων τῶν ἐχθρῶν αὐτοῦ κυκλόθεν, ὅτι Σαλωμὼν ὄνομα αὐτοῦ, καὶ εἰρήνην καὶ ἡσυχίαν δώσω ἐπὶ Ἰσραὴλ ἐν ταῖς ἡμέραις αὐτοῦ.

*Au. Ver.*—9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon [that is, peaceable], and I will give peace and quietness unto Israel in his days.

*Ken.*—Our translation very wrongly says (1 Chron. xxii. 9), "A son shall be born to thee, and his name shall be Solomon;" yet the Hebrew text expressly speaks of him as then born, "Behold, a son, (נולד, *natus est*) is born to thee;" and therefore the words following must be rendered, "Solomon is his name, and I will give peace in his days; he shall build an house for my name," &c.



See the note of Kennicott upon 2 Samuel vii. 9—16, vol. ii., pp. 539—541.

Ver. 11.

עָמָה בְּנִי יְהוָה עִמָּךְ וְהִצְלַחְתָּ  
בְּבָנֶיךָ גִּית יְהוָה בְּלִיָּהוּ וּבִי

καὶ νῦν νιέ μου ἔσται μετὰ σοῦ Κύριος, καὶ εὐδοῶσει, καὶ οἰκοδομήσεις οἶκον τῷ Κυρίῳ Θεῷ σου, κ.τ.λ.

*Au. Ver.*—11 Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee.

*Now, my son.*

*Houb.*—11 נִוָּן, Legendum נִוָּן, non sine י, *nunc igitur*, quomodo Græci Intt. καὶ νῦν, Syrus, נִוָּן, et *nunc*. Nam peregrinum נִוָּן sine י, initio sermonis Hebraici.

*The Lord be with thee, &c.*

*Houb., Dathe, Ged., Booth.*—The Lord shall be with thee, and thou shalt prosper, &c.

Ver. 12.

*Houb.*—12 נִוָּן, *ad custodiendum*. Etiam peregrinum י in medium id verbum introductum; neque id unquam memini me in impressis videre, quin Codices quidam scriptum habere נִוָּן, ut hoc loco duo Codices Orat. Similiter iidem Codices נִוָּן, ver. 13.

Ver. 14.

וְהִנֵּה בְּצָרָי תִּבְנֶנְתִּי בְּיָהוּהָ  
וְרָב פְּזָרִים מֵאֶחָד אֶלֶף וְקָסָף אֶלֶף  
אֶלְפִים פְּזָרִים וְלִפְזָשֶׁת וְלִפְזָל אֵין  
מִשְׁקָל קִי לָרֶב הָיָה וּבִי

καὶ, ἰδοὺ, ἐγὼ κατὰ τὴν πτωχείαν μου ἡτοίμασα εἰς οἶκον Κυρίου χρυσίου ταλάντων ἑκατὸν χιλιάδας, καὶ ἀργυρίου ταλάντων χίλιας χιλιάδας, καὶ χαλκὸν καὶ σιδηρον, οὐ οὐκ ἔστι σταθμὸς; ὅτι εἰς πληθὺς ἐστι· κ.τ.λ.

*Au. Ver.*—14 Now, behold, in my trouble [*or, in my poverty*] I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

*In my trouble.*

*Ged.*—*With pains.* Others render, *in my poverty*; others, *in my affliction*.

*Booth.*—With care.

*Gesen.*—צָרָי m. (ר. צָרָי II. to be afflicted)

in pause צָרָי, c. suff. צָרָי, *affliction, distress, misery*, of whatever kind.

*Pool.*—*In my trouble*: this he allegeth as a reason why he could do no more, because of the many troubles and wars, both foreign and civil, whereby much of his treasures was exhausted. *An hundred thousand talents of gold.* A talent of gold in the first constitution was three thousand shekels, as may be gathered from Exod. xxxviii. 24—26; and so this amounts to a very vast sum, yet not impossible for David to get, considering how many and great conquests he made, and what vast spoils and presents he got. And whereas some object that this quantity of gold and silver was sufficient, though the whole fabric of the temple had consisted of massy gold and silver; it is to be considered that all this treasure was not spent upon the materials of the temple, but a very great part of it upon the workmen, which were nigh two hundred thousand, whereof a great number were officers, which being employed for so long time together, would exhaust a considerable part of it; and what was not employed in the building of the temple, was laid up in the sacred treasures for future occasions, there being mention of the great treasures left by David, even in other authors. But some learned men make these talents far less than those in Moses's time; and they conceive, that as there were two sorts of shekels, both of gold and silver, the *common* and the *sacred* shekel, whereof the latter is commonly thought to be double to the former, so also there were talents of divers kinds and values. For the Hebrew word *kikkar*, which is rendered a talent, properly signifies only a *mass*, or a *piece*, as it is used, Exod. xxix. 23; 1 Sam. ii. 36; Zech. v. 7. So it may indifferently denote either a greater or a lesser piece. And this is certain, and observed by two ancient and most learned writers, Varro and Pollux, and by others, that a talent among the Greeks and Romans sometimes notes but a small quantity; and that a talent of gold contains only six drams. And Homer in his *Iliads*, among other things of no great value, which are propounded as rewards to the conqueror at a solemn and public exercise, a *bond-woman*, a *horse*, and a *pot*, mentions *two talents of gold*; which plainly shows that in his time (which was after the building of this temple) *talents of gold* were very far inferior in quantity and price to what they had been in

former ages. And Josephus a Jew, and therefore the more competent judge of these things, speaking of this very thing, for a *hundred thousand talents of gold* here mentioned, he puts ten thousand; and for a *thousand thousand talents of silver*, he puts one hundred thousand; either because the talents in Moses's time were of ten times more bulk and price than in David's and Solomon's time, and therefore these talents reduced to them amounted to no greater sum; or because he read so in his copy of the Hebrew Bible. And certainly it is infinitely more tolerable and reasonable to suppose that there is a mistake here in the generality of the present copies of the Hebrew Bible, through the error of the scribe, than upon such pretences to deny the truth and Divine original and authority of the Holy Scriptures. Add to this, that all the gold then used was not of equal worth and purity; as appears both by the special commendation given to some sorts of gold in divers parts of Scripture, and particularly by the difference observed in this very history between the gold and gold which David gave for this use; whereof one little part being distinctly called *pure gold* and *refined gold*, 1 Chron. xxviii. 17, 18, it is sufficiently implied that all the rest of the gold was not refined nor pure, which might greatly diminish the worth of it; for in what degree it was impure or allayed with other things in those times and places we cannot know at this distance; and therefore we cannot make a true estimate what those talents of gold did amount to in our value.

*Bp. Patrick.*—*An hundred thousand talents of gold, &c.*] Though this was such a vast treasure which he amassed (not out of covetousness, but purely for the honour and service of God), that it hath seemed to some incredible. For if we take this to be meant of the greater talent, it makes such an immense sum, that it exceeds the riches of any of the Roman emperors, or other former monarchs. For in the time of Trajan, when that empire was largest, the money that was in his treasury did not exceed seventy-three thousand talents, as Bodinus observes in his book *De Republ.*, lib. vi., cap. 2. But a better man than he, our Brerewood, hath computed these talents to make so many millions, that he thinks the word *kikkar* should not be translated *talent* in this place; but only a *mass*, or *cake* of gold and silver.

And so Guil. Budæus observes in his book *De Asse*, that there was in Homer's time a talent of lesser value: for he speaks of two talents, which were given, with other things, as a reward of a victory obtained in some exercises. Such talents, he thinks, we are to understand in this place: for David reigned about the time of the kingdom of the Assyrians, which was near the time of Homer (see Beckius upon the Targum in this place). Of the same opinion is Jacobus Cappellus, and Junius, and Tremellius, as appears by the sum to which they make these talents to amount, viz., five hundred thousand dollars of gold, and as much of silver. And more lately Hermannus Witsius hath computed, that half so many talents of the sanctuary (as some call them) amounts to twenty thousand five hundred eighty-five tons of gold: which he shows David had opportunity to heap together, in his *Miscell. Sacra*, tom. ii., exerc. x., sect. 17, 18.

*Ken.*—Every man, who has considered the quantity of gold and silver, said (1 Chr. xxii. and xxix.) to have been left by David for building the temple, must have been astonished at the sum total, when reduced to our common standard. Walton has prefixed to his Polyglott the following account from the learned Brerewood, in the 32d page of a treatise *De ponderibus et pretiis veterum Nummorum*.

<i>Auri talenta</i>	100,000	.....	450,000,000
<i>Argenti</i>	1,000,000	.....	375,000,000
<i>Auri talenta</i>	3,000	.....	13,500,000
<i>Argenti</i>	70,000	.....	2,625,000

Total, pounds sterling ..... 841,125,000  
 Brerewood remarks thus—*Si ex solido argento fuissent integri templi parietes et pavimento; si ex auro solido tectum integrum et supellectile fuisset conflatum: illi tamen acervi pro opere et operariis non sufficissent abunde tantum, verum longe superassent. Consideravi templi dimensiones; et cum ea auri et argenti mole, in solidam massam conflata, comparavi; et hanc supra illud multum excrevisse reperi. Verum et ex paupertate sua, David ipse dicit, hæc se consecrasse Deo—At hæc paupertas omnem opulentissimorum regum affluentiam quantum superat!* If we take the preceding talents, according to Bishop Cumberland's computation; the sum total will be somewhat less. But, were we to reduce it to less than *one half*; would not the sum of FOUR HUNDRED MILLIONS of



4 ἀπὸ τῶν ἐργοδιωκτῶν ἐπὶ τὰ ἔργα οἴκου Κυρίου εἰκοστέσσαρες χιλιάδες, καὶ γραμματεῖς καὶ κριταὶ ἑξακισχίλιοι, 5 καὶ τέσσαρες χιλιάδες πυλωροὶ, καὶ τέσσαρες χιλιάδες αὐθύντες τῷ Κυρίῳ ἐν ὀργάνοις, οἷς ἐποίησε τοῦ αἰνεῖν τῷ Κυρίῳ.

*Au. Ver.*—4 Of which, twenty and four thousand *were* to set forward [*or*, to oversee] the work of the house of the LORD; and six thousand *were* officers and judges:

5 Moreover four thousand *were* porters; and four thousand praised the LORD with the instruments which I made, *said David*, to praise *therewith*.

4 *To set forward.* See the notes of *Gesen.* on *Πα*, xv. 21, p. 78.

*Officers.* See the notes upon *Numb.* xi. 16, vol. i., pp. 553, 544.

*Judges.* See the notes upon *Deut.* xvi. 18, vol. i., pp. 689, 690.

*Bp. Patrick.*—4 *Six thousand were officers and judges.*] God appointed judges and officers to be settled in all their gates (*Deut.* xvi. 18); but many think, there had been a long neglect in this matter; and that David himself could not restore their judicatures to their ancient order and dignity till the latter end of his reign. For being hindered by perpetual wars, he was forced to be content with such judicatures as had been wont to be executed (which in many things was very defective), only reserving appeals to himself, in causes of great moment (*2 Sam.* xv. 2). But now he takes care of this so necessary a part of government, and having numbered the Levites, appointed them their certain business, which had been before unsettled and undetermined: employing them both in ecclesiastical and civil affairs, as *Bertram* discourses in his book *De Republ. Jud.*, p. 124. But a late writer makes a doubt, whether the Israelites observed that command of Moses at all, when they came into the land of Canaan: the heads of their tribes taking upon them, for a long time, to determine all controverted matters. But now the Levites were constituted, in the cities where they dwelt, to be both officers and judges. All agree, that *shoterim* commonly signify such officers as execute the sentence of the judges (see my notes upon *Deut.* xvi. 18, and other places). But here, being placed before judges, we are not to take them for such inferior persons, but for men of greater authority; whom the Targum calls governors, such as our justices of

the peace are, who saw good order kept according to the law; as the judges were such as decided causes in their several courts (see *Campegius Vitringa*, in his book *De Synag. Veteri*, lib. i., par. ii., cap. 8).

*Ged., Booth.*—4 Of which, *said David*, let twenty-four thousand be set over [*Ged.*, superintend] the work of the house of Jehovah; and let six thousand be officers [*Ged.*, scribes] and judges. 5 And let four thousand be doorkeepers; and let four thousand praise Jehovah, with the instruments which I have made for that purpose.

4 *Said David.* The words in italic seem to have dropped out of the text: at any rate they must be supplied to reconcile the sequence.—*Ged.*

*Houb.*—4 *Dixitque David: ex iis eligantur qui operibus domus Domini præsint, viginti quatuor milia, præsides autem ac iudices sex milia; 5 Janitores, quatuor milia, et quatuor milia qui Dominum colaudent iis musicis instrumentis, quæ ego feci ad cantandum.*

לְשֹׁטְרִים, *ex ipsis ad præsidentum.* Codicem Sacrum esse hic mutilum multæ res persuadent, et quidem in ipsis verbis, quæ non sunt satis ad absolvendam sententiam. Nam sententia est, *Davidem elegisse ex Levitis...quem delectum non habent verba hæc, ex ipsis ad præsidentum*, quia de *delectu* non fuit suprâ dictum. Quod si dicas, supplendum esse verbum שֹׁטְרִים, quod solent Hebræi reticere, jam quaeritur quonam pacto id possit suppleri. Nimirum si suppleas שֹׁטְרִים, fuerunt, hoc modo, *et ex illis fuerunt, qui præsiderent*, contradicetur illi *fuerunt*, versu 5 in quo cum sic legamus, *musicis instrumentis, quæ feci*, liquet *Davidem loqui in fine orationis*, cum contrâ initio erit sermo sacri scriptoris, si suppletur, *fuerunt*: Quod si suppleas, שֹׁטְרִים, sint, *David* sic mandante, jure negabitur *Davidem hic loqui*, quia nihil est in superioribus, quod præparet ad *Davidis sermonem*, tanquam mox futurum. Sensit hæc *Vulgatus*, qui primo initio sic vertit, *ex iis delecti sunt*, quique in fine orationis, ver. 5 ponit, *organis quæ fecerat*, deserens illud שֹׁטְרִים, *feci*, quod suprâ dicta rejiciunt. Nos, non putamus sollicitandum esse שֹׁטְרִים, *feci*, quia, quamquam in ejus locum supponeretur שֹׁטְרִים, *fecit*, quod placuit etiam Græcis *Intt.* tamen nimium longo intervallo esset *David*, præsertim cum antecesserint in oratione ver. 2, 3, et 4 multa verba, de quibus ad nominativum *David* nihil per-

tineat. Itaque id unum superest, ut in oratione ea verba restituantur, in quibus planum fiat Davidem loqui, et ab quorum uno regatur infinitivus modus לנצח, *ad præsidentum*, quoniam verbum דרר, ut mox docuimus, non licet suppleri. Supplemento autem faciendo præit aliquo modo Syrus, versum hunc 4 sic incipiens, ואדם מרר דרר, *et constituit ex illis David*; qui cum verbum ואדם, in quo initium habet versus 6 similiter vertat ואדם מרר, *et constituit eos*, non malè colligitur eundem legisse initio hujus versûs 4 verbum דרר, quanquam aliter interpretatur, et multa hic habet, quæ cæteris absunt ex codicibus. Nos igitur defectum ואדם satis supplemus, ויאמר מלך, *et dixit, ex illis eligantur*, Davide loquente usque ad finem versûs 5. Non incredibile est, ut post verbum אלה omissum fuerit verbum ואדם satis simile, et similiter דרר, ante לנצח; quæ duo vocabula litteras habent ד et ל, litteram autem ו, litteræ ו similem.

*Dathe.*—4 *Ex his sint*, inquebat David, a) qui eorum gerant adis Joæ, quatuor et viginti millia, scribarum et judicum sex millia, 5 quatuor millia janitorum, totidemque, qui symphonias canant in honorem Joæ instrumentis hunc in finem a me factis.

a) Hoc supplendum esse, apparet ex versu sequenti, in quo David loquens inducitur קצתי.

Ver. 8—11.

8 בְּנֵי לַעֲדָן הָרֹאשׁ יְהִיאל וְזֶחַם  
וְיֹאחֵזֶק וְהָאֵל שְׁמַעִי שְׁלֹמֹה  
וְיֹחֲזִיאֵל וְהָדָן שְׁלֹשָׁה אֲלֵה רֹאשֵׁי  
הָאֲבֹת לַלַּעֲדָן : 10 וּבְנֵי שְׁמַעִי יֶחֱזֶה  
וְיִזְאָר וְיַעֲזֵב וְיִרְעָה אֲלֵה בְּנֵי שְׁמַעִי  
אַרְבָּעָה : 11 וְיִחִירְיָהוּ הָרֹאשׁ וְזִיזָה  
הָשֵׁנִי וְיַעֲזֵב וְיִרְעָה לְאַהֲרָבָה בְּנֵי  
וְיִהְיֶה לְבֵית אֶבְרָהָם אֶחָת :

v. 9. שלמיה קר. v. 10. א' ב'ק'.

8 υἱοὶ τῶ 'Eδάν, ἄρχων 'Ιεὺλ, καὶ Ζηθάν, καὶ 'Ιωῆλ, τρεῖς. 9 υἱοὶ Σεμεὶ, Σαλωμὶθ, 'Ιεὺλ, καὶ Δάν, τρεῖς οὗτοι ἄρχοντες πατριῶν τῶν 'Eδάν. 10 καὶ τοῖς υἱοῖς Σεμεὶ, 'Ιεθ, καὶ Ζιζά, καὶ 'Ιωὰς, καὶ Βεριά οὗτοι υἱοὶ Σεμεὶ τέσσαρες. 11 καὶ ἦν 'Ιεθ ὁ ἄρχων, καὶ Ζιζά ὁ δευτερος καὶ 'Ιωὰς, καὶ Βεριά οὐκ ἐπλήθυναν υἱοὺς, καὶ ἐγένοντο εἰς οἶκον πατριᾶς εἰς ἐπίσκεψιν μίαν.

*Au. Ver.*—8 The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These were the chief of the fathers of Laadan.

10 And the sons of Shimei were, Jahath, Zina [or, Zizah, ver. 11], and Jeush, and Beriah. These four were the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had [Heb., did not multiply sons] not many sons; therefore they were in one reckoning, according to their father's house.

*Ged., Booth.*—8 The sons of Laadan [Booth., Libni] (who was the chief) were Jehiel, Jotham, and Joel, three: 9 these were the patriarchal chiefs of the Laadanites [Booth., paternal chiefs of Libni]. 10 The sons of Shimei were Jahath, Zizah, Jeush, and Beriah: these four were the sons of Shimei. 11 Jahath was the chief, and Zizah the second: but as Jeush and Beriah had not a numerous progeny, they were accounted but one patriarchal house. See the notes of Houb. below.

*Pilkington.*—1 Chron. xxiii. 10 is דרר ver. 11, but the Greek and Latin versions have Ziza in both places.

*Houb.*—8 Filii Leedan; princeps Jahiel, Zethan et Joel, tres. 9 Illi tres erant Leedan familiarum principes. 10 Filii Semei: Jeheth, Ziza, Jahus, Baria; illi filii Semei quatuor.

9 בני שמעי שלמה וזחם, filii Semei Salomo, Hoxiel et Aran. Hæc omnia nos in nostrâ versione omittimus, ne sacrum scriptorem inducamus pugnantly loquentem. Nam contradicunt hæc, quæ sequuntur, *hi sunt capita patrum Leedan*. Neque enim hi esse possunt ex familiâ Leedan, si sunt, ut modò dictum est, filii Semei, cum Leedan et Semei duarum sint diversarum patres familiarum. Præterea dicuntur illi filii Semei fuisse tres, cum tamen versu 10 quatuor nominentur. Denique illi quatuor, cum bis recurrant versibus 10 et 11 bisque aded diversi sint ab illis, qui hoc versu 9 nominantur, dubitari vix potest, quin nomina hæc in hunc versum 9 fuerint alicunde allata, et quin post דרר, ver. 8 sit continenter subdendum אלה...illi tres...ver. 9 de filiis Leedan dictum, ut de medio tollantur illi alteri filii Semei, ne actum jam agent illi filii Semei, de quibus versus 10. Huic prævæ iterationi filiorum Semei mederi se posse putabat Syrus, cum alterum Semei, (eum qui versu 9) vocaret Samaïam, alterum ver. 10 Semei. Neque videbat Samaïam non fuisse antea

commemoratum, nec dictum fuisse eum patrem habuisse *Leedan*, quod tamen dictum oportuerat, antequàm quos filios habuisset, doceretur; non igitur fieri posse, ut eum sacer scriptor filiis *Leedan* annumeràrit. Sed Clericus hunc locum cùm vellet explicare, sic disputabat: "Cum hi dicantur filii *Simhis*, et tamen principes familiarum *Ladani* ejus fratris; oportet eos in nomen hujus successisse, fortè quoddam ex uxore ejus, à *Simhi* post mortem ejus ductà, nati essent, aliis defunctis filiis." Hæc interpretatio Clericana quem locum habere possit, non equidem intelligo. Nam Semei in nomen *Leedan*, succedere non poterat, nisi filii *Leedan* sine liberis defuncti essent. Sed alibi memorantur familiæ filiorum *Leedan* cognomines (vide Concordantias Latinas), non igitur sine liberis defuncti sunt. Præterea, hoc posito, Semei uxorem *Leedan*, et marito et filiis orbam, duxisse, tum illi filii Semei, qui ex alterâ Semei uxore nati essent, in nomen *Leedan* transibant; ergò ipsorum pater debuit nominari *Leedan*. Atqui nominatur *Semei*, cùm dicitur, *filiis Semei*; non igitur esse potuerunt principes familiarum *Leedan*; ut manifestum sit hunc locum emendationem desiderare, non interpretationem.

10 זינא, *Zina*. Infrà versu 11 זינא, *Zina*, per litteram *Zain*, et ita hic Vulgatus et Græci Intt. Itaque deseruius *Zina*, cujus est infirmior autoritas.

*Datke*.—9 *Filii Simeï: Selomith, Hasiel et Haran, tres. Hi principes familiarum Ladani fuerunt. 10 Simeï quatuor habebat filios, Jahathum, Sisam, a) Jeusum et Beriam.*

*Sisam.* a) In textu legitur זינא, sed in sequenti versu, ubi eadem nomina repetuntur, scribitur זינא, et sic quoque οὗτος et Vulgatus in utroque versu legerunt, quæ scriptio igitur horum interpretum auctoritate confirmatur. Syrus et Arabs legerunt זינא. Miratus sum, veram lectionem a *Kennicotto* in nullo codice esse observatam.

*Maurer*.—10 זינא In sequenti comm. nominatur זינא. Videtur igitur in alterutro libro vitium subesse. LXX et Vulg. in utroque loco זינא exprimunt.

Ver. 14.

— זינא זינא על שם זינא

— υἱοὶ αὐτοῦ ἐκλήθησαν εἰς φυλὴν τοῦ Λευὶ.

*Au. Ver.*—14 Now concerning Moses the man of God, his sons were named of the tribe of Levi.

*Were named, &c.*

*Ged., Booth.*—Were reckoned in the tribe of Levi.

Ver. 17.

וַיְהִי כִּנְיָאֵי־עִזְרָא רִחְבֵּיָא חֲרָאִשׁ וְנֹכַח  
καὶ ἦσαν υἱοὶ τῷ Ἐλίζερ, Ῥαβιά δὲ ἀρχων  
κ.τ.λ.

*Au. Ver.*—17 And the sons of Eliezer were, Rehabiah the chief [or, the first]. And Eliezer had none other sons; but the sons of Rehabiah were very many [Heb., were highly multiplied].

*Bp. Patrick.*—*The chief.*] The word for *chief* in the Hebrew is, the *first*: that is, the first-born, after whom he had no other son; but a great many grandsons, who are frequently called *sons*.

*Houb.*—17 *Fuerunt filii Eliezer; Rohobia, princeps. Nam non fuerunt alii Eliezer filii; sed filii Rohobia permulti fuerunt.*

Ver. 24.

אֵלֶּה בְּנֵי־לֵוִי לְבִית אֲבוֹתֵיהֶם רִאשֵׁי  
הָאֲבוֹת לְקִדְוֵיהֶם בְּמִסְפָּר שְׁמוֹת  
לְגִלְגָּלָתָם עֲשֶׂה הַמֶּלֶךְ לְצִבְרוֹתָא בֵּית  
יְהוָה מִנֵּוָּן עֲשִׂים שָׁנָה וְנִמְעָלָה :

οἱ υἱοὶ τοῦ Λευὶ κατ' οἴκους πατριῶν αὐτῶν, ἀρχοντες τῶν πατριῶν αὐτῶν κατὰ τὴν ἐπίσκεψιν αὐτῶν, κατὰ τὸν ἀριθμὸν ἐνομήτων αὐτῶν, κατὰ κεφαλὴν αὐτῶν, ποιοῦντες τὰ ἔργα λειτουργίας οἴκου Κυρίου ἀπὸ εικοσαετοῦς καὶ ἑπάνω.

*Au. Ver.*—24 These were the sons of Levi after the house of their fathers: even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the Lord, from the age of twenty years and upward.

*Ged.*—24 These were the progeny of Levi, according to their paternal houses and patriarchal chiefs: as they were now mustered, by name and poll, from the age of twenty years upward; to do the work of the ministry of the house of the Lord.

*Booth.*—24 These were the sons of Levi, according to their paternal houses; paternal chiefs, as they were numbered by their polls, from the age of twenty years and upwards; who were to do the work of the ministry in the house of Jehovah.

*Houb.*—24 *Hi sunt filii Levi, familiarum in sud cujusque familiæ principes, prout nominibus ipsorum per singula capita recen-*

sili sunt, qui ministerii domus Domini opera perficiebant, annumque ætatis vigesimum attigerant, aut excesserant.

24 וַעֲשֵׂה, faciens, legendum וַעֲשִׂים, facientes, cùm וַעֲשֵׂה, ad plurales numeros adjungi nolit, et cùm legant וַעֲשִׂים omnes Veteres... מִבְּנֵי עַמִּי, à filio viginti annorum. Versu 3, legitur, וְשָׁלִים שְׁנָה, triginta annorum; quæ quidem pugnarent, si constaret eundem censum utrobique memorari. Verùm id confici ex ipsis verbis non potest, in quibus potius innuitur, esse alterum censum ver. 3, alterum ver. 24. Nam ver. 24, census dicitur habitus fuisse per familiarum principes (רָאשֵׁי הַבָּיִת) non item ver. 3. Præterea id quod memoratur versibus 25, 26, et 27, statuisse Davidem, ut Levitæ ab anno ætatis 20 ministrarent, significare videtur, censum, eo jubente, habitum fuisse ab anno ætatis vigesimo, postquàm factus fuerat, ex prisco more, ab anno ætatis trigesimo.

Maurer. — 24 מִבְּנֵי עַמִּי שְׁנָה וְעַתָּה. Sec. vs. 3, et legem Mosaicam Num. iv. 3, debebant habere annos triginta. Videtur itaque legendum וַעֲשֵׂים pro וַעֲשֵׂה. Sine idonea ratione h. l. de alio censu sermonem esse statuitur.

Ver. 26.

וְגַם לְלוֹיִם אֵירָאָה אֶת־הַמִּשְׁכָּן וְגַם

καὶ οἱ Λευῖται οὐκ ἦσαν αἰρόντες τὴν σκηνήν, κ.τ.λ.

Au. Ver.—26 And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof.

Pool.—Also unto the Levites; or rather, as concerning the Levites, of whom he is here speaking.

Bp. Horsley.—26 Rather, "And for the Levites, there shall be no more occasion to carry," &c.

Ged., Booth.—26 So that the Levites shall no more have to carry about the tabernacle, &c.

Houb.—26 Neque jam Levitis supportanda sunt tabernaculum, &c.

Dathe.—26 Statuit, ut Levitæ deinceps non amplius portarent tabernaculum, &c.

Ver. 27.

כִּי בְדִבְרֵי דָוִד הֶאֱחָרְזִים הָיָה מִסְפֵּר בְּגִדְלֵי מְבָרָכִים שָׁנָה וְלִמְעַלָּה :

ὅτι ἐν τοῖς λόγοις Δαυὶδ τοῖς ἐσχάτοις ἐστὶν

ὁ ἀριθμὸς τῶν Λευιτῶν ἀπὸ εἰκοσαετῶς καὶ ἐπάνω·

Au. Ver.—27 For by the last words of David the Levites were numbered [Heb., numbers] from twenty years old and above.

For by the last words, &c.

Bp. Horsley.—Rather, "Therefore by the last order of David there was a numbering of the Levites," &c. There was, וְהָיָה instead of וְהָיָה. See Houb.

Ged., Booth.—27 Therefore, by the last orders of David, the Levites were numbered, &c.

Houb.—27 Propterea ex David ultimis mandatis Levitæ ab ætatis anno tantum vigesimo et suprâ recensiti sunt.

27 וְהָיָה מִסְפֵּר, illi numerus. Est apertum mendum: Germana scriptio וְהָיָה fuit numerus, vel census. Sic ferè Græci Intt. ἐστὶν, est; nec aliter Syrus et Arabs.

Ver. 28.

כִּי מַעֲמָדָם לִיד בְּגִידֵיהֶם לְעֹבְדֵי בֵּית יְהוָה עַל־הַמִּצְוֹת וְעַל־הַשְׁלָחוֹת וְעַל־סִדְרֵת לְכָל־קֹדֶשׁ וּמַעֲשֵׂה עֲבֹדַת בֵּית הָאֱלֹהִים :

נ' א' בְּנֵי

οἱ ἑστησεν αὐτοὺς ἐπὶ χειρὶ Ἀαρὼν τοῦ λειτουργεῖν ἐν οἴκῳ Κυρίου ἐπὶ τὰς αὐλὰς, καὶ ἐπὶ τὰ παστοφόρια, καὶ ἐπὶ τὸν καθαρισμὸν τῶν πάντων ἁγίων, καὶ ἐπὶ τὰ ἔργα λειτουργείας οἴκου τοῦ Θεοῦ.

Au. Ver.—28 Because their office was to wait on the sons of Aaron [Heb., their station was at the hand of the sons of Aaron, Neh. xi. 24] for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God.

In the courts, &c.

Geddes.—To have the inspection of the courts and chambers of the temple, to keep clean the whole holy place, and do the other service-work of the house of God. So Booth.

Ver. 29.

וְלִלְחֵם חֲמֻצֵּי־כֶת וְלִסְלֵת לְמִנְחָה וְלִדְבָרֵי הַמִּצְוֹת וְלִשְׁמֵחַת וְלִפְרֻכָּת וְלִכְלִי־מִשְׁוָה וּמִנְחָה :

καὶ εἰς τοὺς ἄρτους τῆς προθέσεως, καὶ εἰς τὴν σμειδάλιν τῆς θυσίας, καὶ εἰς τὰ λάγανα

τὰ ἄζυμα, καὶ εἰς τήγανον, καὶ εἰς τὴν πεφυραμένην, καὶ εἰς πᾶν μέτρον.

*Au. Ver.*—29 Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for *that which is baked* in the pan [*or, flat plate*], and for that which is fried, and for all manner of measure and size.

*Pool.*—29 This is to be understood either, 1. Particularly of the measure or quantity of fine flour, and wine, and oil, which was fixed by God's law. Or 2. Generally of all measures, used either in sacred or civil things, the public standards whereof were kept in the sanctuary or temple; of which see on Exod. xxx. 13; and therefore the care of keeping them inviolable, and producing them upon occasion, must needs belong to the priests, and under them to the Levites, who were to examine other measures and all things by them, as oft as occasion required, that so the priests might be at more leisure for their higher and greater employments.

*Bp. Patrick.*—[*And for all manner of measure and size.*] They were to see also that the just measure for things liquid, and the just size for things dry, were exactly kept, and not altered. For all measures and weights (by which all that were used in the country were to be made) were kept in the sanctuary, in the custody of the Levites. Hence it is, that we read often of the "shekel of the sanctuary:" not that there were two sorts of *shekels*, one sacred and another civil; but because weights and measures were reckoned inter sacra, "among holy things:" the examples, as I said, of them all being kept in the sanctuary. And so they were in the temples of the pagans, and afterward in Christian churches; as appears by Justinian's Novels, cxxviii., cap. 15.

*Ged.*—29 Namely, the arrangement of the *presence-bread*, the care of the fine flour for donatives, and the unleavened cakes, whether done on a fire-plate, or in a frying-pan; and to see that all be of *due* size and measure.

*Booth.*—29 To arrange the *presence-bread*, and to provide fine flour for the wheaten-offering, and for the unleavened cakes, whether done on a fire-plate, or in a frying-pan; and to see that all were of *due* size and measure.

*Genes.*—סֶפֶדִּים f. (ר. פֶּדֶד) plur. סֶפֶדִּים, constr. סֶפֶדִּים.

1. *a row, pile*, arranged in order, as of the shew-bread or loaves set out in rows before Jehovah in the temple, Lev. xxiv. 6. Hence סֶפֶדִּים in the later books, Neh. x. 34; 1 Chron. ix. 32; xxiii. 29, i. q. סֶפֶדִּים in the earlier; also without סֶפֶדִּים, 2 Chr. ii. 3. So too סֶפֶדִּים, xiii. 11. סֶפֶדִּים, *table of the shew-bread*, on which the loaves were arranged, xxix. 18.

*Meat offering.* See the notes on Levit. ii. 1, vol. i., p. 391.

*That which is fried.* See the notes upon Levit. vi. 21 (Heb., 14), vol. i., pp. 411, 412.

*Houb.*—29 *Ad panem propositionis, ad simulam dono oblatam, ad placentas axymorum, ad fruxu et ad tosta, ad omnia pondera et mensuras.*

*Dathe.*—29 *Nempe ut pararent panes appositiois, simulam, munus farreum, placentas non fermentatas, aut quæ in sartagine coquenda essent, nec non ut curæ iis essent mensuræ et dimensiones.*

Ver. 30, 31.

וַיִּלְכֵּל הַעֲלֹת עֲלֹת לַיהוָה  
לְשֶׁבֶחָאֱלֹהִים לְחֻדְשֵׁים וּלְפָעֲדִים בְּמִסְפָּר  
קִמְצָתָם עֲלֵיהֶם תָּמִיד לִפְנֵי יְהוָה :

31 καὶ ἐπὶ πάντων τῶν ἀναφερομένων  
ὁλοκαυτωμάτων τῷ Κυρίῳ ἐν τοῖς σαββάτοις  
καὶ ἐν ταῖς νομηνίαις καὶ ἐν ταῖς ἑορταῖς, κατὰ  
ἀριθμὸν, κατὰ τὴν κρίσιν ἐπ' αὐτοῖς διαπαντὸς  
τῷ Κυρίῳ.

*Au. Ver.*—30 And to stand every morning to thank and praise the Lord, and likewise at even;

31 And to offer all burnt sacrifices unto the Lord in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord.

*Bp. Patrick.*—31 *To offer all burnt sacrifices unto the Lord—by number.*] It was no part of their business to offer burnt-sacrifices, which belonged to the priests alone. Therefore the meaning is, to praise and give thanks to God at the offering of sacrifices at those solemnities, as well as every morning and even, and to see there were a just number of sacrifices then offered as the law prescribed.

*Continually before the Lord.*] That is, in their courses, wherein they were commanded to wait continually when their turn came.

*Ged.*—And to be perpetually before the Lord, on sabbaths, new-moons, and stated



festivals, at the offering of every sacrifice to the LORD, according to the number, and according to the rite prescribed to them.

*Houb.* — 30, 31 דודת, *ad laudandum*; unus Codex, solitâ formâ, דודת: similiter ver. 31 למישים, *ad festa*, non sine 1.

Ver. 32.

*Au. Ver.*—*Tabernacle of the congregation.* See the notes upon Exod. xxvii. 21, vol. i., p. 339.

#### CHAP. XXIV. 3.

וַיַּחֲלֶקֶם דָּוִיד וַיְצַדֹּק מִבְּנֵי אֱלֶעָזָר  
וְאַחִימֶלֶךְ מִבְּנֵי אִיתָמָר לְפָקֶדֶתָם  
בְּעֶבְרָתָם :

καὶ διεῖλεν αὐτοὺς Δαυὶδ, καὶ Σαδὼκ ἐκ τῶν υἱῶν Ἑλεάζαρ, καὶ Ἀχιμέλεχ ἐκ τῶν υἱῶν Ἰθάμαρ, κατὰ τὴν ἐπίσκεψιν αὐτῶν, κατὰ τὴν λειτουργίαν αὐτῶν, κατ' οἴκους πατριῶν αὐτῶν.

*Au. Ver.*—3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

*And Ahimelech of the sons of Ithamar, &c.*

*Ged.*—3 Now when David distributed the Aaronites into classes, Zadok was at the head of the progeny of Eleazar, and Abiathar Ben-Ahimelech at the head of the progeny of Ithamar.

*Abiathar Ben-Ahimelech.* In the present text there is only *Ahimelech*: but there was no such priest in David's reign: whereas *Abiathar Ben-Ahimelech* was principal high-priest until the reign of Solomon. Comp. 1 Kings i. 7 and ii. 26.

*Booth.*—3 And David distributed them both, Zadok of the sons of Eleazar, and *Abiathar, the son of Ahimelech*, of the sons of Ithamar, according to their offices in their service.

*Bp. Horsley.*—3 "And David distributed them (now Zadok was of the sons of Eleazar, and Ahimelech of the sons of Ithamar) according," &c.

*According to their offices.*

*Pool.*—*According to their offices, or courses, or prefectures, i. e., allotting to each of them several times wherein they or theirs should by turns have the government of holy ministrations in the temple service.*

*Gesen.*—פָּקֶדֶתָם f. 1. a muster, enumeration.

2. Care, providence.

3. Oversight, office, charge, see the root No. 3 [*to set over*]; Num. iv. 16; 1 Chron.

xxiv. 19; xxvi. 30; Psalm cix. 8. Concr. *officers*, 2 Chron. xxiv. 11; Isaiah lx. 17: comp. Num. iv. 32.

Ver. 4.

*Au. Ver.*—4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there* were sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

*Ged.*—4 But as more principal men were found among the progeny of Eleazar, than among the progeny of Ithamar, the whole were distributed into sixteen patriarchal chiefs of the progeny of Eleazar, and eight patriarchal chiefs of the progeny of Ithamar. So *Booth*.

Ver. 5.

וַיַּחֲלֶקֶם בְּגֻרְלוֹת אֵלֶּה עַם-אֱלֹהֵי  
בְּיָהֳיִי שְׂרִירָתוֹ וְשָׂרֵי הָאֱלֹהִים מִבְּנֵי  
אֱלֶעָזָר וּבְנֵי אִיתָמָר :

καὶ διεῖλεν αὐτοὺς κατὰ κλήρους τοὺς πρὸς τοὺτους, ὅτι ἦσαν ἄρχοντες τῶν ἁγίων, καὶ ἄρχοντες Κυρίου ἐν τοῖς υἱοῖς Ἑλεάζαρ καὶ ἐν τοῖς υἱοῖς Ἰθάμαρ.

*Au. Ver.*—5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

*Pool.*—*Governors of the house of God*; but that is no other than the sanctuary; and so it may seem to make this division improper and irregular, the several members of it being altogether the same. Or rather, of the things of *God*, i. e., of all persons ministering in the sanctuary, and of all holy ministrations done in it, and of all other matters of the Lord, as they are called by way of distinction from the king's matters, 2 Chron. xix. 11.

*Bp. Patrick.*—*For the governors of the sanctuary.*] The words in the Hebrew are *share kodesh*: which signify the principal ministers about holy things.

*And governors of the house of God.*] There is no word for *house* in the Hebrew; where we only read *share Elohim*: which seem to signify the chief judges.

*Ged.*—They were distributed by lots, indiscriminately: because the chiefs of the sanctuary, and the chiefs of the judges [see the notes upon Exod. xxi. 6, vol. i., p. 306],

had been equally taken from the progeny of Eleazar, and from the progeny of Ithamar.

*Booth.*—5 Thus were they divided by lot, one with another; for the chiefs of the sanctuary, and chiefs of the judges, were of the sons of Eleazar, and of the sons of Ithamar.

*Houb.*—5 *Sorte verò has et illas æquo jure distribuit, quoniam inter utrosque Eleazar et Ithamar filios erant sanctuarii principes, et principes optimatium.*

5 וְשֵׁרֵי הָאֵלֹהִים, *et principes Dei*, i. e., *Judicum*, vel *optimatium*; non, qui divino cultui erant consecrati, ut vult Clericus; nam qui divinis rebus addicti erant, significantur in prioribus verbis, וְשֵׁרֵי הָאֵלֹהִים, *principes sanctuarii*; neque usquam in sacris codicibus vocantur *principes Dei*, illi qui Deo ministrant, sed *principes in Republicâ*, ut rectè Grotius ... וְשֵׁרֵי הָאֵלֹהִים, *hi cum illis*, i. e., nullo discrimine hi et illi, quod nos, *æquo jure*. Nam, ut ait Grotius, "qui maximas dignitates essent consecuti, tam in templo, quàm in Republicâ, distribui illis functiones, sine magnâ invidiâ, aliter quàm sorte nequirent.

*Dathe.*—5 *Quæ eorum divisio facta est per sortes pares.* a) *Utrique enim, cum Elasaris tum Ithamaris, posteri erant principes sanctuarii et principes magistratus.*

a) Hebr. וְשֵׁרֵי הָאֵלֹהִים, *hos cum illis*. Nimirum omnibus posterorum Elasaris et Ithamaris nominibus in urnam coniectis, prouti nomina educebantur, ordinem classis sacerdotalis constituebant. Sic nemo de personarum respectu habito conqueri poterat.

Ver. 6.

וַיִּקְרָא שְׁמַעְיָה בֶּרֶךְ נְתַנְאֵל הַסּוֹפֵר  
מִתְחַלְלֵי לִפְנֵי הַמֶּלֶךְ וְהַשָּׂרִים וְצִדֻקָּה  
הַכֹּהֵן גְּמַחֲיֵלֶךְ בְּרֹאשׁ הָאֵלֹהִים  
הַמְּבֹרָכִים לְדָוִד וְלִלְיָנִים בִּיתֵיכֶם  
אֶחָד אֶחָד לְאֶלְעָזָר וְאֶחָד אֶחָד  
לְאִיתָנָר :

נ' שְׁמַעְיָה

καὶ ἔγραψεν αὐτοὺς Σαμαΐας υἱὸς Ναθαναὴλ  
ὁ γραμματεὺς ἐκ τοῦ Λευὶ κατέναντι τοῦ βα-  
σιλέως καὶ τῶν ἀρχόντων, καὶ Σαδὰκ ὁ ἱερεὺς,  
καὶ Ἀχμέλεχ υἱὸς Ἀβιάθαρ, καὶ ἀρχόντες  
τῶν πατριῶν τῶν ἱερέων καὶ τῶν Λευιτῶν οἴκου  
πατριᾶς, εἰς εἰς τῷ Ἑλεάζαρ, καὶ εἰς εἰς τῷ  
Ἰθάμαρ.

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*Au. Ver.*—6 And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal household [Heb., house of the father] being taken for Eleazar, and one taken for Ithamar.

*One principal household, &c.*

*Pool.*—Or, the chief (which word is easily supplied out of the context) of one house of the fathers was taken (to wit, by lot) for Eleazar, (i. e., out of his family,) and that which was taken after it was taken for Ithamar, i. e., out of his family. The meaning is, that the first lot fell to Eleazar, and the second to Ithamar, and the third to Eleazar, and the fourth to Ithamar; and so successively, until all the families of Ithamar had received their lots; and afterwards all the lots came forth to the rest of Eleazar's families, which were double in number to those of Ithamar, as was said, ver. 4.

*Bp. Horsley.*—6 *One principal household, &c.* For וְאֶחָד, read, in the three places, וְאֶחָד; "each principal household one by one for Eleazar, and one by one for Ithamar." See Houbigant.

*Ged.*—6 Shemaiah Ben-Nathanael, the scribe, of the tribe of Levi, wrote down their names, in the presence of the king and the chiefs, Zadok the priest and Abiathar Ben-Ahimelech [so *Booth.*, see the notes upon 2 Sam. viii. 17], and the patriarchal heads of the priests and Levites: in the proportion of one patriarchal chief for Ithamar, and two for Eleazar.\*

\* The present text has quite the reverse, namely, one for Eleazar, and two for Ithamar. But it seems evident that the names have been interchanged, comp. ver. 4.

*Booth.*—6—One paternal chief being taken for Ithamar, and two for Eleazar.

וְאֶחָד אֶחָד. That there is an error here is generally admitted. Dathe adopts the emendation of Houbigant, which rests on the LXX and Syr., and some MSS. reading וְאֶחָד אֶחָד. He thinks the meaning only is that Shemaiah wrote first the names of the chiefs of Eleazar and then of Ithamar. Geddes adopts the correction proposed, but only reads וְאֶחָד אֶחָד once before וְאֶחָד אֶחָד and supposes one name written for him and two for אֶחָד אֶחָד. The fourth com. supports this view of the passage.

money be immense and incredible? I shall now add, that we are highly indebted to Josephus, who acquaints us—that the two first sums were only *one tenth part* of what is expressed in the present Hebrew; so that it is extremely probable, that a *cipher* was added to them both, in some very ancient Hebrew copy; agreeably to what was remarked, p. 208. The words of Josephus are, χρυσου ταλαντα μυρια, δεκα αργυριου μυριαδας ταλαντων, auri 10,000 talentorum; argenti 100,000.—*Lib. 7, 14, 2.*

*Houb.* — 14 כסים, talenta (auri centum millia, argenti mille millia) i.e., Gallicæ monetæ, in auro 6,953,125,000 liv. in argento, 4,867,187,500 liv. Ita Edm. Calmet, cujus hæc verba sunt: “Ainsi David laissa pour bâtir le temple six milliards neuf cent cinquante-trois millions, cent vingt-cinq mille livres en or...et en argent, il laissa quatre milliards, huit cent soixante-sept millions, cent quatre vingt-sept mille cinq cent livres,” quæ duæ summæ conficiunt, ut Calmetianam summam totam Gallicè expdiam, onze milliards, huit cent vingt millions, trois cent douze mille cinq cent livres. Clericus autem in hunc locum sic disputabat. “Hæc si quis seriò expendat, faciliè sibi persuadebit in numeris hic aliquid esse peccatum, non à Scriptore Sacro (absit) sed à librariis Judæis, divitiarum majorum suorum augere stultè cupientibus. Liquet hoc non tantùm ex re ipsâ, sed ex locutione, quâ tenuitatem summæ excusat David, quæ perabsurda esset, si tantam summam seposuisset, quantam nulli unquam reges habuerunt. Mihi quidem multum esse videretur, si David consecrasset מהו כס, centum talenta aurea, et כסף ארבעה אלפים, argenti mille talenta.” Hæc Clericus, in quo vide, si juvat, alia quædam, in eandem sententiam. Mendum hic factum aperit 10. ipsa compositio sermonis hujus, אלפים כס; nam in talentis computandis scribendum fuerat אלפים כס, numeratâ re in numero sing. positâ, quoniam numerus (millia) numeri est plur. ex consuetudine Hebr. sermonis; quæ consuetudo cùm paucissimas habeat exceptiones, fit suspiciosa exceptio ibi, ubi scriptura est aliis etiam nominibus vituperanda. 20. Ipsum talenti pretium, quod quidem, in argento erat trium millium siclorum, ut docemur Exod. xxxviii. 25, 26, vel, ut Gallicè Calmetus, le talent d'argent valant trois mille sicles, ou quatre mille huit cent soixante-sept livres... quodque aded in auro tantùm erat grandius,

quantùm aurum argento pretiosius; ut constet summam talem auri et argenti multò fuisse grandiore, quàm quantùm ædificando Templo erat satis; si præsertim attendas cæteras ligni, lapidum, æris, ferri materias, jam fuisse ab Davide coemptas infinito propè numero, et jam comportatas; non fuisse igitur cur David Salomoni diceret, *tu verò insuper addes*, si ei tantam vim auri et argenti relinqueret. Adde Davidem fuisse, dùm regnavit, continuis bellis distentum, multos habuisse, quos suis sumptibus aleret, filios et cognatos, plurimos corporis custodes stipendiarios; nullas fuisse in Judæâ auri fodinas; itaque in ærarium regium non aliam pecuniam relatum fuisse, quàm eam, quæ regis ex prædiis ordinariisque vectigalibus rediret; ut prodigio simile esse videatur, Davidem potuisse colligere immanem summam eam, quæ, ut observat Clericus, “omnium totius Asiæ regum divitias multum superat, quæque suffecisset in aliquot centena splendidissima templa ædificanda.” Nam quòd quidam interpretes talentum nescio quid minus comminiscuntur, ii auctori sacro contradicunt, qui suprâ, xx. 2, de coronâ aureâ regis Ammon, ut magnum quid narrabat, fuisse eam talento auri solido, quam David, suprâ caput suum, ut rarum coronæ aureæ pondus, suspendi jusserit. Eæ igitur causæ sunt, cur nos, interpretando, omittamus in auro ארבעה אלפים, mille, in argento, millia, אלפים, ne rem fabulosam sacra pagina continere videatur; cum de talento Hebræorum omnes sic sentiant, ut suprâ vidimus. Neque verò non etiam vero simile est, fuisse, in numerando auro verbum ארבעה אלפים, ante duo verba וסך אלפים, similiter desinentia, perperam duplicatum; qui error prior invexerit posteriorem, ut, cùm Scriba quis videret esse auri centum mille talenta, et postea argenti mille, adderet אלפים, millia, ex conjecturâ, et ne argenti pondus, quàm auri, minus esse videretur. In contrariam conjecturam ivit Arabs, qui quidem ponit, auri mille talenta, et deinde similiter, argenti mille talenta, sed minus probabilem. Nam talenta auri non dubium est, fuisse argenti talentis pauciora.

#### CHAP. XXIII. 4, 5.

4 מֵאֵלֶּה לְבָנָה עַל-מִּלְאֶכֶת בֵּית-יְהוָה  
 עֲשָׂרִים וָאַרְבָּעָה אֶלֶף וָשָׁמָרִים וָשָׁמָרִים  
 שָׁמָרִים אֶלֶפִּים : 5 וָאַרְבָּעָה אֶלֶפִּים  
 עֲשָׂרִים וָאַרְבָּעָה אֶלֶפִּים מֵהַלָּלִים  
 לַיהוָה בַּפִּלִּים אֲשֶׁר עָשִׂיתִי לְהַלֵּל :

4 ἀπὸ τῶν ἐργοδιακτῶν ἐπὶ τὰ ἔργα οἴκου Κυρίου εἰκοστέσσαρες χιλιάδες, καὶ γραμματεῖς καὶ κριταὶ ἑξακισχίλιοι, 5 καὶ τέσσαρες χιλιάδες πυλωροὶ, καὶ τέσσαρες χιλιάδες ἀνιούντες τῷ Κυρίῳ ἐν ὀργάνοις, οἷς ἐποίησε τοῦ αἰνεῖν τῷ Κυρίῳ.

*An. Ver.*—4 Of which, twenty and four thousand *were* to set forward [*or*, to oversee] the work of the house of the LORD; and six thousand *were* officers and judges:

5 Moreover four thousand *were* porters; and four thousand praised the LORD with the instruments which I made, *said David*, to praise *therewith*.

4 *To set forward.* See the notes of *Gesen.* on *Παῖ*, xv. 21, p. 78.

*Officers.* See the notes upon Numb. xi. 16, vol. i., pp. 553, 544.

*Judges.* See the notes upon Deut. xvi. 18, vol. i., pp. 689, 690.

*Bp. Patrick.*—4 Six thousand *were* officers and judges.] God appointed judges and officers to be settled in all their gates (Deut. xvi. 18); but many think, there had been a long neglect in this matter; and that David himself could not restore their judicatures to their ancient order and dignity till the latter end of his reign. For being hindered by perpetual wars, he was forced to be content with such judicatures as had been wont to be executed (which in many things was very defective), only reserving appeals to himself, in causes of great moment (2 Sam. xv. 2). But now he takes care of this so necessary a part of government, and having numbered the Levites, appointed them their certain business, which had been before unsettled and undetermined: employing them both in ecclesiastical and civil affairs, as Bertram discourses in his book *De Republ. Jud.*, p. 124. But a late writer makes a doubt, whether the Israelites observed that command of Moses at all, when they came into the land of Canaan: the heads of their tribes taking upon them, for a long time, to determine all controverted matters. But now the Levites were constituted, in the cities where they dwelt, to be both officers and judges. All agree, that *shoterim* commonly signify such officers as execute the sentence of the judges (see my notes upon Deut. xvi. 18, and other places). But here, being placed before judges, we are not to take them for such inferior persons, but for men of greater authority; whom the Targum calls governors, such as our justices of

the peace are, who saw good order kept according to the law; as the judges were such as decided causes in their several courts (see Campegius Vitringa, in his book *De Synag. Veteri*, lib. i., par. ii., cap. 8).

*Ged., Booth.*—4 Of which, *said David*, let twenty-four thousand be set over [*Ged.*, superintend] the work of the house of Jehovah; and let six thousand be officers [*Ged.*, scribes] and judges. 5 And let four thousand be doorkeepers; and let four thousand praise Jehovah, with the instruments which I have made for that purpose.

4 *Said David.* The words in italic seem to have dropped out of the text: at any rate they must be supplied to reconcile the sequence.—*Ged.*

*Houb.*—4 *Dixitque David: ex iis eligantur qui operibus domus Domini præsint, viginti quatuor milia, præsides autem ac iudices sex milia; 5 Janitores, quatuor milia, et quatuor milia qui Dominum colaudent iis musicis instrumentis, quæ ego feci ad cantandum.*

וַיִּשָּׂא הָאֵלֹהִים, *ex ipsis ad præsidentum.* Co-dicem sacrum esse hic mutilum multæ res persuadent, et quidem in ipsis verbis, quæ non sunt satis ad absolvendam sententiam. Nam sententia est, *Davidem elegerisse ex Levitis...quem delectum non habent verba hæc, ex ipsis ad præsidentum*, quia de *delectu* non fuit suprâ dictum. Quod si dicas, supplendum esse verbum וַיִּשָּׂא, quod solent Hebræi reticere, jam queritur quonam pacto id possit suppleri. Nimirum si suppleas וַיִּשָּׂא, *fuerunt*, hoc modo, *et ex illis fuerunt, qui præsiderent*, contradicetur illi *fuerunt*, versu 5 in quo cum sic legamus, *musicis instrumentis, quæ feci*, liquet Davidem loqui in fine orationis, cum contrâ initio erit sermo sacri scriptoris, si suppletur, *fuerunt*: Quod si suppleas, וַיִּשָּׂא, *sint*, Davide sic mandante, jure negabitur Davidem hic loqui, quia nihil est in superioribus, quod præparet ad Davidis sermonem, tanquam mox futurum. Sensit hæc Vulgatus, qui primo initio sic vertit, *ex iis delecti sunt*, quique in fine orationis, ver. 5 ponit, *organis quæ fecerat*, deserens illud וַיִּשָּׂא, *feci*, quod suprâ dicta rejiciunt. Nos, non putamus sollicitandum esse וַיִּשָּׂא, *feci*, quia, quanquam in ejus locum supponeretur וַיִּשָּׂא, *fecit*, quod placuit etiam Græcis Intt. tamen nimium longo intervallo esset *David*, præsertim cum antecesserint in oratione ver. 2, 3, et 4 multa verba, de quibus ad nominativum *David* nihil per-

tineat. Itaque id unum superest, ut in oratione ea verba restituantur, in quibus planum fiat Davidem loqui, et ab quorum uno regatur infinitivus modus לנצח, *ad præsidentum*, quoniam verbum דיד, ut mox docuimus, non licet suppleri. Supplemento autem faciendo præit aliquo modo Syrus, versum hunc 4 sic incipiens, ואקים כהן דיד, *et constituit ex illis David*; qui cum verbum ויהלם, in quo initium habet versus 6 similiter vertat ואקים ואין, *et constituit eos*, non malè colligitur eundem legisse initio versus 4 verbum ויהלם, quanquam aliter interpretatur, et multa hic habet, quæ cæteris absunt ex codicibus. Nos igitur defectum sic supplemus, ואמר, *et dixit, ex illis eligantur*, Davide loquente usque ad finem versus 5. Non incredibile est, ut post verbum ואין omissum fuerit verbum אמר satis simile, et similiter ויהלם, ante לנצח; quæ duo vocabula litteras habent ה et ל, litteram autem ו, litteræ כ similem.

*Dathe.*—4 *Ex his sint*, inquebat David, a) *qui euram gerant ædis Jovæ, quatuor et viginti millia, scribarum et iudicum sex millia, 5 quatuor millia janitorum, totidemque, qui symphonias canant in honorem Jovæ instrumentis hunc in finem a me factis.*

a) Hoc supplendum esse, apparet ex versu sequenti, in quo David loquens inducitur קשתי.

Ver. 8—11.

בני לעדן הראש יהואל וזתם  
ויהואל שלשה: 9 בני שמעי שלמות  
ויהואל וזתם ויהואל שלשה אלה ראשי  
האבות לעדן: 10 ובני שמעי יחזקיה  
ויעזר ובריעה אלה בני שמעי  
ארבעה: 11 ויהיה יחזקיה ויעזר  
ויעזר ובריעה לאהרן בני  
ויהיה לבית אב לפקדה אחת:

ר. 9. שלמת קר. v. 10. ב' פ'.

8 υἱοὶ τοῦ Ἐδάν, ἀρχων Ἰεὺλ, καὶ Ζηθάν, καὶ Ἰωὴλ, τρεῖς. 9 υἱοὶ Σεμεὶ, Σαλωμιθ, Ἰεὺλ, καὶ Δάν, τρεῖς οὗτοι ἀρχοντες πατριῶν τῶν Ἐδάν. 10 καὶ τοῖς υἱοῖς Σεμεὶ, Ἰεθ, καὶ Ζιζά, καὶ Ἰωᾶς, καὶ Βερυά οὗτοι υἱοὶ Σεμεὶ τέσσαρες. 11 καὶ ἦν Ἰεθ ὁ ἀρχων, καὶ Ζιζά ὁ δευτερος καὶ Ἰωᾶς, καὶ Βερυά οὐκ ἐπλήθυναν υἱοὺς, καὶ ἐγένοντο εἰς οἶκον πατριᾶς εἰς ἐπίσκεψιν μίαν.

*Au. Ver.*—8 The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These were the chief of the fathers of Laadan.

10 And the sons of Shimei were, Jahath, Zina [or, Zizah, ver. 11], and Jeush, and Beriah. These four were the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had [Heb., did not multiply sons] not many sons; therefore they were in one reckoning, according to their father's house.

*Ged., Booth.*—8 The sons of Laadan [Booth., Libni] (who was the chief) were Jehiel, Jotham, and Joel, three: 9 these were the patriarchal chiefs of the Laadanites [Booth., paternal chiefs of Libni]. 10 The sons of Shimei were Jahath, Zizah, Jeush, and Beriah: these four were the sons of Shimei. 11 Jahath was the chief, and Zizah the second: but as Jeush and Beriah had not a numerous progeny, they were accounted but one patriarchal house. See the notes of Houb. below.

*Pilkington.*—8 ירמא 1 Chron. xxiii. 10 is ירמא ver. 11, but the Greek and Latin versions have Ziza in both places.

*Houb.*—8 *Filii Leedan; princeps Jahiel, Zethan et Joel, tres. 9 Illi tres erant Leedan familiarum principes. 10 Filii Semei: Jeheth, Ziza, Jahus, Baria; illi filii Semei quatuor.*

9 בני שמעי שלמות ויהואל וזתם, *filii Semei Salomoth, Hoziel et Aran.* Hæc omnia nos in nostrâ versione omittimus, ne sacrum scriptorem inducamus pugnantly loquentem. Nam contradicunt hæc, quæ sequuntur, *hi sunt capita patrum Leedan.* Neque enim hi esse possunt ex familiâ *Leedan*, si sunt, ut modò dictum est, *filii Semei*, cum *Leedan* et *Semei* duarum sint diversarum patres familiarum. Præterea dicuntur illi *filii Semei* fuisse tres, cum tamen versu 10 *quatuor* nominentur. Denique illi *quatuor*, cum bis recurrant versibus 10 et 11 bisque adeò diversi sint ab illis, qui hoc versu 9 nominantur, dubitari vix potest, quin nomina hæc in hunc versum 9 fuerint alicunde allata, et quin post ירמא שלמה, ver. 8 sit continenter subdendum אלה...*illi tres*...ver. 9 de filiis *Leedan* dictum, ut de medio tollantur illi alteri *filii Semei*, ne actum jam agant illi *filii Semei*, de quibus versus 10. Huic pravæ iterationi filiorum Semei mederi se posse putabat Syrus, cum alterum *Semei*, (eum qui versu 9) vocaret *Samaïam*, alterum ver. 10 *Semei*. Neque videbat *Samaïam* non fuisse antea

commemoratum, nec dictum fuisse eum patrem habuisse *Leedan*, quod tamen dictum oportuerat, antequam quos filios habuisset, doceretur; non igitur fieri posse, ut eum sacer scriptor filiis *Leedan* annumerârit. Sed Clericus hunc locum cum vellet explicare, sic disputabat: "Cum hi dicantur filii *Simhis*, et tamen principes familiarum *Ladani* ejus fratris; oportet eos in nomen hujus successisse, fortè quodd ex uxore ejus, à *Simhi* post mortem ejus ductâ, nati essent, aliis defunctis filiis." Hæc interpretatio Clericana quem locum habere possit, non equidem intelligo. Nam Semei in nomen *Leedan*, succedere non poterat, nisi filii *Leedan* sine liberis defuncti essent. Sed alibi memorantur familiæ filiorum *Leedan* cognomines (vide Concordantias Latinas), non igitur sine liberis defuncti sunt. Præterea, hoc posito, Semei uxorem *Leedan*, et marito et filiis orbam, duxisse, tum illi filii Semei, qui ex alterâ Semei uxore nati essent, in nomen *Leedan* transibant; ergo ipsorum pater debuit nominari *Leedan*. Atqui nominatur *Semei*, cum dicitur, *filius Semei*; non igitur esse potuerunt principes familiarum *Leedan*; ut manifestum sit hunc locum emendationem desiderare, non interpretationem.

10 זינא, *Zina*. Infrâ versu 11 זינא, *Ziza*, per litteram *Zain*, et ita hic Vulgatus et Græci Intt. Itaque deserimus *Zina*, cujus est infirmior autoritas.

*Dathe*.—9 Filii *Simei*: *Selomith*, *Hasiel* et *Haran*, tres. Hi principes familiarum *Ladani* fuerunt. 10 *Simei* quatuor habebat *Jisam*, *Jahathum*, *Sisam*, a) *Jeusum* et *Beriam*.

*Sisam*. a) In textu legitur זינא, sed in sequenti versu, ubi eadem nomina repetuntur, scribitur זינא, et sic quoque οὗτος et Vulgatus in utroque versu legerunt, quæ scriptio igitur horum interpretum auctoritate confirmatur. Syrus et Arabs legerunt זינא. Miratus sum, veram lectionem a *Kennicotto* in nullo codice esse observatam.

*Maurer*.—10 זינא In sequenti comm. nominatur זינא. Videtur igitur in alterutro libro vitium subesse. LXX et Vulg. in utroque loco זינא exprimunt.

Ver. 14.

— זינא עזיזת חלני :

— υἱοὶ αὐτοῦ ἐκλήθησαν εἰς φυλὴν τοῦ Λευὶ.

*Au. Ver.*—14 Now concerning Moses the man of God, his sons were named of the tribe of Levi.

*Were named, &c.*

*Ged., Booth.*—Were reckoned in the tribe of Levi.

Ver. 17.

יִיְהוֹי כְּהֵנִי אֵלֶיזֶר רִחְבִּיָּה חֲמִישׁ וְנֹה  
καὶ ἦσαν υἱοὶ τῷ Ἐλίζερ, Ῥαβιά ὁ ἄρχων  
κ.τ.λ.

*Au. Ver.*—17 And the sons of Eliezer were, Rehobiah the chief [or, the first]. And Eliezer had none other sons; but the sons of Rehobiah were very many [Heb., were highly multiplied].

*Bp. Patrick.*—*The chief.*] The word for chief in the Hebrew is, the first: that is, the first-born, after whom he had no other son; but a great many grandsons, who are frequently called sons.

*Houb.*—17 Fueruntque filii Eliezer; Rohobia, princeps. Nam non fuerunt alii Eliezer filii; sed filii Rohobia permulti fuerunt.

Ver. 24.

אֵלֶּה בְּנֵי לֵוִי לְבִית אֲבוֹתֵיהֶם רֵאשִׁי  
הָאֲבוֹת לְקְהֹנֵיהֶם בְּמִסְפָּר שְׁמוֹת  
לְגִלְגָּלָתָם עֲשָׂה חֲמִלְמָלָה לְעִבְדֶּת בֵּית  
יְהוָה מִנְּעוּ עֲשָׂרִים שָׁנָה וְנִמְעָלָה :

οὗτοι υἱοὶ Λευὶ κατ' οἴκους πατριῶν αὐτῶν, ἄρχοντες τῶν πατριῶν αὐτῶν κατὰ τὴν ἐπίσκεψιν αὐτῶν, κατὰ τὸν ἀριθμὸν ὀνομάτων αὐτῶν, κατὰ κεφαλὴν αὐτῶν, ποιοῦντες τὰ ἔργα λειτουργίας οἴκου Κυρίου ἀπὸ εικοσαετοῦς καὶ ἑπάνω.

*Au. Ver.*—24 These were the sons of Levi after the house of their fathers: even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the Lord, from the age of twenty years and upward.

*Ged.*—24 These were the progeny of Levi, according to their paternal houses and patriarchal chiefs: as they were now mustered, by name and poll, from the age of twenty years upward; to do the work of the ministry of the house of the Lord.

*Booth.*—24 These were the sons of Levi, according to their paternal houses; paternal chiefs, as they were numbered by their polls, from the age of twenty years and upwards; who were to do the work of the ministry in the house of Jehovah.

*Houb.*—24 Hi sunt filii Levi, familiarum in sua cujusque familiâ principes, prout nominibus ipsorum per singula capita recen-



τὰ ἄζυμα, καὶ εἰς τήγανον, καὶ εἰς τὴν πεφυραμένην, καὶ εἰς πᾶν μέτρον.

*Au. Ver.*—29 Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for *that which is baked in the pan* [or, flat plate], and for that which is fried, and for all manner of measure and size.

*Pool.*—29 This is to be understood either, 1. Particularly of the measure or quantity of fine flour, and wine, and oil, which was fixed by God's law. Or 2. Generally of all measures, used either in sacred or civil things, the public standards whereof were kept in the sanctuary or temple; of which see on Exod. xxx. 13; and therefore the care of keeping them inviolable, and producing them upon occasion, must needs belong to the priests, and under them to the Levites, who were to examine other measures and all things by them, as oft as occasion required, that so the priests might be at more leisure for their higher and greater employments.

*Bp. Patrick.*—[And for all manner of measure and size.] They were to see also that the just measure for things liquid, and the just size for things dry, were exactly kept, and not altered. For all measures and weights (by which all that were used in the country were to be made) were kept in the sanctuary, in the custody of the Levites. Hence it is, that we read often of the "shekel of the sanctuary:" not that there were two sorts of *shekels*, one sacred and another civil; but because weights and measures were reckoned inter sacra, "among holy things:" the examples, as I said, of them all being kept in the sanctuary. And so they were in the temples of the pagans, and afterward in Christian churches; as appears by Justinian's Novels, cxxviii., cap. 15.

*Ged.*—29 Namely, the arrangement of the *presence-bread*, the care of the fine flour for donatives, and the unleavened cakes, whether done on a fire-plate, or in a frying-pan; and to see that all be of *due* size and measure.

*Booth.*—29 To arrange the *presence-bread*, and to provide fine flour for the wheaten-offering, and for the unleavened cakes, whether done on a fire-plate, or in a frying-pan; and to see that all were of *due* size and measure.

*Genen.*—מִשְׁכָּה f. (ר. פֶּשֶׁת) plur. מִשְׁכָּהוֹת, constr. מִשְׁכָּהוֹת.

1. *a row, pile*, arranged in order, as of the shew-bread or loaves set out in rows before Jehovah in the temple, Lev. xxiv. 6. Hence מִשְׁכָּהוֹת in the later books, Neh. x. 34; 1 Chron. ix. 32; xxiii. 29, i. q. מִשְׁכָּהוֹת in the earlier; also without מִשְׁכָּהוֹת, 2 Chr. ii. 3. So too מִשְׁכָּהוֹת, xiii. 11. מִשְׁכָּהוֹת, table of the shew-bread, on which the loaves were arranged, xxix. 18.

*Meat offering.* See the notes on Levit. ii. 1, vol. i., p. 391.

*That which is fried.* See the notes upon Levit. vi. 21 (Heb., 14), vol. i., pp. 411, 412.

*Houb.*—29 *Ad panem propositionis, ad simulam dono oblatam, ad placentas axymorum, ad friza et ad tosta, ad omnia pondera et mensuras.*

*Dathe.*—29 *Nempe ut pararent panes appositionis, simulam, munus farreum, placentas non fermentatas, aut quæ in sartagine coquenda essent, nec non ut curæ iis essent mensuræ et dimensiones.*

Ver. 30, 31.

וְיִלְכַּל הַעֲלֹת עֹלֹת לַיהוָה  
לְשִׁבְחָתוֹ לַחֲדָשִׁים וּלְשִׁבְעִים בְּמִסְפָּר  
כְּמִשְׁפָּט צִוְיָתָם לְפָנֵי יְהוָה :

31 καὶ ἐπὶ πάντων τῶν ἀναφερομένων  
δλοκαυτωμάτων τῷ Κυρίῳ ἐν τοῖς σαββάτοις  
καὶ ἐν ταῖς νεομηνίαις καὶ ἐν ταῖς ἑορταῖς, κατὰ  
ἀριθμὸν, κατὰ τὴν κρίσιν ἐπ' αὐτοῖς διαπαντὸς  
τῷ Κυρίῳ.

*Au. Ver.*—30 And to stand every morning to thank and praise the Lord, and likewise at even;

31 And to offer all burnt sacrifices unto the Lord in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord.

*Bp. Patrick.*—31 *To offer all burnt sacrifices unto the Lord—by number.* It was no part of their business to offer burnt-sacrifices, which belonged to the priests alone. Therefore the meaning is, to praise and give thanks to God at the offering of sacrifices at those solemnities, as well as every morning and even, and to see there were a just number of sacrifices then offered as the law prescribed.

*Continually before the Lord.* That is, in their courses, wherein they were commanded to wait continually when their turn came.

*Ged.*—And to be perpetually before the Lord, on sabbaths, new-moons, and stated



festivals, at the offering of every sacrifice to the Lord, according to the number, and according to the rite prescribed to them.

*Houb.* — 30, 31 חָדָשׁ, *ad laudandum*; unus Codex, solitâ formâ, חֲדָשׁ: similiter ver. 31 לַמִּשְׁחָה, *ad festa*, non sine i.

### Ver. 32.

*Au. Ver.*—*Tabernacle of the congregation.* See the notes upon Exod. xxvii. 21, vol. i., p. 339.

### CHAP. XXIV. 3.

וַיִּחַלְקֵם דָּוִד וְצָדוֹק מִרְבֵּנֵי אֶלְעָזָר  
וְאַחִימֶלֶךְ מִרְבֵּנֵי אִיתָמָר לַפְּקֻדָּתָם  
בְּעִבְרָתָם:

καὶ διεῖλεν αὐτοὺς Δαυὶδ, καὶ Σαδὼκ ἐκ τῶν υἱῶν Ἐλεάζαρ, καὶ Ἀχιμέλεχ ἐκ τῶν υἱῶν Ἰθάμαρ, κατὰ τὴν ἐπίσκεψιν αὐτῶν, κατὰ τὴν λειτουργίαν αὐτῶν, κατ' οἴκους πατριῶν αὐτῶν.

*Au. Ver.*—3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

*And Ahimelech of the sons of Ithamar, &c.*

*Ged.*—3 Now when David distributed the Aaronites into classes, Zadok was at the head of the progeny of Eleazar, and Abiathar Ben-Ahimelech at the head of the progeny of Ithamar.

*Abiathar Ben-Ahimelech.* In the present text there is only *Ahimelech*: but there was no such priest in David's reign: whereas *Abiathar Ben-Ahimelech* was principal high-priest until the reign of Solomon. Comp. 1 Kings i. 7 and ii. 26.

*Booth.*—3 And David distributed them both, Zadok of the sons of Eleazar, and *Abiathar, the son of Ahimelech*, of the sons of Ithamar, according to their offices in their service.

*Bp. Horsley.*—3 "And David distributed them (now Zadok was of the sons of Eleazar, and Ahimelech of the sons of Ithamar) according," &c.

*According to their offices.*

*Pool.* — *According to their offices*, or *courses*, or *prefectures*, i. e., allotting to each of them several times wherein they or theirs should by turns have the government of holy ministrations in the temple service.

*Gesen.*—חֲדָשׁ f. 1. a *musler*, enumeration.

2. *Care*, providence.

3. *Oversight, office, charge*, see the root No. 3 [*to set over*]; Num. iv. 16; 1 Chron.

xxiv. 19; xxvi. 30; Psalm cix. 8. *Concr. officers*, 2 Chron. xxiv. 11; Isaiah lx. 17: comp. Num. iv. 32.

### Ver. 4.

*Au. Ver.*—4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there* were sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

*Ged.*—4 But as more principal men were found among the progeny of Eleazar, than among the progeny of Ithamar, the whole were distributed into sixteen patriarchal chiefs of the progeny of Eleazar, and eight patriarchal chiefs of the progeny of Ithamar. So *Booth*.

### Ver. 5.

וַיִּחַלְקֵם בְּגִבְרֹתָם אֶלֶּה וְאֵלֶּה  
בְּיָדֵיהֶם שְׂרֵי־קֹדֶשׁ וְשְׂרֵי  
הָאֱלֹהִים מִכֵּנֵי  
אֶלְעָזָר וּבְכֵנֵי אִיתָמָר:

καὶ διεῖλεν αὐτοὺς κατὰ κλήρους τούτους πρὸς τοὺτους, ὅτι ἦσαν ἄρχοντες τῶν ἁγίων, καὶ ἄρχοντες Κυρίου ἐν τοῖς υἱοῖς Ἐλεάζαρ καὶ ἐν τοῖς υἱοῖς Ἰθάμαρ.

*Au. Ver.*—5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

*Pool.*—*Governors of the house of God*; but that is no other than the sanctuary; and so it may seem to make this division improper and irregular, the several members of it being altogether the same. Or rather, of the things of God, i. e., of all persons ministering in the sanctuary, and of all holy ministrations done in it, and of all other matters of the Lord, as they are called by way of distinction from the king's matters, 2 Chron. xix. 11.

*Bp. Patrick.*—*For the governors of the sanctuary.*] The words in the Hebrew are *share kodesh*: which signify the principal ministers about holy things.

*And governors of the house of God.*] There is no word for *house* in the Hebrew; where we only read *share Elohim*: which seem to signify the *chief judges*.

*Ged.*—They were distributed by lots, indiscriminately: because the chiefs of the sanctuary, and the chiefs of the judges [see the notes upon Exod. xxi. 6, vol. i., p. 306],

had been equally taken from the progeny of Eleazar, and from the progeny of Ithamar.

*Booth.*—5 Thus were they divided by lot, one with another; for the chiefs of the sanctuary, and chiefs of the judges, were of the sons of Eleazar, and of the sons of Ithamar.

*Houb.*—5 *Sorte verò has et illas æquo jure distribuit, quoniam inter utrosque Eleazar et Ithamar filios erant sanctuarii principes, et principes optimatium.*

5 וְשִׁירָהִים וְשִׁירָהִים, *et principes Dei*, i. e., *Judicum*, vel *optimatum*; non, qui divino cultui erant consecrati, ut vult Clericus; nam qui divinis rebus addicti erant, significantur in prioribus verbis, וְשִׁירָהִים, *principes sanctuarii*; neque usquam in sacris codicibus vocantur *principes Dei*, illi qui Deo ministrant, sed *principes in Republicâ*, ut rectè Grotius ... אֵלֶּה עִם אֵלֶּה, *hi cum illis*, i. e., nullo discrimine hi et illi, quod nos, *æquo jure*. Nam, ut ait Grotius, "qui maximas dignitates essent consecuti, tam in templo, quàm in Republicâ, distribui illis functiones, sine magnâ invidiâ, aliter quàm sorte nequirent.

*Dathe.*—5 *Quæ eorum divisio facta est per sortes pares. a) Utrique enim, cum Elasaris tum Ithamaris, posteri erant principes sanctuarii et principes magistratus.*

a) Hebr. וְשִׁירָהִים וְשִׁירָהִים, *hos cum illis*. Nimirum omnibus posterorum Elasaris et Ithamaris nominibus in urnam coniectis, prouti nomina educebantur, ordinem classis sacerdotalis constituebant. Sic nemo de personarum respectu habito conqueri poterat.

Ver. 6.

וַיִּקְרָא שְׁמַעְיָה בֶּרֶךְ נְתַנְאֵל הַסֹּפֵר  
מִרְתָּלָיו לִפְנֵי הַמֶּלֶךְ וְהַשָּׂרִים וְצָדֹק  
הַכֹּהֵן וְאַחִימֶלֶךְ בֶּן־אִי־אֶתָר וְיִרְמְיָהוּ  
הַכָּתוּב לְדָוִד וְלָלֵוִיִּם בֵּית־אֶבְרָם  
אֶחָד מֵהֶם לְאֶלְעָזָר וְאֶחָד מֵהֶם  
לְאִתְחָמָר :

וְשִׁמְעִיָה

καὶ ἔγραψεν αὐτοὺς Σαμαΐας υἱὸς Ναθαναὴλ ὁ γραμματεὺς ἐκ τοῦ Λευὶ κατέναντι τοῦ βασιλέως καὶ τῶν ἀρχόντων, καὶ Σαδὼκ ὁ ἱερεὺς, καὶ Ἀχιμέλεχ υἱὸς Ἀβιάθαρ, καὶ ἀρχόντες τῶν πατριῶν τῶν ἱερέων καὶ τῶν Λευιτῶν οἴκου πατριᾶς, εἰς εἰς τῷ Ἑλεάζαρ, καὶ εἰς εἰς τῷ Ἰθάμαρ.

*Au. Ver.*—6 And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal household [Heb., house of the father] being taken for Eleazar, and one taken for Ithamar.

*One principal household, &c.*

*Pool.*—Or, the chief (which word is easily supplied out of the context) of one house of the fathers was taken (to wit, by lot) for Eleazar, (i. e., out of his family,) and that which was taken after it was taken for Ithamar, i. e., out of his family. The meaning is, that the first lot fell to Eleazar, and the second to Ithamar, and the third to Eleazar, and the fourth to Ithamar; and so successively, until all the families of Ithamar had received their lots; and afterwards all the lots came forth to the rest of Eleazar's families, which were double in number to those of Ithamar, as was said, ver. 4.

*Bp. Horsley.*—6 *One principal household, &c.* For וְשִׁירָהִים, read, in the three places, וְשִׁירָהִים; "each principal household one by one for Eleazar, and one by one for Ithamar." See Houbigant.

*Ged.*—6 Shemaiah Ben-Nathanael, the scribe, of the tribe of Levi, wrote down their names, in the presence of the king and the chiefs, Zadok the priest and Abiathar Ben-Ahimelech [so *Booth.*, see the notes upon 2 Sam. viii. 17], and the patriarchal heads of the priests and Levites: in the proportion of one patriarchal chief for Ithamar, and two for Eleazar.\*

\* The present text has quite the reverse, namely, *one for Eleazar, and two for Ithamar*. But it seems evident that the names have been interchanged, comp. ver. 4.

*Booth.*—6—One paternal chief being taken for Ithamar, and two for Eleazar.

וְשִׁמְעִיָה. That there is an error here is generally admitted. *Dathe* adopts the emendation of Houbigant, which rests on the LXX and Syr., and some MSS. reading וְשִׁירָהִים. He thinks the meaning only is that Shemaiah wrote first the names of the chiefs of Eleazar and then of Ithamar. *Geddes* adopts the correction proposed, but only reads וְשִׁירָהִים once before אֶחָד and supposes one name written for him and two for אֶחָד. The fourth com. supports this view of the passage.

*Gesen.*—אֶת. 7 To take out or away, sc. from a larger number; whence particip. pass. *taken out, taken*, sc. from a lot or portion, (like synon. לָקַח,) Num. xxxi. 30, and from the half which belongs to the children of Israel, shalt thou take one [part] אֶתְּחַזֵּק לָקַח from fifty, v. 47. 1 Chron. xxiv. 6, וְהָיָה לְאֶחָד מֵהֶם לָקַח אֶתְּחַזֵּק לָקַח (where it should read twice with many MSS. אֶתְּחַזֵּק אֶתְּחַזֵּק) one family being taken for Eleazar, and one being taken for Ithamar, i. e., in drawing lots they drew first a lot for a family of Eleazar, and then one for a family of Ithamar.

*Houb.*—6 Eos igitur descripsit Semeias, filius Nathanael, scribe Levites, coram rege ac principibus, coram Sadoc sacerdote et Achimelech filio Abiathar, et coram familiarum principibus tam sacerdotalium, quam Leviticarum, unos in classe Eleazar, alteros in classe Ithamar.

6 וְהָיָה לְאֶחָד מֵהֶם לָקַח אֶתְּחַזֵּק, et juncta, juncta; sic Arias, qui criticis in rebus nihil unquam quidquam vidit. Sed vitium hic latere, non latuit quosdam seu criticos, seu interpretes, quorum princeps Lud. Cappellus, pro וְהָיָה לְאֶחָד מֵהֶם לָקַח, statuit legendum, ut membro priori, וְהָיָה לְאֶחָד מֵהֶם לָקַח, sic utrumque convertens, unus capiebatur pro Eleazar, alter capiebatur pro Ithamare; i. e., ducendâ sorte, unum nomen extrahebatur pro Eleazar, alterum vicissim pro Ithamare. Cui Capellianæ criticæ, atque sententiæ ne assentiamur, obstat id, quod suprâ legimus ver. 4, classes sedecim fuisse Eleazaro attributas, Ithamari tantum octo. Nam si dicas, unum nomen pro uno capiebatur, alterum pro altero, distributio talis significabit numerum familiarum, vel sortium, fuisse utrinque æqualem; cùm tamen sortes ductæ sint pro Eleazar sedecim, octo tantum pro Ithamar. Neque talem esse sententiam facillè cognoscitur, ex eo quòd legitur בְּרִי, non, וְהָיָה לְאֶחָד מֵהֶם לָקַח, cum nexu ו. Nam וְהָיָה לְאֶחָד מֵהֶם לָקַח si esset verbum, quod ab ante-dictis sermonem distingueret, non abesset conjunctio ו. Etenim postquàm dictum est, et scripsit eos Semeias, series postulabat ut subjungeretur, et familiam una... vel familia autem una, non verò ut interruptè sic scriberetur, Semeias scripsit eos... familia una capiebatur. Sed rectè abest ו ante בְּרִי. Nimis sortis, hoc versu, nondum ducuntur. Quippe tùm ducuntur, cùm exeunt, ut postea exeunt versu sequenti, in quo primùm dicitur וְהָיָה לְאֶחָד מֵהֶם לָקַח, et erit sors. Sed hic narratur scripsisse nomina Semeiam scribam, et singula nomina

adscripsisse ad familiam Eleazar, quæ in Eleazaris familiâ censerentur, singula item nomina ad familiam Ithamar, quæ ejus essent. Id singula exhibent Græci Intt. qui convertunt eis eis, utroque in membro, quique adeò nos docent, se in priori legere וְהָיָה לְאֶחָד מֵהֶם לָקַח, in posteriori וְהָיָה לְאֶחָד מֵהֶם לָקַח; nos igitur ad hanc eorum scripturam appellimus, quam verbum de verbo sic convertas, scripsit eos Semeias... unumquemque apud Eleazar, et unumquemque apud Ithamar; i. e., nominum unamquamque schedam ei familiæ attribuens, cujus erant viri, quorum nomina scribebantur. Clericus criticam Cappellianam fecit suam, ut vellet scriptum fuisse וְהָיָה לְאֶחָד מֵהֶם לָקַח, sed falsam in sententiam. Nam cùm sic docet "sensus est, alteram familiarum sacerdotalium cum Eleazare fuisse sanguine conjunctam; quippe quæ ab eo oriunda erat" falsum tribuit verbo וְהָיָה לְאֶחָד מֵהֶם לָקַח significatum, quod verbum nusquam usurpatur de sanguinis conjunctione, aut consanguinitate; et sententia hæc nihili est, sobolem Eleazaris alteri esse consanguineam. Plurima hic nugatur adversus Lud. Cappellum Buxtorfius, cùm negat non retinendum וְהָיָה לְאֶחָד מֵהֶם לָקַח, idemque confugit ad Masoram, ad codices Hebr. ad Rabbinos, ad Talmudistas, neque tamen ullam eorum explicationem audet suo munire suffragio. Qui, si ad interpretem Syrum ivisset, vidisset eum legisse וְהָיָה לְאֶחָד מֵהֶם לָקַח, ut et Græcos, et sententiam rectè extulisse, quam eandem interpretes Syri Latinus rectè sic exsequitur, (scripsit eos Semeia scriba) nempe domum patriarchæ unam Eleazaria, et unam alteram Ithamaris.

*Dathe.*—6 Nomina eorum Semaja, Nathaneel filius, scriba ex Levitis, præsentem rege, principibus, Zadoko sacerdote, Achimelech, filio Ebjatharis, et familiarum capitibus tum sacerdotum tum Levitarum consignavit, singulos cum familiæ Elazaris, tum quoque singulos familiæ Ithamaris. a)

a) Emendationem verborum difficillimorum וְהָיָה לְאֶחָד מֵהֶם לָקַח אֶתְּחַזֵּק אֶתְּחַזֵּק jam Cappellus, tentavit, (in crit. s. lib. iv., cap. iv., sect. 8); nam quid verba וְהָיָה לְאֶחָד מֵהֶם לָקַח sibi velint, nemo dixerit. Ille igitur hæc mutat in וְהָיָה לְאֶחָד מֵהֶם לָקַח, ut prioribus respondeant, et sensum putat esse: unam sortem pro Elazare, alteram pro Ithamare esse ductam. Sed hanc Cappellianam crisin; quam maxima ex parte suam fecit Clericus, cum mutatione tamen parum felici, Hubigantius recte, uti arbitror, improbat ex eo, quod numerus

familiarum non fuerit æqualis; nam ver. 4, legitur, classes sedecim fuisse Elasar, Ithamaris vero tantum octo, quod tamen esse debuisset, si alternatim unum nomen pro hoc, alterum pro illo sorte esset eductum. Sed in hoc versu, quod recte observat *Hubigantius*, nondum de ipsa sortitione sermo est, de qua sequentes versus exponunt, sed de eo tantum, quod Semaja scriba consignarit singula nomina eorum, qui erant de familia Elasar, et singula nomina eorum, qui erant de familia Ithamar. Ex quo sequitur, legendum esse  $\text{וְיָמָאֵל}$  et in posteriori membro  $\text{וְיָמָאֵל}$ . Sic quoque legerunt oi δ, qui habent:  $\epsilon\iota\varsigma\ \epsilon\iota\varsigma\ \tau\hat{\omega}\ \text{'E}\lambda\acute{\epsilon}\alpha\varsigma\alpha\rho$ , καὶ  $\epsilon\iota\varsigma\ \epsilon\iota\varsigma\ \tau\hat{\omega}\ \text{'I}\theta\acute{\alpha}\mu\alpha\rho$ . Num Syrus quoque ita legerit, cum *Hubigantio* non certo dixerim, vertit enim: (*Scriptis eos Semaja scriba*) *nempe domum patriarchæ unam El-*

*zaris*  $\text{מִבְּנֵי}$   $\text{אֶחָד}$  et alteram Ithamaris.

Nam videri posset in posteriori membro legisse  $\text{וְיָמָאֵל}$  f.  $\text{וְיָמָאֵל}$ , lectione tamen minus bona.

*Maurer*.— $\text{וְיָמָאֵל}$ .] Cum multis codd. pro  $\text{וְיָמָאֵל}$  legendum:  $\text{וְיָמָאֵל}$  ita postulante contextu: *una familia* (in sortiendo) *sumta pro Eleasaro, altera pro Ithamaro*, h. e., in sortiendo ita versati sunt, ut alternatim unam sortem pro Eleasari quadam familia, alteram pro Ithamari familia ducerent. Quam emendationem jam tentavit Cappellus et nuper etiam suam fecit Gesenius in Thesaur. Obstat quidem videtur, quod numerus familiarum non fuit æqualis, quod Eleasari familiae fuerunt sedecim, Ithamari octo (vs. 4), ita ut, si alternatim una familia pro Eleasaro, altera pro Ithamaro sorte est educta, eductis sedecim familiis Eleasari adhuc octo familias reliquas haberet, Ithamarus nullas. Sed malum hanc rem scriptoris incuriæ tribuere, quam cum Hubigantio, Dathio aliisque impossibilia tentare.

Ver. 19.

אֵלֶּה פְּרָדְתָּם לְעִבְדָתָם לְבֹאֵר לְבֵית־יְהוָה כְּמִשְׁפָּחָם בְּיַד אֲחֵיהֶן אֲבִיתָם כְּאֲשֶׁר צִוָּהוּ יְהוָה אֱלֹהֵי יִשְׂרָאֵל :

αὕτη ἡ ἐπίσκεψις αὐτῶν κατὰ τὴν λειτουργίαν αὐτῶν τοῦ ἐπιπορεύεσθαι εἰς οἶκον Κυρίου κατὰ τὴν κρίσιν αὐτῶν διὰ χειρὸς Ἀαρὼν πατρὸς αὐτῶν, ὡς ἐνετείλατο Κύριος ὁ Θεὸς Ἰσραὴλ.

*Au. Ver.*—19 These were the orderings

of them in their service to come into the house of the Lord, according to their manner, under Aaron their father, as the Lord God of Israel had commanded him.

*Orderings.* See notes on  $\text{וְיָמָאֵל}$ , xxiv. 3.

*Pool.*—These were the orderings of them in their service; in this order and method they were to come to perform the offices of the temple. To come into the house of the Lord, according to their manner, i. e., to come into the temple every Sabbath day, and to continue there all the week long until the next sabbath, when they were relieved by others, as the manner was: see 2 Kings xi. 5; 1 Chron. ix. 25. Under Aaron their father; i. e., under the inspection and direction of the high priest, whom he calls Aaron [so Bp. Patrick], because he represented his person, and executed his office, and also came out of his loins, and their father, because of the authority which by God's appointment he had over them, and that love, reverence, and obedience which they owed to him.

*Ged.*—19 Such were the courses of their ministerial offices, in their attendance at the house of the Lord; according to the injunctions of their forefather Aaron, as the Lord, the God of Israel, had prescribed to him.

*Booth.*—19 These were the courses of ministry, in their attendance at the house of Jehovah, according to their rites, by Aaron their fore-father, as Jehovah, the God of Israel, had commanded him.

*Houb.*—19 Hæ fuerunt classes ministerii eorum, ut domum Domini juxta ritum suum intrarent, Aaron patre ipsorum presidente, ut ei mandraret Dominus Deus Israel.

*Dath.*—19 Hæ fuerunt classes ministerii ab eis peragendi in templo Jovæ secundum ritus, quos acceperant ab Aaron, progenitore suo, ei præscriptos a Jovæ, Deo Israëlitarum.

Ver. 20, 21.

וְיָמָאֵל לְבִנְיָמִן רְחַבְיָהּ לְבִנְיָמִן רְחַבְיָהּ : יִשְׁשִׁי :

21  $\tau\hat{\omega}\ \text{'Paa}\beta\acute{\iota}\alpha\ \delta\ \acute{\alpha}\rho\chi\omega\nu$ .

*Au. Ver.*—20 Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first was Issiah.

*Ged.*—21 Of the progeny of Amram, in the line of Gershom, was Shubael; and, of the progeny of Shubael, was Jehadiah.

21 And, of the line of Eleazar, was Rehabiah; and, of the progeny of Rehabiah, the chief was Ishiah.

*Booth.*—20 Of the sons of Amram, in the line of Gershon, was Shubuel: of the sons of Shubuel, Jehdeiah. 21 In the line of Ithamar, was Rehabiah: of the sons of Rehabiah, the chief was Isshiah.

*Houb.*—21 רחביהו בני, *Rohobia filiis*. Supervacaneum ל ante בני, posteaquàm id accessit, in רחביהו, familiam indicans. Indicatur in בני, non jam *cujus familiæ*, sed qui posterì ejusdem; itaque legendum בני: sic alibi passim; putà infra ver. 29, לקש בני קש, non...לכני.

Ver. 23.

יִרְמְיָהוּ וְיִרְמְיָהוּ חֲשִׁי וְגו'

viol 'Ekdioù, 'Amaðia ó deúteros, κ.τ.λ.

*Au. Ver.*—23 And the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekameah the fourth.

*Pool.*—*The first*; which word is fitly supplied both out of the rest of this verse, the second, third, and fourth having a manifest reference to the first, and out of 1 Chron. xxiii. 19; xxvi. 31, where it is expressed.

*Ged.*—23 Of the progeny of Hebron, were [supplied from chap. xxiii. 19; see also chap. xxvi. 31] Jeriah the first, &c.

*Dathe.*—23 *Filii* Hebronis fuerunt; *Serijja* primus, a) *Amarja secundus*, *Jahaziel tertius*, *Jekameah quartus*.

a) Deest nomen natu majoris filiorum *Serijjæ*, quod jam in Codice τών ó fuit omissum, qui sic habent: viol 'Ekdioù (pro 'Ipiou) 'Amaðia ó deúteros. Vulgatus vertit: *filius ejus Jerian primus, Amarias secundus*, quasi legisset יְרִיָּהוּ וְאַמְרִיָּהוּ. Sed quis audeat hujusmodi lacunas explorare sine codd. Hebr. ? \*)

*Bindseil.*—\*) Hujus loci lacuna ex loco parallelo xxiii. 19, sic explenda est: יִרְמְיָהוּ וְיִרְמְיָהוּ חֲשִׁי וְגו'. Ergo non filii natu majoris, sed patris nomen omissum est. Fortasse יְרִיָּהוּ versus 21 causa fuit, cur h. l. scriba hanc vocem una cum patris nomine omiserit.

Ver. 26—29.

בְּנֵי מְרָרִי מְרָרִי וּמֹשִׁי בְּנֵי יִצְחָק בְּנֵי : 27 בְּנֵי מְרָרִי לְיִצְחָק בְּנֵי וְשִׁלְחָם וְזַכּוּר וְעִבְרִי : 28 לְמֹהוֹלִי מְרָרִי וְיִבְרִי וְיִשְׁרָאֵל : 29 לְהָרִשׁ בְּנֵי יִשְׁרָאֵל וְיִבְרִי וְיִשְׁרָאֵל :

26 viol Μεράρι, Μοολι και ó Μουσί· viol 'Οζία 27 του Μεράρι τῷ 'Οζία· viol αὐτοῦ 'Ισοάμ, και Σακχούρ, και 'Αβαϊ. 28 τῷ Μοολι, 'Ελεάζαρ, και 'Ιθάμαρ· και ἀπέθανεν 'Ελεάζαρ και οὐκ ἔσαν αὐτῷ υἱοί. 29 τῷ Κίς, υἱοί τοῦ Κίς 'Ιεραμεήλ.

*Au. Ver.*—26 The sons of Merari were Mahli and Mushi: the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli came Eleazar, who had no sons.

29 Concerning Kish: the son of Kish was Jerahmeel.

*Ged.*—26 The sons of Merari were Mahli and Mushi. [..... The son of Jaaziah was Beno. 27 The progeny of Merari, through Jaaziah, were Beno, and Shoam, and Zachar, and Ibri.]

28 Of Mahli came Eleazar, who had no sons; 29 and Kish, whose son was Jerahmeel.

26 and 27 What is included in brackets appeared to Cappellus and Houbigant an interpolation. It certainly comes in very awkwardly, if it be not misplaced: and even then something seems to be wanting. Perhaps the text originally ran thus:— 26 *The sons of Merari were Mahli and Mushi*. 28 *From Mahli sprang Eleazar, who had no sons; and Kish, whose son was Jerahmeel, whose son was Jaaziah*. 27 *The progeny of Merari, then, through Jaaziah, his descendant, were Shoam, Zachur, and Ibri* [so Booth.]. At least this is the best I can make of it.

*Houb.*— 26 בני ישרא : sic animadvertit Lud. Cappellus "1 Chron. xxiv. 26, post ista, filii Merari Mahli et Musi, sequuntur ista, filii Jahaziah filii ejus, ver. 27, filii Merari Jahaziah filii ejus, et Sohar et Zaccur et Ibri, quæ omnia aliundè transumpta, et hic loco alieno infulta, uti liquere potest ex collatione hujus loci cum capite xxiii. 21, 22, 23." Cui criticæ manum dat Clericus, eatenus ut retineatur *Jahasia*, qui intelligeretur tertius fuisse Meraritarum, qui hic nominantur. Merari non alios habuit filios, quam duos, *Musi et Moholi*: vide Exod. vi. 19. Sed ne credamus, in ישרא significari filium Musi, obstat versus 30, in quo filii Musi qui fuerint, nominantur, ut versu 28 filii Moholi. Itaque difficile est Lud. Cappello non assentiri, ut tollantur hæc, quæ hic leguntur post ישרא, ver. 26, usque ad



and the number of the workmen according to their service was.

*Prophesy, — psalteries.* See the notes upon 1 Sam. x. 5, vol. ii., p. 387.

*Harps, — psalteries, — cymbals.*

*Lightfoot.*—נבל. Josephus renders Νάβλα, and defines it thus, 'Ἡ δὲ Νάβλα δώδεκα φθόγγους ἔχουσα τοὺς δακτύλοις κρούεται.

2. נבל he expresseth by Κινύρα, and gives it this character; 'Ἡ μὲν κινύρα δέκα κορδαῖς ἐξημμένη τύπτεται πλήκτρῳ.

3. And נבל or סתנבל he translatheth Κύμβαλον, and saith of that kind of instrument, Κύμβαλά τε ἦν πλατέα καὶ μεγάλη χάλκεα.

Upon which words we take up these observations.

1. That נבל and נבל, which our English constantly translate *harps* and *psalteries*, were strung instruments, and not wind instruments, as those were that we have spoken of before.

2. That though both these were instruments with strings, yet there was this difference between them,—1. That the one was struck with a quill or a bow, as our citterns and viols; and the other with the fingers, as the *pandura* and the *lute*. And 2. That the notes of the one was made and differed by stops and frets, and of the other by the several strings, for so are the words φθόγγους and χορδαῖς to be understood and distinguished. 3. That the נבל, *Nebhel*, had twelve strings, which made twelve several notes, [as it is with our harps and virginals, where the several notes are not made by stops, as they are on lutes, but every several string is a several note.] And the נבל, *Kinnor*, had ten strings, but the notes were made with frets and stops. I should, therefore, according to Josephus his character, if that be current, translate *Nebhel* a harp, for the several strings made the several notes, and it was struck with the fingers, in both which things our harps agree. And נבל, *Kinnor*, I should liken to our citterns or viols, stopped on the frets, and played on with a quill or bow, and should translate it a *viol*. Rabbi Judah said,—*The Kinnor of the sanctuary had seven strings: but in the days of Messiah it shall have eight, as it is said, To him that excelleth upon Sheminith, or upon the eight strings of the world to come.*

3. נבל, which both our English, the LXX [in Ps. cl.], and Josephus [in his words cited] do render *cymbals*, seemeth

to have been neither wind instrument nor string instrument, but some broad instrument of brass, whereon their music was made by beating on it as on a tabor. *They were great and broad instruments of brass, saith Josephus.* There might not be above one cymbal in the quire at once, and this seemeth to have born the base, as being the deepest and loudest: to this the apostle alludes in his expression, 1 Cor. xiii. 1.

*Pool.*—*The captains of the host*; both of the civil and sacred host, to wit, *all the princes of Israel, with the priests and the Levites*, whom David gathered together, chap. xxiii. 2, for this very end, that in their presence, and with their approbation and consent, all these things might be established; who are here fitly called *the captains of the host*; for the princes were, under David, the chief captains or commanders of the militia or trained bands of the kingdom: and as the Levites are called a *host*, and the *Lord's host*, Numb. iv. 3, and elsewhere, because of their number and order in holy ministrations; so these priests and Levites were the captains and governors of the rest. *Separated*, i. e., distributed them into their several ranks and orders; which, though chiefly done by David as a prophet, and by Divine direction, as hath been oft observed, yet is here imputed in part to the captains of the host, because it was done with their concurrence and approbation. *To the service of the sons of Asaph, &c.*, i. e., to the service of God under the conduct and command of these persons. *Who should prophesy*, i. e., praise God by singing the Psalms of David, (of which see on chap. xvi. 7,) and other sacred songs made by themselves, who were prophets in some sort, or by other prophets or holy men of God. Or this action of theirs is called *prophesying*, because it had been formerly performed by the prophets, and the sons of the prophets; of which see 1 Sam. x. 5. *The number of the workmen*; of the persons employed in this sacred work.

*Bp. Patrick.*—1 *David and the captains of the host.* It is absurd to think, that the commanders in war meddled with ordering the tribe of Levi, and the service of the temple. Therefore by *the host* we are to understand (as our Mr. Thorndike well observes) the companies of priests, that waited upon the service of God at the temple; the captains of whom (i. e., the

chief leaders), together with David, divided the singers, as they had done the priests (ch. xxiv. 3, 6, 7). Though elsewhere (ch. xxiii. 6), David alone is mentioned to have done it (Rites of the Church, p. 230).

*Separated to the service.*] Of God in the temple.

*Of the sons of Asaph, and of Heman, and of Jeduthun.*] These were the chief persons among the Levites, whose families were separated to the following service.

*Who should prophesy.*] Sing psalms, which David and other prophets composed. For these young men were not prophets, as their fathers were; but are said to *prophesy*, because they sung in the service of God those divine prophetic hymns, which were composed by their fathers, who were men divinely inspired.

*And the number of the workmen according to their service was.*] It had better be translated, "the number of the men of the ministry (i. e., of those who ministered in singing, and playing on instruments) according to their service was," as follows.

*Dr. A. Clarke.*—1 *David and the captains of the host.*] The chiefs of those who formed the several orders: not *military* captains.

*Bishop Horsley.*—1 "And David and the chiefs of the host made a division, according to service; of the sons of Asaph, of Heman, and of Jeduthun, who were to perform divine service [or, to perform as prophets] upon the harps, psalteries, and cymbals: and the numbering of them was made by classing performers according to their services." That is, the method of the numeration was, to reckon up the performers in each part of the service. For instance,

Harpers ..... so many,

Cymbalists ..... so many.

*Ged.*—And, *first*, David [*Booth.*, David then] and the chiefs of the *sacred* order selected a *certain number* for the service of the sons of Asaph, Heman, and Jeduthun; who were to prophesy with harps, lutes, and cymbals; and the number of the men employed was according to their *respective* service. So *Booth*.

*Houb.*—1 *Selegit autem David, et turmarum, quæ in ministerio erant, principes, ex filiis Asaph, Heman et Idithun, qui citharæ et nablio tympanisque psallerent, ut ex eorum numero, suo quisque munere defungeretur.*

1 שִׁיר הַצָּבָא לַיְהוָה; verbum pro verbo, prin-

*cipes turmarum in ministerio.* Habet צבא, *per turmas, seu per vices ministrare, vel excubias agere, et sæpè id verbum in ministerio tabernaculi usurpatur.* Illi principes intelliguntur, quos David mox constituit, et in viginti quatuor classes distribuit. Plerique convertunt, *principes exercitus.* Tamen de principibus exercitus ad res musicas nihil pertinebat. Neque eos adhibuit David, cum constitueret classes Levitarum, sed *senes Israel, sacerdotes et Levitas*, ad quos ea res spectabat. Ergo ambiguitate verbi צבא luditur Clericus, cum sic observat. "Apud Hebræorum reges, duces copiarum administrationi rerum. ... Sacrarum, quatenus eas licebat attingere hominibus ad sacerdotalem prosapiam Leviticamque tribum minimè pertinentibus, admovebantur. Quod ex hoc loco, aliisque similibus colligere licet." Minimè verò gentium *ex hoc loco...* *Vaticinari*, apud Hebræos, illi omnes dicebantur, quibus magnam mentem animunumque Deus inspirabat, seu futuras res prædicerent, seu magnum quid docerent, aut verò cantu celebrarent.

*Dathe.*—1 *Selegerunt quoque David et principes coetus a) ad ministerium sacrum posteros Asaphi, Hemanis et Jeduthonis, qui carmina sacra caneant adhibitis citharis, nabliis et cymbalis, ut ex eorum numero suo quisque munere fungeretur.*

a) Hebr. צָבָא וְיָמִין non sunt *principes exercitus*, uti vulgo vertitur, hos enim David in constituendis musicis sacris non adhibuisset, sed principes sacerdotum et Levitarum, sive ii, qui cultum sacrum curabant; nam de hoc צָבָא sæpè dicitur; cf. Num. iv. 3.

Ver. 2.

לְבָנֵי אָסָף וְיִזְחָר וְיִזְחָר וְיִזְחָר  
וְאַשְׁרֵלָה בֶּן אָסָף עַל יְדֵי אָסָף הַנָּבִיא  
עַל יְדֵי הַמִּלְחָמָה :

υἱοὶ Ἀσάφ, Ζαχάρου, Ἰωσήφ, καὶ Ναθανίας, καὶ Ἐραήλ· υἱοὶ Ἀσάφ ἐχόμενοι τοῦ βασιλέως.

*Au. Ver.*—2 Of the sons of Asaph; Zaccur, and Joseph, and Nathaniah, and Asarelah [*otherwise called, Jesharelah*], the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king [Heb., by the hands of the king].

*Bp. Patrick.*—2 *Under the hands of Asaph.*] Under his government, as their



precentor: or who taught and instructed them in singing and music.

*Which prophesied according to the order of the king.*] The Targum understands this, as if Asaph prophesied by the Holy Ghost, and was constituted the head of these by the king. But the word *prophesy* is of very large extent; signifying sometimes, as I said before, nothing more, but singing divinely inspired hymns. Thus Miriam is called a prophetess (Exod. xv. 20), because she led up the women to praise God, with timbrels and dances. And, indeed, music and singing were in ancient times had in such esteem and veneration, that they who excelled in this faculty were looked upon as persons divinely moved.

*Bp. Horsley.*—*Under the hands of Asaph, which prophesied according to the order of the king*; rather, “under the order of Asaph, who was a prophet in the king’s service.”

*Ged., Booth.*—2 The sons of Asaph were Zachur, Joseph, Nathaniah and Ashareliah. These sons of Asaph attended Asaph when he prophesied [*Booth.*, sung] under the direction of the king.

*When he prophesied under the direction of the king*; i. e., as I understand it, either set to music the king’s compositions, or composed for the king. We have still psalms under the name of Asaph.—*Ged.*

*Houb.*—2 *De filiis Asaph, Zacchur, Joseph, Nathania, Asarela, filii Asaph*; qui Asaph suberant, ex latere regis psallenti.

*Dathe.*—2 *Filii Asaphi fuerunt Saccur, Josephus, Neithanja, Asarela, qui patri præsto erant canenti moderante rege.*

Ver. 3.

לִידְתָּחוֹן בְּנֵי יִדְתָּחוֹן גְּדַלְיָהוּ וְזֶרִי  
וְיִשְׁעִיָּהוּ וְנַחְמִיָּהוּ וְאַשְׁרֵלְיָהוּ שֵׁשׁ עָלָיו  
יְדֵי אֲבִיהֶם יִדְתָּחוֹן בְּקֹדֶשׁ חֲנֻכָּהּ וְגו'  
נ' א' יִשְׁעִיָּהוּ

τῶ Ἰδιθούν, υἱοὶ Ἰδιθούν, Γοδολίας, καὶ Σουρί, καὶ Ἰσείας, καὶ Ἀσαβίας, καὶ Ματθαβίας, ἔξ μετὰ τὸν πατέρα αὐτῶν Ἰδιθούν, ἐν κινύρᾳ ἀνακρουόμενοι, κ.τ.λ.

*Au. Ver.*—3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri [or, Izri, ver. 11], and Jeshaiiah, Hashabiah, and Mattithiah, six [with Shimei, mentioned ver. 17], under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the Lord.

*Pool.*—*The sons of Jeduthun, or, his sons,* (the construct form being used before the absolute, of which there are examples in Scripture,) *Jeduthun*, called by his father’s name; otherwise they are not *six*, unless either Jeduthun their father be included in that number [so *Dr. A. Clarke*], or Shimei, mentioned ver. 17, be one of them, as many learned men think. See the like, 1 Chron. xxiv. 23.

*Bp. Patrick.*—3 *Six, under the hands of their father Jeduthun.*] Here are but five named: but it appears afterward (ver. 17, when the lots were cast) there was another, whose name was Shimei: who being now very young and not yet able either to sing or to play, is not named in this verse. But, that he might be instructed and learn both, he is chosen to be the head of a course when he should be fit for it. Thus D. Kimchi explains this matter.

*Jeshaiiah, Hashabiah.*

*Houb., Dathe, Maurer, Ged., Booth.*—Jeshaiiah, Shimei [LXX, Alex., Arab., and one MS.], Hashabiah.

*Houb.*—3 שֵׁשׁ בְּנֵי יִדְתָּחוֹן, vel יִדְתָּחוֹן, filii Idithun...sex, cum tamen non plures hic, quàm quinque reperiantur. Neque numerandus Idithun, tanquam sextus, cum disertè hic dicatur fuisse illos sex ad manum patris sui. Itaque Hod. Codex supplendus est ex Codice Alexandrino, in quo Græci Intt. inter יִדְתָּחוֹן et שְׁמֵי, addunt Σεμεϊ, quod nomen non omittit Arabs, quanquam Syrus, quem sequi solet, id omittit. Omissum verò id fuisse culpâ librariorum Judæorum, declarat versus 17 in quo ei Semei, vel Semeiz, unam sortem obtigisse narratur. Itaque legendum, שְׁמֵי, שֵׁשׁ, Jeseias, Semejas, Hasabias.

*Prophesied.* See the notes upon ver. 2.

Ver. 5.

כָּל־אֵלֶּה בְּנֵים לְהִיטֵן חֹזֶה הַחֶלֶל  
בְּדַבְרֵי הַמִּלְחָמִים לְהָרִים, הָבִין וַיִּלָּן  
הָאֵלֹהִים לְהִיטֵן בְּנֵים אֲרֻכָּצָה עֶשֶׂר  
בְּנֹת שְׁלֹשׁ :

πάντες οὗτοι υἱοὶ τῷ Αἰμάν τῷ ἀνακρουομένῳ τῷ βασιλεῖ ἐν λόγοις Θεοῦ, ὑψώσαι κέρας. καὶ ἔδωκεν ὁ Θεὸς τῷ Αἰμάν υἱούς τεσσαρεσκαίδεκα, καὶ θυγατέρας τρεῖς.

*Au. Ver.*—5 All these were the sons of Heman the king’s seer in the words [or, matters] of God, to lift up the horn. And

God gave to Heman fourteen sons and three daughters.

*Pool.*—*The king's seer, or prophet*, which is the same thing, 1 Sam. ix. 9. Either he was a prophet as well as a singer; or he is thus called because he *prophesied* in the sense designed, ver. 1. And he is called *the king's seer*, either because the king took special delight in him, or because he frequently attended upon the king in his palace, executing his sacred office there, while the rest were constantly employed in the tabernacle. *In the words of God*, i. e., to sing such Divine songs as were inspired by God to the prophets or holy men of God. *To lift up the horn*; either, 1. Metaphorically, to extol and praise God for exalting *the horn* (i. e., the power and kingdom) of David; of which phrase see Psal. xcii. 10; cxxxii. 17. Or rather, 2. Properly, to praise God with the sound of a trumpet, (as was usual, as 2 Chron. v. 12; xiii. 12,) or some other musical instrument made of horn, which being a martial kind of music, might be most grateful to David's martial spirit; though he was also skilled in other instruments of music, which he used in the house of God, as is expressed in the next verse.

*Bp. Patrick.*—5 *All these were the sons of Heman the king's seer.*] He was a prophet in whose company the king delighted; and with whom he advised in difficult affairs.

*In the words of God.*] Especially in Divine matters.

*To lift up the horn.*] In the temple they used also wind music: which many think to have been trumpets made of horn: but the priests only blew with trumpets in the temple; while the Levites sung to those other instruments. Therefore others understand this, of the hymns they sung to magnify the power, greatness, and exaltation of David's kingdom, or rather, of the kingdom of the Messiah, whom Zachary in his song (Luke i. 69), calls the *horn of salvation*. For the power of anything in Scripture is expressed by a *horn*; in which lies the strength of some creatures. And from these words Victorinus Strigelius gathers, that Heman was David's seer in politic affairs, which belonged to the confirmation and settlement of his kingdom; Cornu enim significat regimen et regnum; "for a horn signifies government and kingdom."

But the first sense seems to me to be most natural, that at stated times they blew aloud with trumpets made of horns: for such, I suppose, they might use, though the priests only could blow with the silver trumpets. And thus the famous Bochartus interprets these words, "at set times to blow aloud with trumpets made of horns;" in his preface to his Hierozoicon.

*God gave to Heman fourteen sons and three daughters.*] Some have fancied there are fifteen mentioned in the foregoing verse; but the Jews look upon Romamti-ezer as one name; and so we take it: which is justified by ver 31 [so Houb.].

*Gesen.*—Metaph. *horn* is put as the symbol of *strength, might, power*, the image being drawn from the bull and other animals which push with their horns. Jer. xlviii. 25, *the horn of Moab is broken*, i. e., her strength, might, is broken. So God is said *וַיִּרָם הוֹרְנוֹ*, *to lift up, exalt, the horn of any one*, i. e., to strengthen any one, to increase his power and dignity, Ps. lxxxix. 18, &c. Contra, *to exalt the horn of God*, i. q., to praise, to laud him, 1 Chron. xxv. 5.

*Ged.*—5 All these were sons of Heman, the king's seer in Divine matters; to exalt the horn: for the Lord had given, &c.

*To exalt the horn.* I have rendered the words literally; because I am not sure of their meaning. Some interpreters think they signify *to praise God with horns or trumpets*. I think they can have no such meaning, and am apt to believe that they regard Heman, to whom God had given so numerous a progeny. The following words, *For the Lord, &c.*, seem much to favour this interpretation: and perhaps the whole comma should be rendered thus,—*For the Lord, to exalt his horn, had given to Heman fourteen sons and three daughters*. Compare the song of Hanna, 1 Sam. ii. 1 and 10.

*Bouth.*—5 *Hi omnes filii Heman, prophetæ regis, ex verbis Dei ad laudes celebrandas. Dederat enim Deus Heman filios quatuordecim et filias tres.*

*Houb.*—5 *Hi omnes filii Heman, prophetæ regis, ex verbis Dei ad laudes celebrandas. Dederat enim Deus Heman filios quatuordecim et filias tres.*

5 *וַיִּרָם הוֹרְנוֹ*, *ad extollendum cornu*. Nos, *ad celebrandas laudes, ex probabili conjecturâ*. Nam quid sit in rebus musicis *extollere cornu*, non liquet, quia non aliud simile exemplum in sacris paginis reperitur.

Ver. 6.

כָּל־אֶלֶף עַל־יָדָיו מְכִיָּהם בְּשִׁיר צִיִּית  
יִהְיוּ בְּמַצְלֵתִים קְטָנִים וְקַטְנוֹת לַעֲבֹדָת  
צִיִּית הַמְּלָכִים עַל יְדֵי תְּהִלָּהוּ אֲסָף  
וְיִדְיָתָן וְהִמָּן :

πάντες οὗτοι μετὰ τοῦ πατρὸς αὐτῶν ὕμνο-  
δοῦντες ἐν οὔκῳ Θεοῦ, ἐν κυμβάλοις, καὶ ἐν  
νάβλαις, καὶ ἐν κινύραις εἰς τὴν δουλείαν οἴκου  
τοῦ Θεοῦ, ἐχόμενα τοῦ βασιλέως, καὶ Ἀσάφ,  
καὶ Ἰδιθουν, καὶ Ἁμάν.

*Au. Ver.*—6 All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order [Heb., by the hands of the king] to Asaph, Jeduthun, and Heman.

*Cymbals, psalteries, and harps.* See the note of Lightfoot upon ver. 1, p. 118.

*Pool.*—Under the hands, i. e., under his direction, as ver. 2. According to the king's order to Asaph, Jeduthun, and Heman, Heb., by the hands of the king, and of Asaph, Jeduthun, and Heman, i. e., according to the king's appointment, and under the conduct of Asaph, Jeduthun, and Heman.

*Ged.*—All these attended their respective fathers, for the purpose of singing in the house of the Lord; with cymbals, lutes, and harps, for the service of the house of the Lord; under the direction of the king, Asaph, Jeduthun, and Heman: so *Booth*.

Ver. 7.

*Au. Ver.*—7 So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight.

*Houb.*—7 שְׁמוֹנִים וְשָׁמֹנֶה עָשָׂר, *ducenti octoginta octo*, postquam videlicet constitutæ fuerunt classes tam ex filiis Asaph, Idithun, et Heman, quam ex iis, quos in suam quisque classem introduxit. Nam eorum trium filii, tùm cum David cantorum classes constituit, non plures erant, quam viginti quatuor, nempe Asaph quatuor ver. 2 Idithun sex, ver. 3 Heman, quatuordecim, vers. 4 et 5.

Ver. 8.

וַיִּסְּרֵם לְעֹבְדוֹת מְשֻׁמְרֹת לַעֲבֹדָת  
בְּגִדוֹל מְקִין עִם־תְּלָמִיד :  
καὶ ἔβαλον καὶ αὐτοὶ κλήρους ἐφημεριῶν

κατὰ τὸν μικρὸν καὶ κατὰ τὸν μέγαν τελείων καὶ μανθανόντων.

*Au. Ver.*—8 And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.

*Pool.*—Ward against ward, i. e., a ward, or rank, or course of Levites answerable to one of the priests, upon whom the Levites were to wait in their holy ministrations, chap. xxiii. 28.

*Bp. Patrick.*—As well the small as the great, the teacher as the scholar.]. So that they did not begin and succeed one another, according to the order of age, or of learning, but as God disposed them by their lot. The last words ["the teacher as the scholar"] the LXX translate τελείων καὶ μανθανόντων, "those that were perfect, and those that were learners." They were called perfect who were masters of their art, able to instruct others who learnt of them.

*Ged.*—8 These, the small as well as the great, the teacher as well as the taught, drew lots for their respective courses. So *Booth*.

*All these.* This relates not to the sons of Heman only, but to the whole before mentioned, as is evident from the context.

*Houb.*—8 *Illi per classes singulas duxerunt sortes, tam natu major, &c.*

8 כְּסֻמָּה לְכַח, *custodiam è regione*. Sic Arias, nihil dicens, et contextum exhibens lacunosum. Clericus, è regione aliorum alii, addens de suo id quod deest, nempe casum adverbii לְכַח, *propè*, qui casus desideratur. Is igitur casus supplendus ad exemplum xxvi. 12 ubi legitur כְּסֻמָּה לְכַח אֲדָמָה, *custodiæ juxtà fratres suos*, seu additur אֲדָמָה, seu אֲדָמָה; vel sic: כְּסֻמָּה לְכַח כְּסֻמָּה, *custodia juxtà custodiam*, ut xxvi. 16. Credibile est omissum fuisse alterum כְּסֻמָּה, ex similitudine verborum duorum, quæ antecederunt, similiter desinentium ... כֶּכֶן כְּדָר, *tam minor, quam major, peritus, ut discipulus*. Hæc verba non pertinent ad illos 288 canticum peritos, de quibus versus superior; aliter contradiceret superiori hic inferior, in quo memoratur non modò *peritus*, sed etiam *discipulus*. Nempe superiori versu memorabatur quot magistros haberent viginti classes jam constitutæ. Nunc docetur filios Asaph, Idithun et Heman viginti quatuor, nullo discrimine, vel ætatis, vel scientiæ, fuisse delectos, in quibus sortes ducerentur, ut sors definiret quotâ quisque in classe ministraret. Nam sors ducitur in classium

præfectis viginti quatuor, quorum in potestate relinquitur, ut suos quisque deligat undecim magistros, ut singulæ classes singulorum sint duodecim magistrorum, qui præsidēs sint omnium cantorum, qui quidem erant quatuor milleni, ut vidimus suprâ xxi. 5.

Ver. 9.

וַיִּצָא הַגִּרְלָהּ לְאַסָּף לְאֶחָד  
וּלְגִדְיָהוּ בֶן-נְטַנְיָהוּ לְאֶחָד  
וּלְשִׁמְעִי בֶן-גִּדְיָהוּ לְאֶחָד  
וּלְאֶחָד לְאֶחָד

καὶ ἐξῆλθεν ὁ κλῆρος ὁ πρῶτος υἱὸν αὐτοῦ  
καὶ ἀδελφῶν αὐτοῦ τῷ Ἀσάφ τοῦ Ἰωσήφ,  
Γεδολίας· ὁ δεῦτερος Ἡεΐα, υἱὸς αὐτοῦ καὶ  
ἀδελφοὶ αὐτοῦ δεκαδύο·

*Au. Ver.*—9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve.

*Pool.*—For Asaph to Joseph, i. e., for the family of Asaph, of which Joseph was. Here that clause, *he, his sons, and his brethren, were twelve*, is to be understood, as it is expressed in all the following verses, otherwise they do not make up that number of two hundred and eighty-eight mentioned ver. 7. To Gedaliah, *who*, Heb., *he*; which word being here expressed, is rightly understood and supplied in the rest.

*Bp. Patrick.*—9 *The first lot came forth for Asaph to Joseph.* Who was not his eldest son (see ver. 2). After the word Joseph, we are to supply the words that follow in the rest of these classes, “who, with his brethren and sons, were twelve;” otherwise the number of two hundred four-score and eight (ver. 7), will not be complete.

*Who with his brethren and sons were twelve.*] These words, as Rasi observes, are to be referred to Joseph as well as Gedaliah; for he mentions them both in one and the same verse; and therefore he only saith once with respect to both, “he and his sons and brethren:” where by *brethren* is meant their kindred.

*Ged.*—9 The first lot came out for Joseph, the son of Asaph; *who, with his sons and brethren, were twelve, &c.*

9 The words in italics have dropped out of the text: but that they stood there once is evident. A vestige of them still remains, although misplaced in the Greek version; and the whole equivalently in the Arabic.

Ver. 11.

*Houb.*—11 יִצְרִי, *Isari*. Idem ver. 3 nominatur יִצְרִי, sine ‘, quod ‘ nos restituimus, quia facilius omissum fuerit ‘, quàm additum, et ut idem sit utrobique nomen.

Ver. 14.

*Houb.*—14 אִסְרֵא, *Isreela*. Idem ver. 2 nominatur אִסְרֵא, *Asarela*; utrum verius incertum; propterea nos utrumque, ut est, relinquimus. Sæpè lapsi sunt scribæ in א et in ‘ describendis, ob similitudinem pronuntiandi.

Ver. 18.

18 The eleventh to Azareel, &c.

*Houb.*—18 אֲזַרְעֵל, *Azareel*. Idem ver. 4 אֲזַרְעֵל, *Oziel*. Utrumque, ut jacet, reliquimus, et si probabilius אֲזַרְעֵל, quia ‘ ex parte delictum, propter vetustatem, reliquerit τοῦ ‘ similitudinem. Confutatur ex talibus nominum varietatibus ii interpretes, qui nomina propria variè descripta mutari nollent, cùm credant aliter atque aliter fuisse olim descripta. Quippe nemo sanus lector dixerit sacrum Scriptorem eodem in capite, et in rebus iisdem narrandis, eadem nomina nunc hoc, nunc illo modo scripsisse.

CHAP. XXVI. 1.

*Au. Ver.*—1 Of the Korhites was Meshelemiah [or, Shelemiah, ver. 14] the son of Kore, of the sons of Asaph [or, Ebiasaph ch. vi. 37 and ix. 19].

*Ged.*—The present text and all the versions have *Asaph*. But I am persuaded that the true reading is *Abiasaph*. Comp. vi. 37 and ix. 19. So *Booth*.

Ver. 7.

— אֶלְיָהוּ אֶחָד וְרֵפָאֵל אֶחָד  
וְעִבְדָּה אֶחָד וְעִזְבָּד אֶחָד  
וְשִׁמְעִי אֶחָד

— καὶ Ἐλῆαβὰδ, καὶ Ἀχιούδ, υἱοὶ δυνατοῦ,  
Ἐλιού, καὶ Σαβαχία, καὶ Ἰσβαχώμ.

*Au. Ver.*—7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were strong men, Elihu, and Semachiah.

*Houb.*—7 אֶחָד: lege אֶחָד, et fratres ejus, ut per nexum ‘ significetur, eos fratres esse Eliu et Samachiam, qui sequuntur. Nimirum hæc duo nomina sunt fratrum, sive cognatorum Semejæ.

Ver. 12.

לְאַחַד מִחֻלָּהִים שְׁמַעְיָה  
וְרֵפָאֵל וְעִבְדָּה וְעִזְבָּד  
וְשִׁמְעִי וְעִזְבָּד וְשִׁמְעִי  
וְעִזְבָּד וְשִׁמְעִי

τούτοις αἱ διαίρεσεις τῶν πυλῶν τοῖς ἀρχοῦσι τῶν δυνάτῶν ἐφημερίαι, καθὼς οἱ ἀδελφοὶ αὐτῶν λειτουργεῖν ἐν οἴκῳ Κυρίου.

*Au. Ver.*—12 Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the Lord.

*Pool.*—Having wards one against another; Heb., having wards against or answerably to their brethren, to wit, the other Levites who were divided into twenty-four courses, as the priests also were, and so it seems were the porters.

*Bp. Patrick.*—To minister in the house of the Lord.] This was not a vile ministry (as the word porter sounds among us), but they were like the standing guard of a king in his palace: and so the word, I observed before, had better be rendered (see ix. 17). Who kept the treasures of the temple, as it follows (ver. 20, 26), and officers and judges also were chosen out of them (ver. 29, 30, 32), which shows they were eminent persons: some of them being very learned and wise (ver. 14); though, I suppose, they were not judges of the law, but of other matters.

*Ged.*—Among those chief men were distributed the offices of gate-keepers, to serve in their respective wards, at the house of the Lord.

The rest of this chapter, and the whole of chap. xxvii. are wanting in the Polyglott copies of Syr. and Arab.

*Booth.*—Among these chief men were the divisions of the gate-keepers, to minister in their respective wards at the house of Jehovah.

Ver. 14.

וַיִּפְּלֵה הַגִּבּוֹרִים מִזִּדְּחָה לְשִׁמְלֵמִיָּה וַיִּזְכְּרֵהוּ כֵּן יוֹעַץ בְּשֵׁם הַיְּהוָה וַיִּזְכְּרוּת וַיִּצָּא קִדְרֵלֵי צִדְקָה :  
נ' לְשִׁמְלֵמִיָּה

καὶ ἔπεισεν ὁ κληρὸς τῶν πρὸς ἀνατολὰς τῷ Σελεμῖα, καὶ Ζαχαρία· υἱοὶ Σωὰς τῷ Μελχιά ἔβαλον κλήρους, καὶ ἐξῆλθεν ὁ κληρὸς βορρᾶ.

*Au. Ver.*—14 And the lot eastward fell to Shelemiah [called, Meshelemiah, ver. 1]. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

*Eastward*,—northward, &c.

*Ged., Booth.*—For the east gate,—for the north gate, &c.

*They cast lots.*

*Houb.*—בְּנֵי זָכוּר, *Zacharias autem filius ejus (cū esset vir prudens) jecerunt sortes.* לֵוִי וְזָכוּר, *Lege לֵוִי, ut suprā ver. 13.* Nam series est talis, *Zacharias...erat vir prudens... Itaque jecerunt sortes.* Ratio redditur, propter quam jactæ fuerint iterū sortes pro eādē familiā, quia nimirū id honoris ac prærogativæ fuit Zachariæ tributum, propter ejus summam prudentiam, ut quanquam una tantū sors pro unāquaque familiā ducebatur, tamen, quia sors in patrem ejus prima ceciderat, altera filio posset obtinere.

Ver. 15, 16.

15 לְלֶכֶד אֶחָד נִגְזָה וּלְכָנִיז בֵּית הַמִּסְכָּה : 16 לְשָׁפִים וּלְחֶסֶד לְמַעְבָּב עִם שְׁעַר שְׁלֶכֶת בְּמִסְלָה הָעוֹלָה מִשְׁנָר לְעִמַּת מִשְׁנָר :

τῷ Ἀβδεδομ νότον κατέναντι οἴκου ἐσεφίμ. εἰς δεύτερον τῷ Ὁσᾶ πρὸς δυσμαῖς μετὰ τὴν πύλην παστοφορίου τῆς ἀναβάσεως φυλακῇ κατέναντι φυλακῆς.

*Au. Ver.*—15 To Obed-edom southward; and to his sons the house of Asuppim [Heb., gatherings].

16 To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up [see 1 Kings x. 5; 2 Chron. ix. 4], ward against ward.

*Shallecheth*,—causeway of the going up. See the notes upon ver. 18, p. 126, &c.

15 *Asuppim.*

*Pool.*—*Asuppim*; a place so called; or, of gatherings; so named either from the assembly of the elders, who met there to consult about the affairs of the temple; or from the people, who were there gathered together to hear the discourses and debates of the teachers of the law; or because the gifts of the people towards the house and worship of God were kept there. See 2 Kings xxii. 4; 2 Chron. xxv. 24.

*Bishop Patrick.*—15 *Asuppim.*] Many learned men take *Asuppim* to signify the treasury of the temple, or the place where things dedicated were laid up. This they ground, first, upon the import of the word, which betokens collections, or gatherings, as we translate it in the margin: and, secondly, because *Obed-edom* (whose sons are here said to be placed at *Asuppim*) is said in

2 Chron. xxv. 24, to have the custody of the treasures. But, though this be granted, it still remains a very difficult matter to find where Asuppim was. After a long discussion of it, Dr. Lightfoot concludes, that Asuppim were two gates in the western wall, which stood most south, or nearest to Jerusalem; and that "the house of Asuppim" was a large building which ran between them, and was a treasury of divers rooms for laying up things that served the use of the temple (see Temple Service, ch. 5, sect. 3).

*Dr. A. Clarke.*—*Asuppim.*] The house of the collections; the place where either the supplies of the porters, or the offerings made for the use of the priests and Levites, were laid up.

*Gesen.*—*דָּפָן* (after the form *דָּפָן*) only in plur. *דָּפָן*, collections (i.e., stores, store-houses, 1 Chron. xxvi. 15, 17. *דָּפָן דָּפָן*, store-chambers of the gates, Neh. xii. 25.

*Prof. Lee.*—*דָּפָן*, collections, i.e., of stores or money: or, as some think, store-houses. The Lat. Vulg. a council, or assembly of persons, Eccl. xii. 11; 1 Chron. xxvi. 15, 17; Neh. xii. 25.

*Houb.*—15 *דָּפָן*; Nos, *apothecæ*, sive ejus loci, in quo annona janitorum condebatur. Hanc in sententiam venit vocabulum *דָּפָן*, Mich. vii. 1 et Nehem. xii. 25. Neque unquam usurpatur pro loco concilii, etsi ita Vulgatus. Clericus opinabatur significari *œdificia*, in quæ ad singulas januas *donaria* colligebantur. Verum ea *œdificia* infra ver. 22 nominantur *thesauri sanctorum*. Sententiam eam, quam sequimur, ultimo loco adducit Edm. Calmet, ut probabilem; melius facturum, si unam veram esse statueret. Nam id jure colligitur ex iis sacrorum codicum locis, ad quos lectores suos allegat, in notâ infra paginam.

*Dathe.*—15 *Obededomo meridionalis, ejusque filiis domus penuraria.* a)

a) *דָּפָן דָּפָן* quid sit, incertum. Ol ó voces Hebræas retinuerunt: *Ὀλκον Ἐρεφίμ.* Vulgatus: *in qua parte domus erat seniorum concilium.* Chaldaeus vertit: *דָּפָן דָּפָן*, *ædes superliminares.* Sic a *דָּפָן*, limen videtur deduxisse. Obscure. Melius Junius et Tremellius explicant de ærario s. *œdificio*, in quo varia templi suppellex sit servata; coll. 2 Chron. xxv. 24; Nehem. xii. 25.

*Ged.*—15 To Obed-edom came out the south gate; and to his sons the guardship of the store-rooms above. 16 To Hosah came

out the west gate, with the gate of ejection, by the raised causeway: ward opposite to ward.

15 *The store-rooms above.* What I render *store-rooms* is in our common version *the house of Asuppim*: and the word rendered *above*, according to the present division of the text, belongs to the next verse; and is translated in the common version to *Shuphim*. But who is Shuphim? or what right has he to be placed before Hosah? I am convinced that the word belongs to ver. 15; and have ventured to translate it *above*; i.e., the upper galleries of the temple, where the stores were probably kept; and to which there was an entrance by a winding stair, at the south side of the temple. Comp. 1 Kings vi. 8.

*Booth.*—15 To Obed-edom for the south gate; and to his sons the upper store-rooms. To Hosah came out the west gate, with the gate of ejection, by the raised causeway; ward against ward.

16 *The gate Shallecheth.*

*Lightfoot.*—*The gate of Shallecheth or Coponius.* The gate that led towards the king's palace, was that that stood most north in this west quarter, of all the four, being set directly and diametrically opposite to the gate Shushan in the east. In the time of the first temple, this gate was called *Shallechéth*, 1 Chron. xxvi. 16, but in the time of Herod's temple, it was called *the gate of Coponius*. The Jews write קִפּוֹנוֹס, *Kipponus*; about the derivation of which word there are various conjectures. Some deduce it from קִפּוֹ, a hole, or entrance. Some from קִפּוֹאָה, a back door. Some from קִפּוֹאָה, a thorough passage; but I should rather derive it from Coponius, the Roman commander [&c.; see Lightfoot's Temple, chap. v., sect. 1]. The word Shallecheth, by which this gate was first called in the time of Solomon, doth signify a casting up, and so, saith Kimchi, it is rendered by the Chaldees paraphrast in the sense of *דָּפָן*. Now this gate is said in 1 Chron. xxvi. 16 to have been by the *causeway going up*; which *going up* is that renowned ascent that Solomon made for his own passage up to the temple, 1 Kings x. 5; 2 Chron. ix. 4. And the *causeway* is that that Josephus meaneth, when he saith, *a gate led to the king's house from the temple, the valley betwixt being filled up for the passage*, which was a very great work, for the valley was large and deep.

Therefore, it may very well be concluded that it was called Shallecheth, or the *casting up*, from the cawsey that was cast up to lead to it from the king's palace, this being his ordinary way to the temple.

This cawsey is held by some to have been set on either side with oaks and teyle trees, which grew up there, and served for a double benefit, the one to keep up the cawsey on either side, that it should not fall down; and the other was to make the king a pleasant walk and shade, with trees on either side, as he came and went. And so they render that verse in Esai. vi. 13, where the word is only used besides in all the Bible: *In it shall be a tenth, and it shall return and be eaten, as a teyle tree, or as an oak by Shallecheth*; that is, as the rows of trees on the sides of the cawsey.

*Dr. A. Clarke.*—16 *The gate Shallecheth.*] The gate of the *projections*: probably that through which all the offal of the temple was carried out.

*Pool.*—*The gate Shallecheth*; a gate of the court so called, as some think, because the ashes and filth of the temple were cast out on that side, which was the most convenient gate for that purpose, because that was a private quarter, the great ways to the temple lying on the other sides. *By the causeway of the going up*; by which causeway they went up towards the temple. *Ward against ward*; which may respect either, 1. The time of their watching, that when one guard went off another came on. Or rather, 2. The place of their guard; and so this may be understood, either, 1. Of this western quarter, where there was a double guard, either because there were two gates there, as some think, or for some other cause now unknown. Or rather, 2. Of all the quarters compared together; of all which having spoken, he adds this, that as one gate was over against another, the west against the east, and the north against the south, so one ward was over against another.

*Bp. Patrick.*—*Ward against ward.*] I suppose the meaning is, that they guarded each of these gates of Auppim: or, as others take it, they guarded by turns; when one went off, another coming on. But the most learned Dr. Alix (whom I consulted about it) thinks these words signify, that their stations were at the four points of heaven, opposite one to the other.

*Houb.*—16 *Sephim autem et Hosa occi-*

*dentalis, et porta ejectionum, versùs cliuim stratum, ut custodia esset una prope alteram.* כַּעַם שֶׁכַּעַם הָיָה, cum portâ ejectionum, sive per quam ejiciebantur sordes templi et atriorum. Vulgatus, וְכַעַם, quæ ducit, ex conjecturâ, ut liquet. Nam significatus ducere ex verbo כַּעַם duci non potest. Itaque non rectè hic Edm. Calmet: *il faut donc suivre le sens que nous présente naturellement l'Hebreu et la Vulgate.* Qui, cum de sententiâ eâ, quam sequimur, sic statuât, *il n'y a rien de plus incertain que tout cela; il y avoit sous la montagne du temple de vastes égouts pour recevoir, et pour faire écouler toutes les immondices des victimes*; huic respondetur, 1o. probabili, sententiæ opponendam fuisse probabiliorem, non eam, in quâ Hebr. verbo כַּעַם significatum falsum tribuas. 2o. Contra sententiam, quam impugnât, nihil confici ex cloacis illis, in quas ejiciebantur sordes victimarum; quippe cum hic intelligatur ejectio omnium et sordium et materialium, quæ foras ejiciebantur, non autem in sentinas mittebantur, quas brevi opplevissent et obstruxissent.

Ver. 17, 18.

17 לַמִּזְבֵּחַ הַקָּדוֹם שְׁשָׁל לַצִּפּוֹנָה לַיּוֹם  
אַרְבָּעָה לַלְּבָנָה לַיּוֹם אַרְבָּעָה וְלְאַחֲרָיִם  
שְׁנַיִם שָׁנִים : 18 לַפָּרָר לַמַּעֲרָב  
אַרְבָּעָה מִסֵּפֶלָה שְׁנַיִם לַפָּרָר :

19 πρὸς ἀνατολὰς ἐξ τὴν ἡμέραν· βορρᾶ τῆς ἡμέρας τέσσαρες· νότον τῆς ἡμέρας τέσσαρες· καὶ εἰς τὸν ἑσπεῖον δύο 18 εἰς διαδεχομένους· καὶ τῷ Ὁσᾶ πρὸς δυσμαῖς μετὰ τὴν πύλην τοῦ παστοφορίου τρεῖς· φυλακὴ κατέναντι φυλακῆς τῆς ἀναβάσεως πρὸς ἀνατολὰς τῆς ἡμέρας ἐξ, καὶ τῷ βορρᾶ τέσσαρες, καὶ τῷ νότῳ τέσσαρες, καὶ ἑσπεῖον δύο εἰς διαδεχομένους, καὶ πρὸς δυσμαῖς τέσσαρες, καὶ εἰς τὸν τρίβον δύο διαδεχομένους.

*Au. Ver.*—17 Eastward were six Levites, northward four a day, southward four a day, and toward Auppim two and two.

18 At Parbar westward, four at the causeway, and two at Parbar.

*Northward four a day.*

*Houb.*—17 *Ad orientalem erant sex Levitæ; ad septentrionalem quatuor Levitæ; ad meridionalem quatuor Levitæ, ad Apotechas binæ.*

לַצִּפּוֹנָה לַיּוֹם אַרְבָּעָה : Nos, *ad septentrionem Levitæ quatuor.* Quippè legimus non הָיָה, in diem, sed הָיָה, *Levitæ*, ut antea de oriente dicitur, לַמִּזְבֵּחַ הַקָּדוֹם, *ad orientem*

*sex Levite, facto לוי, ex mendo לוי, et assumpto ה, quod propè alterum ה Scriba omisit, tam hic, quàm in subsequentibus verbis, לנכר לוי, simili mendo, ex simili occasione nato. Patefaciebat mendum לוי, tùm illud לוי quod antecessit, tùm verò id, quòd omittitur לוי et post לנכר, et post לנכר. Nam לוי si distributè usurpabatur, orationis in membris quatuor debuit iterari, non autem in secundo et in tertio membro exprimi, in primo et in quarto omitti. Hæc sentiunt qui Hebr. linguam vel à primo limine salutârunt.*

*Asuppin.* See the notes upon ver. 15.

*Ged., Booth.*—17 At the east gate were daily posted six Levites; at the south four; two at the store-rooms, and two at the armoury; (18) at the west, four at the causeway, and two at the armoury.

17 *Were daily posted.*] Although I have followed the present text, I am much inclined to think, with Houbigant, that the word rendered *daily*, was originally *Levites*, repeated after each number.

18 *And two at the armoury.*] These words evidently belong to verse 17; but whether the Hebrew word *pharbar* be properly rendered *armoury*, I am not sure.—*Ged.*

*Lightfoot.*—Parbar gate, 1 Chro. xxvi. 18.] From the gate Shallecheth or Coponius, that lay most north on this western quarter, let us walk towards the south, and the next gate we come to, was called Parbar; of this there is mention in the Book of Chronicles in the place alleged; where the Holy Ghost relating the disposal of the porters at the several gates of the mountain of the house, saith, *At Parbar westward, two at the Causeway, and two at Parbar.* By which it is apparent sufficiently, that this gate was in the west quarter, and reasonably well apparent that it was the next gate to the Causeway, or Shallecheth, because it is so named with it, but by that time we have fully surveyed the situation of it, it will appear to have been so plain enough. The word Parbar admitteth of a double construction, for it either signifies פארבאר, an outer place, as many of the Jews do construe it, or it concerns with the signification of the word Parvar (which differs but one letter from it, and that very near, and of an easy change) which betokeneth *suburbs*, both in the Hebrew text, 2 Kings xxiii. 11, and in the Chaldee tongue, as David Kimchi

averreth there. And here Josephus li words which we produced a little before, may be taken up again, and out of all together we may observe the situation of the gate in mention. He saith, *That of the four gates upon this western quarter, one led towards the king's palace, (that is Shallecheth that we have viewed already) and the two next, eis τὸ προδασειον, into the suburbs.* These suburbs that he meaneth, were indeed that part of the city which in Scripture is called Millo, which was the valley at the west end of Mount Moriah, in which Jerusalem and Sion met and saluted each other, replenished with buildings by David and Solomon in their times, 2 Sam. v. 9, and 1 Kings xi. 27, and taken in as part and suburbs of Sion, and so owned always in after times.

And to this purpose is the expression of Josephus in his works that we have in hand, observable, when he saith, that two of these western gates were into the suburbs, ἡ λοιπή δὲ εἰς τὴν ἄλλην πόλιν, and the other into the other city, that is, into Jerusalem, which he maketh as another city from the suburbs of which he spake. Take the word Parbar therefore in either of the significations that have been mentioned, either for an outer place, or for the suburbs; this gate that we have in survey might very properly be called by that name, because it was a passage from the temple into Millo, which was an outer place, and the suburbs of Sion, distinguished and parted from Sion by a wall, yet a member of it, and belonging to it.

Now whereas the other gate that stood next to this that we are about, toward the south, did lead also into the suburbs, as well as this, as is apparent from Josephus, yet is it not called by the same name, Parbar: the reason of this may be given, because it bare a name peculiar and proper, suitable to that singular use to which it was designed, or to that place where it was set, rather than suitable to that place whether it gave passage.

*Pool.*—18 *At Parbar;* or, as concerning Parbar, which was another gate, or some building on the western quarter of the temple. *At the causeway,* which led to Parbar. *At Parbar;* at the gate or house itself; by which it may seem that this was a place of some importance, either the vessels of the temple, or some part of the treasures of God's house, being kept here.



*Geen.* — פָּרָוּ, 1 Chron. xxvi. 18, and פָּרָוּ plur. פָּרָוּ, 2 Kings xxiii. 11, prob. *the open porticos* surrounding the courts of the temple, from which was the entrance to the cells or chambers, פָּרָוּ q. v. The form פָּרָוּ corresponds to Pers. فرواره, فروار; پروار, پروار; also فروالہ, فروال; which signify a *summer-house*, or rather an *apartment open on all sides to the light and air*. In the Targ. and Talm. פָּרָוּ and פָּרָוּ are the *suburbs* or places adjacent to a city.

*Prof. Lee.* — פָּרָוּ, only in 1 Chron. xxvi. 18. A place in Jerusalem, but of what description it is impossible to determine. Buxtorf reads פָּרָוּ. LXX., διαδεχομένων. Vulg., *cellulis*. According to Lightfoot it was a gate on the west side of the temple. It is usually taken to signify a *suburb*, and as equivalent to פָּרָוּ.

*Williams' Holy City*, p. 215, 1st edit.—It must never be forgotten that Jerusalem was originally two distinct cities united together by David. The intermediate space, or the valley of the Tyropæon, inclosed with walls to effect this union, is called in Scripture Millo, and elsewhere both in Scripture and in Josephus "the suburb," as belonging strictly to neither part of the city, but usually comprehended by the Jewish historian with Acra under the common name of the lower city.

In his description of the temple we have the following full and very clear account of the gates of the outer court on the western side:—

"In the western quarter of this outmost bound there were four gates; the first leading to the king's palace, the valley being filled up for the passage; two others led into the suburbs; and the other into the other city, having many steps down into the valley, and many up again to the pitch or coming up." Ant. xv. xi. 5.

Now if we can discover the situation of the first mentioned of these four gates it will throw considerable light upon the question under discussion; for that the suburbs lay between the first and fourth gate, is sufficiently evident from Holy Scripture. Nor can any reason be assigned for their being taken by Josephus in any other than the order in which they stood.

In the account of the placing of the porters, under the first temple, we read that "To Shuppim and Hozah the lot came forth

westward, with the gate Shallecheth, by the causeway of the going up;" and again, "at Parbar westward four at the causeway, and two at Parbar."\* Now this causeway, without all doubt, could be none other than that mentioned among the great works of Solomon, as "the ascent by which he went up unto the house of the Lord."†

I have already declared my conviction that this is distinctly to be seen at this day, and is traversed by the street which leads down from the bazaars to the southernmost gate of the western wall of the mosque, immediately without which is the Cadi's office, or Mekhemè. About half-way between the bazaar and the haram there is a path *southward*, by a very steep descent to the bed of the valley, down which it leads between prickly pears, to a small gate in the city-wall seldom opened, and so to the Pool of Siloam; while nearer to the mosque there is an equally steep descent *to the north*, into a street which follows the same valley up to the Damascus gate.

By this causeway the aqueduct from the pools of Solomon, after skirting the eastern brow of Sion, crosses the bed of the Tyropæon to the mosque, while deeper still is a large sewer which traverses the whole of Sion, and discharges itself into an immense chamber beneath the bed of the valley, near the covered arcade which conducts to the baths.

The palace of Solomon may have occupied the same site on the north-east angle of Mount Sion, where stood the palace erected by the Asmoneans, and afterwards occupied by Agrippa;‡ and the causeway conducted from this palace to that gate of the temple, known by the name of "Shallecheth," "the gate of the casting up, or embankment."

\* 1 Chron. xxvi. 16, 18.

† 1 Kings x. 5, and 2 Chron. ix. 4, Lightfoot says: "The word 'Shallecheth,' by which name this gate was first called in the time of Solomon, doth signify 'a casting up.' . . . Now this gate is said, in 1 Chron. xxvi. 16, to have been by 'the causeway going up,' which *going up* is that renowned ascent that Solomon made for his own passage up to the temple. And the causeway is that that Josephus meaneth, when he saith, 'A gate led to the king's house from the temple, the valley betwixt being filled up for the passage,' which was a very great work, for the valley was large and deep." Vol. i., p. 1055, fol. ed.

‡ Joseph., Ant. xx., viii. 11.

And now having fixed this gate, opposite to Sion, we must look for the other three north of this, two leading "to the suburb," and one "into the other city." Now since by the other city, in this passage of Josephus, can be meant only the Lower city or Acra, is it not plain that the northernmost of these western gates must have led into that city, as the order of the historian would lead us to conclude? We must then look for "the suburb" west of the temple, and for the two gates leading to the suburb, in the intermediate space between the fortress Antonia and the causeway.

And in this conclusion we are again confirmed by the language of Holy Scripture, with reference to the porters. The gate next Shallecheth is the *Parbar gate*, i. e., "the gate of an outer place," or "the gate of the suburb;"\* and there is an incidental allusion to this same gate in the Book of Kings, where the suburbs are again mentioned. It is said of Josiah that "he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in the suburbs." The other gate into the suburb, and that into the Lower city, would appear to have a common name in Scripture, derived from the "house of Asuppim" or treasure-houses of the temple, which extended between them, and united them; and therefore although that next to Parbar "did lead also into the suburbs as well as this, as is apparent from Josephus, yet is it not called by the same name Parbar: the reason of this may be given, because it bare a name peculiar and proper, suitable to that singular use to which it was designed, or to that place where it was set, rather than suitable to that place whither it gave passage."

\* Lightfoot, vol. i., p. 1056, where he shows it to have been next to Shallecheth. This learned author places Zion north of Acra, which is a source of endless confusion with him. This is the more to be regretted, as with accurate data his learning and laborious research might have led to important results. He was misled, like the rabbies, by a misunderstanding of Psalm xlviii. 2, which the Chronicles of the Crusades, Sandys, Quaresmius, &c., ought to have corrected: but he does not seem to have consulted modern books of travels, &c.

Ver. 19.

*Au. Ver.*—Porters. See the note of Bp. Patrick upon ver. 12.

Ver. 20—23.

וְהַלְוִיִּם מְחִיזִים עַל־אֲחֵרֵיהֶם בֵּית  
הַמִּלְחִים וְהַאֲזָרוֹת הַתְּשֻׁמִּים : 19  
לְעֵדָן בְּנֵי הַגִּרְשֹׁנִי לְלִעְדָן רֹאשֵׁן  
הַמִּבְּרִית לְלִעְדָן הַגִּרְשֹׁנִי יְחִיאלִי :  
20 בְּנֵי יְחִיאלִי יִזְחָם וְיִואֵל אֲחֵיו עַל־  
אֲזָרוֹת בֵּית יְהוָה : 21 לְעֵמְרָםִי  
לִיִּצְחָקִי לְחִבְרוֹנִי לְעִזְיָאֵלִי :

נ' יְחִיאלִי v. 22 נ' לְעֵמְרָםִי v. 23

20 καὶ οἱ Λευῖται ἀδελφοὶ αὐτῶν ἐπὶ τῶν  
θησαυρῶν οἴκου Κυρίου, καὶ ἐπὶ τῶν θησαυρῶν  
τῶν καθηγισμένων. 21 υἱοὶ Λαδὰν οὗτοι,  
υἱοὶ τῷ Γηρσωνί· τῷ Λαδὰν ἀρχοντες πατριῶν  
τῷ Λαδὰν, τῷ Γηρσωνί· Ἰεὺλ. 22 υἱοὶ Ἰεὺλ  
Ζεθὺμ καὶ Ἰωῆλ, οἱ ἀδελφοὶ ἐπὶ τῶν θησαυρῶν  
οἴκου Κυρίου. 23 τῷ Ἀμβράμ καὶ Ἰσσαὰρ,  
Χεβρὼν, καὶ Ὀζιῆλ.

*Au. Ver.*—20 And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things [Heb., holy things].

21 As concerning the sons of Laadan [or, Libni, chap. vi. 17]; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were Jehieli [or, Jehiel, chap. xxiii. 8, and xxix. 8].

22 The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the Lord.

23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites.

*Pool.*—20 And over the treasures of the dedicated things; either these are the same kind of treasures, the latter phrase only explaining the former, the particle *and* being used for *that is*; or rather, they are two different kinds of treasures, the former containing the sacred vessels and other treasures, which by God's command were appropriated to the maintenance of the house, and worship, and ministers of God, as tithes, and first-fruits, and other things; and the latter only those things which had been freely given or dedicated to God for those ends; of which see ver. 26, 27.

21 The sons of the Gershonite Laadan, chief fathers, i. e., which sons were chief

fathers, or heads of the houses of their fathers. *Jehieli*; understand here, and his sons, which here follow.

23 *Of the Amramites, or, as concerning the Amramites, &c.* The meaning is, the persons here following were of these, or the most of these, families. Only here is none of the family of the Uzzielites; either because that family was now extinct; whence it is that we read no more of them in the Scripture, but only in this place, and Numbers iii. 27; or because there was none of them fit to be employed and trusted in these matters.

*Ged.* — 20—23 Their brother Levites [LXX, *Houb.*, see below], who were over the treasures of the house of God, and over the treasures of hallowed things, *were the following.*—The sons of Laadan, that is the patriarchal chiefs descended from Laadan the Gershonite, Jehiel and the sons of Jehiel, Zethan and his brother Joel; together with some of the Amramites, Izarites, Hebronites, and Uzzielites, were over the treasures of the house of the Lord.

The text here has appeared to most interpreters exceedingly perplexed and mutilated: yet all the ancient versions seem to have so read: and I think I have rendered it intelligibly and truly.

*Booth.* — 20 And their brother [LXX, *Houb.*] Levites, who were over the treasures of the house of God, and over the treasures of the dedicated things, were the sons of Libni [vi. 17], the Gershonite; 21 and the paternal chief sprung from Libni [vi. 17], the Gershonite, was Jehieli. 22 And the sons of Jehieli, Zethan, and Joel, his brother, were over the treasures of the house of Jehovah; *with some* 23 *Of the Amramites, the Izharites, the Hebronites, and the Uzzielites.*

*Houb.*—20 *Frates verò ipsorum Levitæ thesauris domus Dei in custodiâ erant, et oblationum sacrarum horreis.* 21 *Filii Leedan: Ex filiis Leedan Gersonitæ, princeps familiarum Leedan Gersonitæ Jehiel et filii ejus.* 22 *Jehiel autem, Zatham et Joel fratres ejus thesauris domus Domini in custodiâ erant.* 23 *Amramitis autem, Ishaaritis, Hebronitis et Ozzielitis.....*

20 Vulgatus, *Ahia*, quasi esset nomen proprium. Itaque omisit *אחיה*, et *Levita*, cum quibus *Levitæ* consociari non poterat nomen proprium *Ahia*. Vera scriptio *אחיה* (et *Levitæ*) fratres eorum, quam nobis suppeditant Græci Intt....

על מנצח, ex verbis ipsis, *super thesauros.* Nos, ex sententiâ, in custodiâ thesauri, quia hic aguntur non præfecti thesaurorum, sed janitores, et ne eadem dicere videantur hic versus et versus 25us. in quo similiter legitur על מנצח, *super thesauros*, dictum de thesaurorum præfectis.

21 et 22 ... בני לעדן, *filii Leedan.* Hos duos versus 21 et 22, in mendo esse veteres declarant, cum nihil liquidum sonant, etsi verbum pro verbo interpretantur; declarat etiam id, quod ver. 22, legitur, *Jehielem habuisse filios Zotham et Joel*, cum tamen cap. xxiii., ver. 8, legamus *Jehielem, Zotham et Joel*, fuisse tres fratres, Leedan patris filios. Itaque hoc loco non tergiversatur Clericus. "Sensum (inquit) extudimus, quem potuimus, et quem tamen præstare nolumus, qui, an hæc satis emendatè ad nos pervenerint, nescimus." Ququam Clerico dici potuit, tum non nesciri contextum sacrum non esse emendatè scriptum, cum quoquo te vertas, afferre interpretationem non possis. Nam hæc verba ver. 21, בני לעדן בני דרשתי לעדן, *filii Leedan, filii Gersonitæ ex Leedan*, esse sine cortice medullam quis non videt? Videret sane Edm. Calmet, neque sic interpretaretur: *Voici les fils de Ledan Gersonite. De Ledan Gersonite sont sortis des chefs de famille, qui sont Jehiel, et les fils de Jehiel; Zathan et Johel ses freres (freres de Jehiel) avoient la garde du Thesoor.* Quid fiet de Jehiel? Non-ne est etiam erat custos thesaurorum? Respondet Edm. Calmet, *Jehiel lui-même étoit aussi thresorier, comme on le voit ci-après cap. xxix., ver. 8.* Allegat nos ad eum locum, in quo custos thesaurorum unus *Jahiel* memoratur, ut potè omnium princeps de suâ classe custodum; idemque nunc ex albo custodum delet hunc ipsum *Jahielem*. Qualem dicam esse eum interpretandi modum? Ququam ne ipsa quidem verba Edm. Calmet, ut sunt, interpretatur. Erat igitur locus sanandus, antequam interpretandus. Nos quidem in iis verbis בני לעדן, alterum vi expungimus, quod etiam Edm. Calmet prætermisit, ut totidem verbis interpreteris: *filii Leedan Gersonitæ: de Leedan princeps familiarum Leedan Gersonitæ*, deinde pro *בני דרשתי לעדן*, legimus *דרשתי לעדן ובני דרשתי לעדן*, ut sic pergas, (*fuere*) *Jehiel et filii ejus; Jehiel autem (et Zotham et Joel fratres ejus erant super thesauros).* Itaque mutatione omnium levissimâ sententiam eam exprimimus, quæ cum locis concordat parallelis.

23 *Amramitis, Isaaritis, Hebronitis et Ozielitis* ... Lacunam hic facimus. Nam hæc verba nihil habent continuatum, neque cum antecedentibus rebus, neque cum subsequentibus. Itaque etiam Castalio, *imperfecta, inquit, est oratio*. Clericus, *nescio quid ... deesse videtur, nec ulla aliqui constructio*. Veteres omnem defectum, ut est, exhibuere. Solus Edm. Calmet, nihil non expediens, interpretatur *avec ceux de la famille d'Amram*, tanquam hic præpositio *et* idem valeret, atque latinum *cum*. Neque vidit in subsequentibus, tractari de *Isaaritis*, ver. 29; de *Hebronitis*, ver. 30, sed omitti et de *Amramitis* et de *Ozielitis*. Itaque non negandum quin pauca desint, in quibus ea dicebantur, quæ pertinerent ad *Amramitis* et ad *Ozielitis*, eo modò ut de iis nihil esset amplius dicendum insequentibus.

*Dathe.*—21 Filii Ladan: ex filijs Ladan *Gersonitæ, principes familiarum ejus fuit Jehieli*. a) 22 Filii Jehielis, Setham et Joël, ejus frater, thesauris templi Jovæ præfecti. 23 *Amramitæ, Jizharitæ, Hebronitæ, Ozielitæ*.

a) Hic versus haud dubie est corruptus.\* Lectio recepta, si ad verbum vertitur, sensum non habet. Sed quis nomina vitiosæ scripta sine codd. emendare potest? Secutus sum ex parte *Hubigantium*.)

b) Omnes fatentur, in hoc quoque versu deesse nonnulla. Neque enim cum antecedentibus, neque cum consequentibus hæc cohærent. Imperfecta est oratio, inquit *Castellio*. Versiones antiquæ eundem textum, quem nos legimus, exhibent.

*Bindseil.*—\*) Minime hic locus est corruptus, ut Dathius opinatur. Ita enim transferendus est: *Quod attinet ad Ladanitas, qui sunt Gersonitæ e Ladane oriundi, princeps familiarum Ladanitarum Gersonitarum fuit Jehieli*. E xxiii. 6—8 apparet, Levitas pro numero filiorum Levi, qui erant Gerson, Kahath et Merari, in tres partes fuisse distributos. Ex Gersonitis erat Ladan, cui tres filii erant, Jehieli primus, Setham secundus, Joël tertius. Ergo Gersonitæ erant gens, Ladanitæ una eorum stirps. Qua de causa h. l. *Ladanitæ*, accuratius definiuntur verbis appositione, quæ dicitur, adjectis *Gersonitæ ex Ladane oriundi*. Hæc autem verba, quæ ab initio hujus versus usque ad leguntur, sunt nominativi absoluti præsertim in lingua Hebr. sæpe obvii, in quibus explanandis

adhiberi solent verba: *quod attinet ad*. Ejusmodi nominativum plerumque sequitur pronomen demonstrativum eo casu, quo ipsum nomen poni debebat, e. c. Psalm. xviii. 31. *Deus, recta est via ejus*, pro *via Dei recta est*. Interdum autem pro tali pronomine nomen ipsum repetitur, uti Esth. vi. 7—9 (sic) *Christus, id est Christus, id est Christus*, Idem h. l. reperimus. Quoniam enim illis verbis hunc versum incipientibus præponendum erat, nomen ipsum cum præfixo, brevius tamen, est repetitum. Pro *Gersonitæ* enim brevius dicitur *Gersonitæ* æque ac pro *Gersonitæ* sæpiissime dicitur *Gersonitæ* eodem significatu. *Gersonitæ*, filii *Gersonitarum*, cum idem sit atque solum *Gersonitæ*, perinde ac Joël iv. 6 *Græcorum*, pro *Græcis*: secundo loco solum *Gersonitæ* positum est. *Gersonitæ* sunt *Ladanitæ Gersonitici*, ergo i. q. *Gersonitæ*. Plur. aut falso scriptum est pro sing. *Gersonitæ*, quia unus tantum familiæ princeps, Jehieli, appellatur, sicuti vi. 42, 52, pro *Gersonitæ* et *Gersonitæ*, 1 Chron. sæpius pro *Gersonitæ*, e. ii. 7, 8, falso sunt scripta; aut pluralem eam ob causam adhibuit auctor, quod duo deinceps Jehielis filii nominantur, qui lege Mosaisca patri successerunt in familiæ principatu.

Vulgaris horum verborum constructio hæc esset: *Gersonitæ, filii Gersonitæ, filii Gersonitæ* vel, quod idem est, *Gersonitæ, filii Gersonitæ, filii Gersonitæ*.

Ver. 27.

— *הקדשים לחנה לבית יהוה* :

— *καὶ ἡγίασεν ἀπ' αὐτῶν τοῦ μὴ καθύστερησαι τὴν οἰκοδομὴν τοῦ οἴκου τοῦ Θεοῦ*.

*Au. Ver.*—27 Out of the spoils won in battles [Heb., out of the battles and spoils] did they dedicate to maintain the house of the LORD.

*To maintain.*

*Booth.*—For erecting.

*Houb., Dathe.*—Ad instaurandum.

*Gesen.*—PIEL *תקדש* 2. *to make firm, strong, to strengthen*; espec. *to fortify* a city, 2 Chron. xi. 11, 12, xxvi. 9; *to repair* ruins, to build, anew, 2 Kings xii. 8, 9, 13, 15; seq. *to* 1 Chron. xxvi. 27; comp. Neh. iii. 19.

Ver. 28.

— *כל תקדש שמואל קדש וכו'*

καὶ ἐπὶ πάντων τῶν ἀγίων τοῦ Θεοῦ Σαμουὴλ τοῦ προφήτου, κ.τ.λ.

*Au. Ver.*—28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated, &c.

*Houb.*—28 והל' הדקדש : melius הדקדש, ut infra, *omne consecratum (Samuelis...)* nisi הדקדש, in statu constructo.

Ver. 29.

לְיִצְחָרִי כְּנָנְיָהוּ וּבְנָיו לְמִלְחָמָה  
הַחֲיֻצוֹנָה עַל־יִשְׂרָאֵל לְשֹׁמְרִים  
וְלִשְׁטָרְטִים :

τῶ Ἰσσααὶλ Χωνανία, καὶ υἱοὶ τῆς ἐργασίας τῆς ἐξω ἐπὶ τὸν Ἰσραὴλ τοῦ γραμματεῖν καὶ διακρίνειν.

*Au. Ver.*—29 Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges.

*Pool.*—For the outward business; for that business of the Lord and of the king (as it is explained here, ver. 30, 32) which was to be done without the temple, and without Jerusalem; for what was to be done within them was committed to other hands, as we have seen. *Over Iargel*, synecdochically; i. e., over part of Israel [so *Bp. Patrick*], even over the midland part, and that which lay upon the sea-coast; for the other parts of the land on both sides of Jordan are here committed to others, ver. 30—32.

*Bp. Patrick.*—29 Of the Izharites, Chenaniah and his sons were for the outward business.] That is, the business without the city of Jerusalem; which neither belonged to the singers, nor the porters, whose business was within the city: but what this outward business was, is not easily resolved. Kimchi and other Hebrew doctors think, it was to cut down trees in the woods, and to hew stones, and to see the fields ploughed, and the vineyards and gardens planted and dressed, which by devout persons had been dedicated to the service of God: but there doth not seem to be anything belonging to such matters in these words. For though *shoterim*, or officers, might possibly have something to do in such matters, yet what business there was in these things for the judges (on whom these officers attended) none can imagine. And this outward business being over Israel, as it here follows, it does not denote their care of the fruits consecrated by the Israelites, nor the government of those who

gathered those fruits; but some authority over the Israelites themselves, such as is described in the following verse. See Bertram, *De Repub. Jud.* p. 126, whose opinion is approved by Conringius; which is, that they were assessors with the ordinary judges.

Ver. 30.

מַעְבְּרַ לַיַּרְדֵּן מַעְרָבָהּ וּבֹ' —

— πέραν τοῦ Ἰορδάνου πρὸς δυσμαίς, κ.τ.λ.

*Au. Ver.*—30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers [Heb., over the charge] among them of Israel on this side Jordan westward in all the business of the Lord, and in the service of the king.

*Houb.*—30 מעב' לירדן: *Noa*, *ad ripam Jordanis occidentalem*. Nam vetabat *מעב', ad occidentem*, ne converteremus *מעב', trans*, etsi ejus præpositionis ea consueta potestas est. Et fortè olim scriptum fuit לעב' *in transitu*. Non significari *trans*, docet versus 32 ubi alii, quàm qui hic nominantur, præfecti materiarum et operum constituuntur in tribubus Ruben, Gad mediâque Manasse, quæ tribus *trans* et ad orientem Jordanis sitæ sunt. Et consociari non possunt *trans Jordanem* et *ad occidentem*, cum ipse Jordanis sit ad orientem. Itaque necessarium est *ad ripam*, ut postea commodè veniat *occidentalem*.

*Gesen.*—עב' m. 1. region or country beyond, on the other side of a river or sea which one must pass; as עב' ארנון, *beyond the Arnon*, Judg. xi. 18. Spec. עב' הַיַּרְדֵּן, *to πέραν τοῦ Ἰορδάνου, the country beyond Jordan*, the part of Palestine lying east of the Jordan, Gen. l. 10, 11, &c. עב' לַיַּרְדֵּן id. Num. xxxv. 14; Josh. xiv. 3, &c. In some passages, however, this expression is applied to the country west of the Jordan; as Deut. iii. 25; 1 Sam. xxxi. 7; comp. Josh. v. 1; xii. 7; xxii. 7; Deut. xi. 30; also Josh. xxii. 7; 1 Chron. xxvi. 30; espec. Num. xxxii. 19. Similar is also the phrase עב' הַנָּהָר, *the country beyond the river*, i. e., the Euphrates, Josh. xxiv. 2, 3; 2 Sam. x. 16; 1 Chron. xix. 16; which is used also of provinces on the west of the Euphrates, 1 Kings v. 4 [iv. 24]; Ezra viii. 36; Neh. ii. 7, 9; iii. 7; comp. Chald. Ezra iv. 10, 16. All these were probably written by persons who had resided on the east of the Euphrates.

## CHAP. XXVII. 1.

וַיִּכְנֶן יִשְׂרָאֵל לְמִסְפָּרָם וְרָאשֵׁי  
הָאֲבוֹת וְשָׂרֵי הָאֲלָפִים וְהַפָּאֹת  
וְשֹׁמְרֵיהֶם הַמְּסַלְּקִים אֶת־הַפָּלֶה  
לָלֵךְ וּבָרַךְ הַמְּסַלְּקֹת הַבָּאָה וְהַיֹּצֵאָה  
חָדָשׁ בְּחֹדֶשׁ לָכֵל חֹדְשֵׁי הַשָּׁנָה  
הַמְּסַלְּקֹת הָאֵלֶּה עֲשָׂרִים וָאַרְבָּעָה  
אֵלֶּה :

צ"ב

καὶ υἱοὶ Ἰσραὴλ κατὰ ἀριθμὸν αὐτῶν ἀρ-  
χοντες τῶν πατριῶν χιλιάρχοι καὶ ἑκατόν-  
ταρχοι, καὶ γραμματεῖς οἱ λειτουργοῦντες τῷ  
βασιλεῖ καὶ εἰς πᾶν λόγον τοῦ βασιλείως κατὰ  
διαίρεσεις, πᾶν λόγον τοῦ εἰσπορευομένου καὶ  
ἐκπορευομένου ἡγῶν ἐκ μηνὸς, εἰς πάντας τοὺς  
μήνας τοῦ ἐνιαυτοῦ, διαίρεσις μία εἴκοσι καὶ  
τέσσαρες χιλιάδες.

*Au. Ver.*—1 Now the children of Israel  
after their number, *to wit*, the chief fathers  
and captains of thousands and hundreds,  
and their officers that served the king in  
any matter of the courses, which came in  
and went out month by month throughout  
all the months of the year, of every course  
were twenty and four thousand.

*Officers.* See the notes upon Numb.  
xi. 16, vol. i., pp. 543, 544, and on Deut.  
xvi. 18, vol. i., p. 689.

*Pool.*—*Their officers*; the standing force or  
militia of Israel as it was settled under their  
several officers, as it here follows. *In any  
matter of the courses*, i.e., in all the business  
wherein the king had occasion for these  
persons, who were to attend upon him or his  
commands by courses or by turns. Or,  
*according to all the order or state of the  
divisions*, or, about the companies or courses  
into which they were distributed. *Came in  
and went out*, i.e., executed their office;  
which is commonly signified by this phrase,  
as Numb. xxvii. 17, and elsewhere.

*Ged., Booth.*—Now a certain number of  
the Israelites, paternal chiefs and captains of  
thousands and hundreds, and their officers,  
who on every occasion served the king, were  
distributed into courses; who came into *at-  
tendance* and went out, month by month,  
throughout all the months of the year: each  
course consisting of twenty-four thousand  
men.

Ver. 2, 3.

וְרָאשֵׁי הַמְּסַלְּקֹת הָאֵלֶּה הָיוּ שְׁנֵים עָשָׂר וָאַרְבָּעָה

הָיָה שְׁנֵים עָשָׂר וָאַרְבָּעָה  
מְסַלְּקֵי הָאֲבוֹת וְשָׂרֵי הָאֲלָפִים  
וְהַפָּאֹת וְרָאשֵׁי הַמְּסַלְּקִים  
לְכָל־שָׂרֵי הַמְּסַלְּקֹת  
לְחֹדֶשׁ הָאֵלֶּה :

2 καὶ ἐπὶ τῆς διαίρεσεως τῆς πρώτης τοῦ  
μηνὸς τοῦ πρώτου, Ἰσβαὺς ὁ τοῦ Ζαβδιὲλ, ἐπὶ  
τῆς διαίρεσεως αὐτοῦ εἴκοσι καὶ τέσσαρες χιλι-  
άδες. 3 ἀπὸ τῶν υἱῶν Φαρί, ἀρχῶν πάντων  
τῶν ἀρχόντων τῆς δυνάμεως τοῦ μηνὸς τοῦ  
πρώτου.

*Au. Ver.*—2 Over the first course for the  
first month was Jashobeam the son of Zab-  
diel: and in his course were twenty and four  
thousand.

3 Of the children of Perez was the chief  
of all the captains of the host for the first  
month.

*Pool.*—*Of Perez*; or, of Pharez, of the  
posterity of Judah, Gen. xvi. 12. This  
seems to be understood of Jashobeam, and  
to be mentioned as a reason why he was the  
chief, &c.; and the verse may be rendered  
thus, He was (which is easily understood out  
of the foregoing words) *of the children of  
Perez*, (and consequently of the tribe of  
Judah, to which the pre-eminence belonged,  
and of which Perez was,) and he was (or,  
therefore he was) *the chief* (to wit, in dignity  
and precedency, though not in power and  
authority, for these captains were equal in  
power, and Joab was their general) *of all  
the captains of the host*, (whose several names  
here follow,) and was *for the first month*;  
therefore he was first in order, and was  
captain for the first month.

*Houb., Horsley, Ged., Booth.*—2, 3 "Over  
the first course the first month was Jasho-  
beam the son of Zabdiel, of the children of  
Perez, chief of the captains of the host for  
the first month. And in his course were  
twenty-four thousand.

*Houb.*—3 *פַּרְזִי בְּנֵי שֵׁץ דָּאִישׁ, de filiis Phares,  
principis.* Quoniam istud, *de filiis Phares*,  
non dicitur de illis 24 *millibus*, qui proximè  
antecedunt, sed de *Jesboam* qui erat *princeps*  
...facile intelligitur ordinem fuisse hic  
perturbatum, et totum versum 3 post  
esse collocandum; deinde  
ex verbo וְרָאשֵׁי, in quod desinit versus  
3 retrocedendum ad hæc verba versûs  
2...וְעַל מִדְּלָוָה; ut in iis verbis desinat sen-  
tentia, quomodo et in cæteris versibus qui  
subsequuntur, usque ad versum 15 vide ver-  
sionem.

*Dathe.*—2 *Primæ classis primi mensis præerat Jasobam, filius Sabdiel.* a)

a) Hæc verba de singulis classibus repetita et propterea in versione a me in sequentibus omissa Hubigantius putat legenda esse post versum tertium, quippe qui de ipso illo Jasobamo agat, non de militibus, quibus præerat, atque ita quoque est in sequentibus. Vera quidem est observatio, sed *ol ô* et Vulgatus eundem versum ordinem exhibent.

Ver. 4.

וְעַל מִכְלֹתָו הַחֹדֶשׁ הַשֵּׁנִי דֹדַי  
וְעַל מִכְלֹתָו הַחֹדֶשׁ הַשֵּׁנִי דֹדַי

καὶ ἐπὶ τῆς διατρέψεως τοῦ μηνὸς τοῦ δευτέρου Δωδία ὁ Ἐκχῶκ, καὶ ἐπὶ τῆς διατρέψεως αὐτοῦ, καὶ Μακελλῶθ ὁ ἡγούμενος, κ.τ.λ.

*Au. Ver.*—4 And over the course of the second month was Dodai [or, Dodo, 2 Sam. xxiii. 9] an AhoHITE, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand.

*Pool.*—Of his course was Mikloth the ruler; who was either, 1. The captain of this course after the death of this Dodai, as Zebadiah was after Asahel, ver. 7. But the differing phrase there and here sufficiently intimates that the same thing is not meant in both places. Or, 2. His lieutenant or deputy, in case of his necessary absence. But why should such a one be named here, and not in the rest of the courses? Or rather, 3. One of the officers of his course, who seems here particularly to be named as a person then of great note and eminency.

*Bishop Patrick.*—4 This Dodo (as he is called in 2 Sam. xxiii. 9) was another of David's mighty men, who had for his lieutenant (when he was absent) Mikloth; who, we may suppose, is therefore here mentioned, because he was a person of great eminence, and had some considerable command in this course.

*Ged., Booth.*—4 And over the course of the second month, was Dodi, an AhoHITE; and the ruler of the course, under him, was Mikloth, &c.

*Houb.*—*Ejusque turma imperabat Macelloth, &c.*

4 ומִכְלֹתָו, et Macelloth. Tolle i conjunctionem, cui ponendæ occasionem dedit id alterum i, quod proximè antecedit. Is Macelloth erat דֹדַי, dux, quia Doudi, præfectus, ministerii vices non obibat, quod fieri poterat multis de causis.

*Dathe.*—4 *Classi secundi mensis præerat*

*Dodæus AhoHita. Classis hujus dux erat Miklothus.* a)

a) Littera Vau ante מִכְלֹתָו prorsus redundat. Vulgatus quoque præcedens ומִכְלֹתָו aut aliter legit aut explicat; vertit enim: *et post se alter nomine Macelloth.* Ol ô bis legerunt וְ, vertunt enim: καὶ ἐπὶ τῆς διατρέψεως αὐτοῦ καὶ Μακελλῶθ ὁ ἡγούμενος. Kennicottus nihil h. l. observavit ex suis codd.

*Maurer.*—4 Schulzius, Dathius, alii Vav ante מִכְלֹתָו prorsus redundare dicunt. Non redundat. וְעַל מִכְלֹתָו est nomin. absol.

Ver. 5.

וְעַל מִכְלֹתָו הַחֹדֶשׁ הַשְּׁלִישִׁי בְנֵי־יָדָא  
וְעַל מִכְלֹתָו הַחֹדֶשׁ הַשְּׁלִישִׁי בְנֵי־יָדָא

ὁ τρίτος τὸν μῆνα τὸν τρίτον Βαναΐας ὁ τοῦ Ἰωδαὶ ὁ ἱερεὺς ὁ ἀρχων, καὶ ἐπὶ τῆς διατρέψεως αὐτοῦ ἔλκοσι καὶ τέσσαρες χιλιάδες.

*Au. Ver.*—5 The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest [or, principal officer, 1 Kings iv. 5]: and in his course were twenty and four thousand.

*Priest.* See the notes upon 2 Sam. viii. 18, vol. ii., pp. 562—566, and on 1 Kings iv. 5, p. 723.

*Pool.*—A chief priest; or, the chief priest; or rather, a chief prince, as this Hebrew word is oft used, as Gen. xli. 45; xlvii. 22; 2 Sam. xvii. 18; xx. 26; 1 Kings iv. 5; 2 Kings x. 11, and elsewhere. Probably he was not only a captain of this course, but a great officer in the court and state. For although the priests might take up arms in some special cases; yet it is not likely that such were constant officers in the king's army, especially seeing the rest of the captains here named were of other tribes. Besides, neither Benaiah nor Jehoiada was high priest at that time, but Zadok or Abiathar, and before them Abimelech, in whom the priesthood had been for a long time together, even in the days of Samuel, and Saul, and David, and Solomon.

*Bishop Patrick.*—5 A chief priest.] Or rather, "a chief prince," as the Hebrew word *cohen* often signifies (see upon 2 Sam. viii. 18; xx. 26): for it is certain neither Benaiah nor his father was high-priest, or second priest; but Abiathar and Zadok were in those offices.

*Dr. A. Clarke.*—5 Benaiah the son of

*Jehoiada, a chief priest.*] Why should not this clause be read as it is in the Hebrew? "Benaiah, the son of Jehoiada the priest, a captain; and in his course," &c. Or, as the Targum has it, "The third captain of the host for the month Sivan was Benaiah, the son of Jehoiada the priest, who was constituted a chief." He is distinguished from Benaiah, the Pirathonite, who was over the *eleventh month*. Some think that the original word כֹּהֵן, which generally signifies *priest*, should be translated here a *principal officer*; so the margin has it. But, in the Old Testament, כֹּהֵן signifies both *prince* and *priest*; and translating it by the former removes the difficulty from this place, for we well know that Benaiah never was a *priest*.

*Houb.*—*Turmæ tertie mensis tertii præerat Benaïas, filius Joiada, principis sacerdotis, &c.*

5 וְכֹהֵן הָיָה: Nos, *principis sacerdotis*, sive qui principem personam gerebat in ministerio sacerdotum, seu qui erat post summum sacerdotem princeps cæterorum. Non licuit convertere, *sacerdotis summi*. Nam dignitatem talem non obtinebat eo tempore nec *Banajas*, nec *Joiada*. Nec licebat vertere כֹּהֵן, *principem*. Nam nusquam hoc in libro כֹּהֵן sic accipitur. Vulgatus, *Banajas sacerdos*, omittens וְכֹהֵן, *primus*. Verius dixisset *sacerdotis*. Nam eum Banajam, qui esset unus triginta virorum fortium, vix credibile est fuisse sacerdotem, atque uno tempore regii corporis stipatorem.

#### Ver. 7.

*Au. Ver.*—7 The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.

*Poole.*—In his course; not Asahel's, for in his time they were not so numerous, but Zebadiah his son.

*Dathe.*—7 *Quarta quarti mensis classis fuit Asahelis, fratris Joabi, a) et post eum Sebadja, filius ejus.*

a) Non vidi, dudum jam occisi in prælio ab Abnero 2 Sam. ii. 18, antequam hæc exercitus classes a Davide constituerentur. Sed in memoriam viri fortissimi classis de ejus nomine videtur nominata, cui filius præerat.

#### Ver. 18.

*Au. Ver.*—18 Of Judah, Elihu [1 Sam. xvi. 6, Eliab], one of the brethren of David, &c.

*Elihu.*

*Houb., Ged., Booth., Commentaries and Essays.*—Eliab.

*Houb.*—18 וְעִלְיָהּ, *Eliu. Nos, Eliab*. Nam legendum וְעִלְיָהּ. "Princeps Judæ," inquit, in *Criticæ Sacræ* Lud. Cappellus, dicitur *Elihu de fratribus David*. At septuaginta habent ΕΛΙΑΒ; meliùs equidem. Nam Eliab frater fuit Davidis primogenitus, ut liquet ex ii. 13 et ex 1 Sam. xvii. 13. Neque ullus Davidis frater vocatur in Scripturâ *Elihu*. Respondet Lud. Cappello Buxtorfius *Hebræos communiter velle illum fuisse binominem, et dictum Eliab et Elihu*. Erat Buxtorfo inquirendum, undenam id sui *Hebræi* magistri rescivissent. Nam cum hujus libri auctor eum nominaverit *Eliab*, similiter ut auctor libri Samuelis, et cum neuter docuerit eum Davidis fratrem fuisse binominem, fabulam narrant *Hebræi* illi Buxtorfiani, cum scribæ lapsum non vident. Addit Buxtorfius, *scrit etiam qui hunc Elihu putent alium esse posse ab Eliab*. Sic solet nugari Buxtorfius, ubi nihil habet quod opponat Lud. Cappelli criticis sapientibus.

#### Ver. 22.

*Au. Ver.*—22 These were the princes of the tribes of Israel.

*Bp. Patrick.*—22 That is, of those tribes before mentioned. But Gad and Asher are omitted, of which we can give no certain account: perhaps they were under the government of the ruler of some neighbouring tribe. For Asher, dwelling in very narrow bounds between Naphtali and Zebulun, might be under the command of him that governed either of them: and Gad, some think, was comprehended under the Reubenites [so *Pool*].

*Houb.*—22 וְהָיָה שְׂרָרֵי שְׁבִיטֵי יִשְׂרָאֵל, *hi fuerunt principes tribuum Israel*. Hæc verba sunt ejus auctoris, qui singulos Israel principes recensuerit, non autem ejus, qui quosdam prætermiserit. Tamen omisai sunt, post Nephtalitas principes, *Aser et Gad*; quod quidem rectè Clericus factum fuisse putat *casu potiùs, quàm certo consilio*. Nam in nominibus virorum recensendis, nihil tam pronum fuit, quàm ut ex unâ lineâ in alteram saltus fieret, quia in talibus oratio non habet seriem sententiâ nexam et continuatam. Dabat se occasio ad saltum in membris ex ל' similiter incipientibus, ut in וְהָיָה שְׂרָרֵי שְׁבִיטֵי יִשְׂרָאֵל.



Ver. 24.

וְלֹא — עָלָה הַמִּסְפָּר בְּמִסְפָּר  
דְּבָרֵי הַיָּמִים לְמֶלֶךְ דָּוִד :

— καὶ οὐ κατεχωρίσθη ὁ ἀριθμὸς ἐν βιβλίῳ  
λόγων τῶν ἡμερῶν τοῦ βασιλείου Δαυὶδ.

*Au. Ver.*—24 Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put [Heb., ascended] in the account of the chronicles of king David.

*In the account.*

*Houb.*—24 וְלֹא הִסְפִּיר בְּסֵפֶר, *neque relatus est numerus in numerum.* Nos, in *librum*, ex Scripturâ בְּסֵפֶר, quàm habuêre Græci Intt. quos Vulgatus imitatur. Eam Scripturam Clericus respuebat, ut sic converteret, *non postea pervenit Israelitarum numerus ad numerum qui extat in Ephemeridibus regis Davidis.* Qui sacri scriptoris eam vult fuisse sententiam, “a temporibus Davidis dici censûs tam numerosum non fuisse Israelem, seu propter bella, seu propter morboas.” Sed videret Clericus, utrûm id fuisset in loco narratum, postquàm docuit hujus libri autor, promississe Deum, fore ut Israel cœli stellâ numero squaret. Sed Clericus addit *postea*, quod temporis adverbium in sacrâ paginâ non continetur. Idem vult, si scriptum olim fuisset (*non relatus est numerus*) בְּסֵפֶר, in *librum*, vitium id fore. Nam fuisse scribendum וְלֹא, in *librum*. Tamen וְלֹא, ubi significatum habet *eundi, intrandi*, conjungitur, Hebr. more, non modò cum præpositione וְ et ל, sed et cum ב. Sic David Dominum 2 Sam. ii. 1 sic interrogat (*num ascendam*) בְּאַחַד, in *unam* (urbium). Contrâ est, cùm וְלֹא sententiam habet *excellendi, superandi*, in quâ vult præpositionem וְ vel ל; non autem ב, ut hic בְּסֵפֶר. Ergò leges grammaticas violat Clericus, et peccat in eam ipsam partem, in quâ Græcos et Vulgatum falsè reprehendit.

Ver. 27.

וְעַל שְׂפָדֵרְמִים לְאַחֲזֹת תִּינוּ —  
זִבְדִּי הַשִּׁפְחִי :

— καὶ ἐπὶ τῶν θησαυρῶν τῶν ἐν τοῖς  
χωρίοις τοῦ οἴνου, Ζαβδὶ ὁ τοῦ Σεφφί.

*Au. Ver.*—27 And over the vineyards was Shimei the Ramathite: over the increase of the vineyards [Heb., over that which was of the vineyards] for the wine cellars was Zabdi the Shiphmite.

*Over the increase, &c.*

*Houb.*—Cellis autem vinariis, quæ in vinetis erant, Zabdias Aphonites.

27 וְעַל שְׂפָדֵרְמִים רַחֵל: Hæc verba omittit Vulgatus, quæ quidem, quo ordine nunc sunt, commodè reddere vix possis. Ordinem mutant Græci Intt. sic: *θησαυρῶν τῶν ἐν τοῖς χωρίοις τοῦ οἴνου, thesaurorum, quæ erant in agris vini.* Rectè וְעַל præponitur verbo שְׂפָדֵרְמִים; rectiùs הָיָן ad וְעַל proximè adjungeretur hoc modo, וְעַל אֲחֻזַּת הָיָן שְׂפָדֵרְמִים, *thesaurus vini, qui erant in vinetis*: vide versionem.

Ver. 29.

*Houb.*—29 שֵׁטַרַי, *Setrai.* Sine causâ Masora שֵׁטַרַי, *Sartai*; nam Græci Intt. Σαρται; Vulgatus similiter *Setrai*.

Ver. 30.

*Au. Ver.*—30 Over the camels also was Obil the Ishmaelite, &c.

*Bp. Patrick.*—This person seems to have had his name from his office. For as *ibil*, in Arabic, signifies a camel, so *abal*, and *abil*, a keeper of camels: as Bochart notes in his *Hieroicoicon*, par. i., lib. ii., cap. 2.

*Gesen.*—אִבִּיל 1 Chron. xxvii. 30, *Obil*, pr. n. It signifies pp. chief of the camels, like Arab. أَبَال and أَبِيل from أَبِل camel. The form אִבִּיל is for אִבִּיל, as אִבִּיל for אִבִּיל Ps. xvi. 5.

Ver. 34.

וְאַחֲרָי וְיִהוֹיָדָה בְּרֵךְ בְּנֵי־הָאֵל

καὶ μετὰ τούτων Ἀχιτόφελ ἔχόμενος Ἰωδαὶ  
ὁ τοῦ Βαβαίου, καὶ Ἀβιάθαρ, κ.τ.λ.

*Au. Ver.*—34 And after Ahithophel was Jehoiada the son of Benaiah, and Abiathar, &c.

*Bp. Patrick.*—*After Ahithophel.*] After Ahithophel had destroyed himself, these two were the principal counsellors; as Kimchi and other Jewish doctors understand these words. But others think the meaning is, that next to him these two were accounted the ablest men that David advised withal: but after him, for he was esteemed the man of greatest prudence.

*Jehoiada the son of Benaiah.*

*Ged., Booth.*—Benaiah, the son of Jehoiada.

The present text has *Joiadah Ben-Benaiah*; but the true reading, as above, is confirmed

by two MSS. and Talmud. Bab. Compare ver. 5 and xi. 22.—*Ged.*

CHAP. XXVIII. 1.

*Officers.* See the notes on 1 Kings xxii. 9, vol. ii., p. 865.

Ver. 2.

— בְּיָת כְּבוֹדָהּ לְאֶרְצוֹן בְּרִית-יְהוָה  
וּלְהִדָּם רִגְלֵי אֱלֹהֵינוּ וְנֹ

— *οἶκον ἀναπαύσεως τῆς κυβωτοῦ διαθήκης Κυρίου, καὶ στάσιν ποδῶν Κυρίου ἡμῶν, κ.τ.λ.*

*Au. Ver.*—2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me*, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building.

*Bp. Patrick.*—*And for the footstool of our God.*] Here the conjunction *and*, as our Mr. Mede observes, is exegetical, and the same with *that is*: according to which expression, the prophet Jeremiah saith (Lam. ii. 1), that the Lord had cast “down the beauty of Israel, and remembered not his footstool (that is, the ark of the covenant, which was his glory), in the day of his anger,” book i., p. 500. For the divine glory sitting upon the wings of the cherubims, over the mercy-seat (Ps. lxxx. 2), his feet, as we speak after the manner of men, rested upon the ark; and therefore the Targum thus paraphrases it, “The footstool of the throne of glory.” And thence it is sometimes called, “The ark of the covenant of the Lord of hosts, who sitteth upon the cherubims.” (1 Sam. iv. 4.)

Ver. 7.

*Au. Ver.*—*Commandments,—judgments.* See the notes upon 1 Kings ii. 3, vol. ii., p. 714.

Ver. 8.

יָצֵאתָ לְעִינֵי כָל-יִשְׂרָאֵל הַחֲלִי-יְהוָה  
וּבְכָל-יְהוָה אֱלֹהֵינוּ שְׁמִירוֹ וְדָשָׁן כָּל-מִצְוָה  
יְהוָה אֱלֹהֵינוּ וְנֹ

*καὶ νῦν κατὰ πρόσωπον πάσης ἐκκλησίας Κυρίου, καὶ ἐν ὧσι Θεοῦ ἡμῶν, φυλάσσει καὶ ζητήσῃτε πάσας τὰς ἐντολὰς Κυρίου τοῦ Θεοῦ ἡμῶν, κ.τ.λ.*

*Au. Ver.*—8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and

seek for all the commandments of the LORD your God, &c.

*Pool.*—*Keep and seek for all the commandments of the Lord; keep those commands which you know, and seek for or search into what you are yet ignorant of, that you may distinctly understand the whole will of God, and all the parts of your duty.*

*Ged., Booth.*—*I adjure [Ged. obtest] you to study to keep all the commandments of, &c.*

Some interpreters think the words *I obtest you* stood originally in the text. I believe not; but they are certainly to be understood.—*Ged.*

*Bp. Horsley.*—*Now therefore in the sight, &c.* The words וְדָשָׁן, or to that effect, must have been lost out of the text after וְנֹ. *Now therefore I charge you in the sight, &c.* See Houb.

*Houb.*—8 *Ego igitur, spectante universo Israel, coetu Domini, et Deo nostro exaudiente, vos obtestor, ut Domini Dei vestri praecepta diligenter observetis, &c.*

8...וְנֹ, nunc igitur...Supplemus, interpretando, *vos obtestor*, Joan. Clerici exemplo, qui quidem sic observat: “Hæc verba, coràm toto Israele et audiente Deo nostro, pertinent ad formulam obtestationis coràm testibus factæ; nec verba sequentia, *observate, &c.*, commodè cum superioribus jungi possunt.” Hactenus rectè Clericus. Qui, cùm addit necessariò subaudiendum esse וְדָשָׁן, *obtestor vos*, habet nos assensores, si ita vult esse *subaudiendum*, ut supplendus est lacunosus locus. Nam quoniam, Clerico ipso non negante, non commodè junguntur superiora cum inferioribus, sequitur aliqua deficere paginam sacram. Fortè omisum fuit illud ipsum וְדָשָׁן, *testor*, ante וְנֹ, verbum nonnihil simile. Certè eo verbo lacuna satis expletur, quanquam non additur וְנֹ, *vos...שמרו, custodite et quærite*. Displicet Clerico is ordo verborum, “Scriptor,” inquit, “Latinus dixisset *quærite et observate*; sed sæpè observavimus Hebræos ordinis verborum usque adeò observantes non esse, ut postponant quod ex rei naturâ præponendum esset.” Incusat suo more Hebr. linguam, ubi accusanda fuerat imperitia interpretum. Quippe hîc, *custodite et inquirete*, est ἐν διὰ δοῦν, *pro custodite diligenter*. Et quanquam non ita esset, auget sententiam וְדָשָׁן, post שְׁמִירוֹ collocatum: non modò *observate*, sed *penitiùs inspicite, vel nihil antiquius habete*.

Ver. 10.

וְהָאֵלֹהִים וְעֲמֻדָּה כִּי־יִהְיֶה בְּחֹר בֵּית  
לְבָנוֹת־בֵּית לְמִקְדָּשׁ וְגו'

Ἰδε νῦν, ὅτι Κύριος ἡρέτικέ σε οἰκοδομῆσαι  
αὐτῷ οἶκον εἰς ἀγίασμα, κ.τ.λ.

*Au. Ver.*—10 Take heed now; for the  
LORD hath chosen thee to build an house for  
the sanctuary: be strong, and do it.

*Pool.*—For the sanctuary; or, for a sanc-  
tuary, i. e., which is to be a sanctuary for  
him, to wit, for the ark to dwell in.

Ver. 11.

וַיִּתֵּן דָּוִיד לְשִׁלְמֹה בֶן־אֶת־תְּכֵנִיחַ  
הָאֵלֵלֶּם וְאֶת־בְּמִי וְנִנְזָוִי וְעֵלְיָתִי  
וְחִדְרָיו חֲפְצֵימַיִם וּבֵית הַחֶפְצֶרֶת  
וְאֶת־

καὶ ἔδωκε Δαυὶδ Σαλωμὸν τῷ υἱῷ αὐτοῦ τὸ  
παράδειγμα τοῦ ναοῦ καὶ τῶν οἰκῶν αὐτοῦ, καὶ  
τῶν ζακῶν αὐτοῦ, καὶ τῶν ὑπερώων, καὶ τῶν  
ἀποθηκῶν τῶν ἐσωτέρων, καὶ τοῦ οἴκου τοῦ  
ἐξίλασμού.

*Au. Ver.*—11 Then David gave to Solo-  
mon his son the pattern of the porch, and of  
the houses thereof, and of the treasures  
thereof, and of the upper chambers thereof,  
and of the inner parlours thereof, and of  
the place of the mercy-seat.

*Mercy-seat.* See the notes upon Exod.  
xxv. 17, vol. i., p. 324.

*Pool.*—The pattern of the porch, to wit,  
of the temple; which is necessarily to be  
understood. The houses thereof; either,  
1. The houses of the porch, so called be-  
cause they went through the porch into  
them. Or rather, 2. The houses of the  
temple manifestly understood in the next  
foregoing clause of this verse, to wit, the  
holy place, and the holy of holies; which  
may well pass for two houses, because they  
were separated by a partition; and because  
they were of differing dimensions, as appears  
by 1 Kings vi. 2, 20, especially seeing the  
holy place is called the greater house, 2 Chr.  
iii. 5, comparatively to the holy of holies,  
which was the lesser house, and so you have  
two houses. The inner parlours thereof; by  
these he seems to understand all those rooms  
which were made against the wall of the  
house round about, as it is said, 1 Kings  
vi. 5, which are here called by divers names,  
according to the difference of their situation  
or use. The place of the mercy-seat, i. e., in

what particular part of the holy of holies it  
was to be placed.

*Bp. Patrick.*—11 Then David gave to  
Solomon his son the pattern of the porch,  
and of the houses thereof.] Abarbinel is very  
confident that the word *ulam*, which we  
translate porch, is a general word used in  
this place for the whole house. The descrip-  
tion of which David gave Solomon, with all  
the apartments belonging to it: especially of  
the houses thereof, which were two: the out-  
ward, called, the holy place, and the inward,  
called, the holy of holies, which were distinct  
houses, being separated by a partition: and  
accordingly the former is called the greater  
house (2 Chron. iii. 5), being much larger  
in its dimensions than the other. At the  
entrance of which there was a porch, the  
model of which David gave him, as well as  
of the houses.

*Dr. A. Clarke.*—The treasures thereof.]  
נִנְזָוִי. The word נִנְזָוִי is not Hebrew, but is  
supposed to be Persian, the same word being  
found in Ezra iii. 19. In this tongue we  
have the word *ganj*, a granary, a hidden  
treasure, and *gunjoor*, and *gunjineh*, a trea-  
sure, treasury, or barn. Parkhurst supposes  
that it is compounded of נָזַן, to treasure up,  
and נָי, pure; a treasury for the most pre-  
cious things.

*Prof. Lee.*—נִנְזָוִי, m. pl. aff. 1 Chron.  
xxviii. 11, only, his treasures. Gesenius  
thinks the final ך here, might have been the  
Persic diminutive, which is very doubtful.  
The LXX retains the word untranslated  
(ζακῶν). The Vulg. cellariorum.

*Houb.*—11 Deditque David Salomoni filio  
suo exemplar vestibuli et cubiculorum ejus,  
cellariorum, cœnaculorum, penetraliumque  
et sanctuarii interioris.

11 וְבֵית הַחֶפְצֶרֶת; verbum pro verbo; et domus  
propitiationis, ut Vulgatus; quod nos, per-  
spicuitati servientes, et sanctuarii interioris,  
sive ædis sanctæ, quæ erat intrâ porticus et  
exedras, de quibus antea, et quâ contineban-  
tur sanctum, et sanctum sanctorum. Nihil  
tam sententiæ alienum, quàm illud ædis  
operculi, quod Clericus inducit, synecdochicè  
intelligens "Arcam totam, cui impositum  
erat operculum." Nam hoc versu con-  
tinetur descriptio generalis templi et partium,  
quibus ejus structura constabat, addit Cle-  
ricus, "rectius Hieronymus, domus pro-  
pitiatorii; quo nomine vocari solet oper-  
culum arcæ." Sed habet Hieronymus  
propitiationis, non propitiatorii; quorum

verborum unum ab altero apud Hieronymum longè differt.

Ver. 12, 13.

וְתַבְלִית כְּלֵי אֲשֶׁר הָיָה בְּרִידָה עִמּוֹ  
לְחֻצוֹת בֵּית־יְהוָה וּלְכָל־הַלְשָׁכוֹת  
קִבִּיב לְאַצִּירוֹת בֵּית הָאֱלֹהִים וּלְאַצִּירוֹת  
הַקְּדָשִׁים : 13 וּלְכָל־מִלְּחָמוֹת הַקְּדָשִׁים  
וְלְכָל־כְּלֵי עֲבֹדַת בֵּית־יְהוָה  
וּלְכָל־כְּלֵי עֲבֹדַת בֵּית־יְהוָה :

12 καὶ τὸ παράδειγμα, ὃ εἶχεν ἐν πνεύματι αὐτοῦ, τῶν αἰλῶν οἴκου Κυρίου, καὶ πάντων τῶν παστοφοριῶν τῶν κύκλῳ τῶν εἰς τὰς ἀποθήκας οἴκου Κυρίου, καὶ τῶν ἀποθηκῶν τῶν ἁγίων, καὶ τῶν καταλυμάτων, 13 καὶ τῶν ἐφημεριῶν τῶν ἱερέων καὶ τῶν Λευιτῶν εἰς πᾶσαν ἐργασίαν λειτουργίας οἴκου Κυρίου, καὶ τῶν ἀποθηκῶν τῶν λειτουργησίων σκευῶν τῆς λατρείας οἴκου Κυρίου.

*Au. Ver.*—12 And the pattern of all that he had [Heb., of all that was with him] by the spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasures of the house of God, and of the treasures of the dedicated things :

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord.

*Pool.*—And the pattern of all, for even the pattern of all ; for this clause belongs both to the foregoing and the following particulars.

*Bp. Patrick.*—12 And the pattern of all that he had by the spirit.] In the Hebrew, "of all that he had in the spirit with him ;" that is, *inspired into him*. It being a house for God to dwell in, it was fit that it should not be of a mere human, but of a divine contrivance, as the tabernacle built by Moses was. Therefore God suggested to David by his spirit, how he would have it made in all the parts before mentioned, and in those that follow : for those words refer to both (see ver. 19).

*Houb., Ged., Booth.*—12 With a plan of all that he had conceived in his mind, &c.

*Houb.*—12 Similiter exemplar omnium, quæ in ejus animo concepta erant de atriis domus Domini, de omnibus exedris quæ eam circumambirent, de domus Dei thesauris, et de thesauris donariorum. 13 Etiam de partitionibus sacerdotum et Levitarum, et de

universis ministeriis domus Domini operibus, deque omnibus vasis, quæ in domus Domini usus futura essent.

13 ἡτοιμασθαι τοὺς κληρικούς, etiam de partitionibus sacerdotum. Hæc pertinent ad antecedentia hæc, καὶ ὅλα τὰ ἔξω τοῦ οἴκου, omnia quæ erant in mente ejus de atriis ; et post τὰς αὐτὰς continuatur eadem series in ἡτοιμασθαι, et sic in subsequentibus : ut non necesse sit iterare ex ante-dictis, dedit ei exemplar ; eodque id minùs, quòd τὴν αὐτὴν, regit post se genitivum αὐτῶν, vestibuli, non autem dandi casum ἡτοιμασθαι. Dubitabat Clericus, an Hebraicum esset, dedit illi formam classium sacerdotalem, quia τὴν αὐτὴν, inquit, formam, aut figuram rerum materialium significat. Id concedimus. Itaque etiam mox docuimus verbum classium non adjunctum esse in oratione ad formam, vel ad τὴν αὐτὴν, exemplar. Ex quo colligit Lector, Clericum culpam suam conferre Hebr. in Linguam, cùm sic deinde observat. "Sed improprietates fert sermo Hebraicus, quas latinus minimè ferre posset."

Ver. 16.

*Au. Ver.*—Shew-bread.

*Gesen.*—כֶּחָצֵקֶת f. (r. חָצַק).

1. A row, pile, arranged in order, as of the shew-bread or loaves set out in rows before Jehovah in the temple, Lev. xxiv. 6. Hence כֶּחָצֵקֶת in the later books, Neh. x. 34, *al.* ; i. q., חָצֵקֶת in the earlier, also without חָצֵקֶת, 2 Chron. ii. 3. So too חָצֵקֶת חָצֵקֶת, xiii. 11, חָצֵקֶת חָצֵקֶת, table of the shew-bread, on which the loaves were arranged, xxix. 18.

Ver. 17.

וְהַמִּזְלָחוֹת וְהַמְּזֻרָחוֹת וְהַחֲשֻׁלֹת זָהָב  
וְלִכְפֹּרֵי הַזָּהָב בְּמִשְׁקָל לְכָפֹר  
וּבְכָפֹר וְלִכְפֹּרֵי הַכֶּסֶף בְּמִשְׁקָל לְכָפֹר  
וּבְכָפֹר :

καὶ τῶν κρεατῶν καὶ σπονδείων καὶ τῶν φιαλῶν τῶν χρυσῶν καὶ τὸν σταθμὸν τῶν χρυσῶν καὶ τῶν ἀργυρῶν, καὶ θύσσκων κεφουρῆ, ἐκάστου σταθμοῦ.

*Au. Ver.*—17 Also pure gold for the flesh-hooks, and the bowls, and the cups : and for the golden basins he gave gold by weight for every bason ; and likewise silver by weight for every bason of silver.

*Flesh-hooks.* See the notes upon Exod. xxvii. 3, vol. i., p. 336.

*Bowls.* See the notes upon 1 Kings vii. 40 and 45, vol. ii., p. 778.

*Cups.* See the notes upon *covers*, Exod. xxv. 29, vol. i., pp. 327, 328.

*Basons.*

*Bp. Patrick.*—Many of the Jews, by the Hebrew word *kepurî* (which we translate *basons*), understand *spoons*, which had the figure of oxen and lions on the head of them; which they imagine was the beginning of Solomon's offence. But the word rather imports some vessel, wherein they received the blood of the sacrifice of *expiation*.

*Gesen.*—כַּסֵּי m. (ר. כָּסִי) 1. a cup, goblet, prob. covered with a lid, 1 Chron. xxviii. 17, Ezra i. 10; viii. 27.

2. *Hoar-frost*, so called because it covers the ground.

Ver. 18.

וְלִמְצָחָהּ הַקְּמָרִית וְחָב מְזָקָהּ  
בְּמִשְׁקָלָהּ וְלִתְכָנֶיהָ הַתְּרָבִיבָה הַתְּרָבִיבִים  
וְחָב לְלִשְׁתֵּיהֶם וְסָבְקִים עַל-אֲרוֹן בְּרִית-יְהוָה

καὶ τῶν τοῦ θυσιαστηρίου τῶν θυμιαμάτων ἐκ χρυσοῦ δοκίμου σταθμὸν ὑπέδειξεν αὐτῷ, καὶ τὸ παράδειγμα τοῦ ἄρματος τῶν Χερουβὶμ τῶν διαπεπτασμένων ταῖς πτέρυξι, καὶ σκιαζόντων ἐν τῇ κυβωτῇ τοῦ διαθήκης Κυρίου.

*Au. Ver.*—18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the Lord.

*Cherubims.* See the notes upon Exod. xxv. 18, vol. i., p. 325.

*Pool.*—Of the chariot of the cherubims, i. e., of the cherubims, which Solomon was to make, of which see 1 Kings vi. 23, (for those which were fastened to the mercy-seat were made by Moses long before,) which he fitly compares to a chariot, because within them God is oft said to sit and to dwell, as 2 Kings xix. 15; Psalm lxxx. 1; xcix. 1; and sometimes he is said to ride upon a cherub, Psalm xviii. 10: And because a chariot is made to carry a person from place to place, this expression may be used to intimate that God was not so fixed to them by the building of his temple, but that he both could and would remove from them if they forsook him. And when they did so, God did make use of the chariot of his cherubims to convey himself away from them, as is noted, Ezek. x. 15, &c. Covered the ark; not above it, for that was done by Moses's

cherubims, but before it, to keep it from the eyes of the high priest when he entered into the most holy place, 1 Kings vi. 23.

*Booth.*—The chariot of the cherubs.] It is difficult to understand what is meant by the chariot of the cherubs, unless it be intended to signify the supporter on which they rested, or to which they were fixed; or, perhaps, the chariot of the cherubs may apply only to the cherubs which were considered as the chariot of Jehovah, he residing between them. Hence the metaphor of God riding on the cherubs.

*Bp. Horsley.*—"And gold for the pattern of the chariot of the cherubim." For תְּכָנֶיהָ, I would read, תְּכָנֶיהָ. —"and the pattern of the carriage of the cherubim of gold."

*Their wings*, so LXX, Arab., Vulg., *Houb.*, *Ged.*, *Booth*.

*Houb.*—18 Item quali pondere altare thymiamatis auro fuso; denique exemplar situs Cherubim aureorum, quomodo alas expanderent super arcam fœderis Domini, ut eam obtegerent.

וְחָב לְלִשְׁתֵּיהֶם וְסָבְקִים עַל-אֲרוֹן בְּרִית-יְהוָה: Nos, denique exemplar situs Cherubim. In situ intelligimus idem, quod Tullius, cum dicit situs membrorum, in corpore humano. Nam verbi proprietas est insidere, imponi, superponi. Gallicè diceremus, la position et l'attitude des Cherubins. Nescio quid plerisque Interpretibus in mentem venit ut converterent currus, vel quadrigæ, vel formam currus. "Sanè arca," inquit Clericus, "quæ peculiaris Dei sedes habebatur, potuit veluti currus ejus describi." Inducit currum sine rotis, et eum, qui humeris Levitarum supportabatur. ...וְסָבְקִים, sine ', ad expandere eos, sive ut expanderent. Supplemus alas, quod verbum non omittunt Vulgatus, Arabs, Græci Intt. ut videantur legisse וְסָבְקִים, ad expandendum alas. Similiter post legendum, sine ', וְסָבְקִים, et obtegere eos, sive et ut obtegerent.

Ver. 19.

הָפַל עֲקֵבְךָ בְּיַד יְהוָה עָלַי הַקְּפִיל  
כָּל מִלְאָכֹת הַתְּכָנִיטִית :

πάντα ἐν γραφῇ χειρὸς Κυρίου ἔδωκε Δαυὶδ Σαλωμών, κατὰ τὴν περιγενηθεῖσαν αὐτῷ σύνεσιν τῆς κατεργασίας τοῦ παραδείγματος.

*Au. Ver.*—19 All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern.

*Pool.*—The meaning is either, 1. That God revealed this to Samuel, (see 1 Chron. ix. 22,) or Gad, or Nathan, or some other man of God, who put it into writing, and by them to David. Or, 2, That God did, as it were, by his own hand and finger, (where-with he wrote the ten commandments, Exod. xxxi. 18,) write these things upon the table of my mind, which now I deliver to thee.

*Ged.*—19 The whole of the works, of this plan, was described, according to the intelligence which he had received from the Lord.

*He had received.*] The present text has *I*, but I am persuaded that *he* is the true reading.

*Booth.*—19 *David*, through the assistance of Jehovah, who gave to him wisdom, left the whole in writing, the whole plan of these works.

19 *Through the assistance.*] Literally, through the hand of Jehovah, &c. With Houbigant, I read *וְיָ*, and consider this not as the language of David, but of the historian. The latter speaks from the 11th verse to this inclusive. The text is difficult, but the version given is clear and faithful. With many, I think that this passage intimates that the temple was of divine original; and Villalpandus has proved that the Greeks derived their architecture from this as their model.

*Houb.*—19 *Omnia erant delineata, prout Dominus ei intelligentiam dederat omnis ejus artificii, quod exemplar demonstrabat.*

*וְיָ* : Arias, *super me intelligere fecit.* Qui cū sic converteret, lectores suos non fecit, quid hæc sibi velint, intelligere. Sed Clericus mirificè mirus hoc loco et Criticus, et Interpres. “Hæc (inquit) cū non sint difficilia intellectu.....mirum est quā incommode à plerisque Interpretibus hic locus versus sit. LXX habent, *πάντα ἐν γραφῇ*..... quæ violenta sunt paraphrasis. Nec multò melius Vulgatus, *omnia, inquit, cenerunt scripta manu Domini ad me, ut intelligerem.*.....Recentiores non moror, qui vim singularum locutionum non magis attenderunt.” Hæc Clericus, ut Criticus. Nunc vide, Lector, qualis interpres. “*Hæc omnia, inquit, David, Jehova, cū manum mihi imposuisset, opificiaque omnia exemplaris, delineatione, ut intelligerem effecit.*” Addit ad contextum sacrum, *inquit, David.* Nullā id autoritate, nullo duce. Nam sacrā in paginā loquitur hujus libri autor; neque

ullum verbum ponit, quo significetur transferri ab ipso ad Davidem sermonem, ut postea facit versus 20 ponens, *וַיֹּאמֶר דָּוִד, et dixit David*, antequā Davidem, in subsequentibus faciat loquentem. Deinde Clericus vertit *וַיִּשְׁכַּח, ut intelligerem effecit*, verbum pro verbo dixisset, *fecit me intelligere*; sed abest *me* in contextu. Quam acitè igitur, *ut intelligerem*, ubi abest personæ primæ pronomen? Nam *וְיָ*, quod præcedit, pertinet, in Clericanā versione, ad *דָּוִד*, *ex manu Domini (super me)*. Neque id satis. Etenim quæstio est, verbum *וַיִּשְׁכַּח*, quo nominativo utatur. Non vocabulo *וְיָ*, quod est in casu auferendi; non altero *וַיִּשְׁכַּח*, quod in gignendi. Quippe verba, ut sunt, sic sonant, *ex manu Domini super me, intelligere fecit*, in quibus verbis quis non videt, verbum *וַיִּשְׁכַּח*, nullo nexu interposito, non posse uti nominativo *וְיָ*? Ergo mendum hic latere Clericus fateretur, nec cæteros interpretes vellicaret, fumum ipse venderet. Sanitas in contextum revocabitur, si pro *וְיָ* *וַיִּשְׁכַּח*, legitur *וַיִּשְׁכַּח*, ut Hebr. verba sic interpreteris, *omnia in scripturā ex manu Dei super ipsum, ad intelligendum omne artificium*; quam sententiam nos in nostrā versione persequimur.

Ver. 21.

וְהָיָה מִחֻלְקֵיהֶם הַכֹּהֲנִים וְהַלֵּוִיִּם  
לְכָל־עֲבוֹדַת בֵּית הָאֱלֹהִים וְעִמָּהֶם בְּכָל־  
מְלֶאכֶת לְכָל־נְדָב בְּחֻקָּמָה לְכָל־עֲבוֹדָה  
וְחִשְׁרִים וְכָל־יָחָם לְכָל־דְּבָרָיו :

*καὶ, ἰδού, αἱ ἐφημερίαι τῶν ἱερέων καὶ τῶν Λευιτῶν εἰς πᾶσαν λειτουργίαν οἴκου Κυρίου, καὶ μετὰ σοῦ ἐν πάσῃ πραγματείᾳ, καὶ πᾶς πρόθυμος ἐν σοφίᾳ κατὰ πᾶσαν τέχνην, καὶ οἱ ἀρχόντες καὶ πᾶς ὁ λαὸς εἰς πάντας τοὺς λόγους σου.*

*Au. Ver.*—21 And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment.

*Houb.*—21 *En vero etiam tibi aderunt sacerdotum ac Levitarum classes ad omnia domus Dei ministeria ut universa munia obeant, prout suam quisque prudentiam præstabit, et muneribus defungetur. Erunt-*

*Cups.* See the notes upon *covers*, Exod. xxv. 29, vol. i., pp. 327, 328.

*Basons.*

*Bp. Patrick.*—Many of the Jews, by the Hebrew word *kepurî* (which we translate *basons*), understand *spoons*, which had the figure of oxen and lions on the head of them; which they imagine was the beginning of Solomon's offence. But the word rather imports some vessel, wherein they received the blood of the sacrifice of *expiation*.

*Gesen.*—כִּפּוּרִים m. (ר. כִּפּוּר) 1. a cup, goblet, prob. covered with a lid, 1 Chron. xxviii. 17, Ezra i. 10; viii. 27.

2. Hoar-frost, so called because it covers the ground.

Ver. 18.

וּלְמִצְבַּח הַקְּטֹרֶת וְזָהָב מְאֹדָה  
בְּמִשְׁקַל וּלְתֵבָנִית הַכְּרֻבִּים  
וְזָהָב לְלִפְטֵימָם וְלִפְטֵימָם  
: יְהוָה :

καὶ τῶν τοῦ θυσιαστηρίου τῶν θυμιαμάτων  
ἐκ χρυσοῦ δοκίμου σταθμὸν ὑπέδειξεν αὐτῷ,  
καὶ τὸ παραδειγμα τοῦ ἄρματος τῶν Χερουβὶμ  
τῶν διαπετασμένων ταῖς πτέρυξι, καὶ σκια-  
ζόντων ἐπὶ τῆς κιβωτοῦ διαθήκης Κυρίου.

*Au. Ver.*—18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the Lord.

*Cherubims.* See the notes upon Exod. xxv. 18, vol. i., p. 325.

*Pool.*—Of the chariot of the cherubims, i. e., of the cherubims, which Solomon was to make, of which see 1 Kings vi. 23, (for those which were fastened to the mercy-seat were made by Moses long before,) which he fitly compares to a chariot, because within them God is oft said to sit and to dwell, as 2 Kings xix. 15; Psalm lxxx. 1; xcix. 1; and sometimes he is said to ride upon a cherub, Psalm xviii. 10. And because a chariot is made to carry a person from place to place, this expression may be used to intimate that God was not so fixed to them by the building of his temple, but that he both could and would remove from them if they forsook him. And when they did so, God did make use of the chariot of his cherubims to convey himself away from them, as is noted, Ezek. x. 15, &c. Covered the ark; not above it, for that was done by Moses's

cherubims, but before it, to keep it from the eyes of the high priest when he entered into the most holy place, 1 Kings vi. 23.

*Booth.*—The chariot of the cherubs.] It is difficult to understand what is meant by the chariot of the cherubs, unless it be intended to signify the supporter on which they rested, or to which they were fixed; or, perhaps, the chariot of the cherubs may apply only to the cherubs which were considered as the chariot of Jehovah, he residing between them. Hence the metaphor of God riding on the cherubs.

*Bp. Horsley.*—"And gold for the pattern of the chariot of the cherubim." For חֲרֹמֵי, I would read, חֲרָמִי. —"and the pattern of the carriage of the cherubim of gold."

*Their wings*, so LXX, Arab., Vulg., Houb., Ged., Booth.

*Houb.*—18 Item quali pondere altare thymiamatis auro fuso; denique exemplar situs Cherubim aureorum, quomodo alas expanderent super arcam fœderis Domini, ut eam obtegerent.

וְזָהָב לְלִפְטֵימָם : חֲרֹמֵי הַכְּרֻבִּים הַזֶּה : Nos, denique exemplar situs Cherubim. In situ intelligimus idem, quod Tullius, cum dicit situs membrorum, in corpore humano. Nam verbi proprietas est insidere, imponi, superponi. Gallicè diceremus, la position et l'attitude des Cherubins. Nescio quid plerisque Interpretibus in mentem venit ut converterent currus, vel quadrigæ, vel formam currus. "Sanæarca," inquit Clericus, "quæ peculiaris Dei sedes habebatur, potuit veluti currus ejus describi." Inducit currum sine rotis, et eum, qui humeris Levitarum supportabatur. ...שֵׁם, expandentibus. Non dubium quin שֵׁם, sine ', ad expandere eos, sive ut expanderent. Supplemus alas, quod verbum non omittunt Vulgatus, Arabs, Græci Intt. ut videantur legisse שֵׁם שֵׁם, ad expandendum alas. Similiter post legendum, sine ', וְזָהָב, et obtegere eos, sive et ut obtegerent.

Ver. 19.

הָעֵל בְּכֶתֶב מִיַּד יְהוָה עָלֵי הַקְּטֹרֶת  
כָּל מִלְּאָכּוֹת הַתֵּבָנִית :

πάντα ἐν γραφῇ χειρὸς Κυρίου ἔδωκε Δαυὶδ  
Σαλωμών, κατὰ τὴν περιγεγεθεῖσαν αὐτῷ σύν-  
εσιν τῆς κατεργασίας τοῦ παραδείγματος.

*Au. Ver.*—19 All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern.

*Pool.*—The meaning is either, 1. That God revealed this to Samuel, (see 1 Chron. ix. 22,) or Gad, or Nathan, or some other man of God, who put it into writing, and by them to David. Or, 2, That God did, as it were, by his own hand and finger, (where-with he wrote the ten commandments, Exod. xxxi. 18,) write these things upon the table of my mind, which now I deliver to thee.

*Ged.*—19 The whole of the works, of this plan, was described, according to the intelligence which he had received from the Lord.

*He had received.*] The present text has *I*, but I am persuaded that *he* is the true reading.

*Booth.*—19 *David*, through the assistance of Jehovah, who gave to him wisdom, left the whole in writing, the whole plan of these works.

19 *Through the assistance.*] Literally, through the hand of Jehovah, &c. With Houbigant, I read *על*, and consider this not as the language of David, but of the historian. The latter speaks from the 11th verse to this inclusive. The text is difficult, but the version given is clear and faithful. With many, I think that this passage intimates that the temple was of divine original; and Villalpandus has proved that the Greeks derived their architecture from this as their model.

*Houb.*—19 *Omnia erant delineata, prout Dominus ei intelligentiam dederat omnis ejus artificii, quod exemplar demonstrabat.*

*על השכל*: Arias, *super me intelligere fecit*. Qui cum sic converteret, lectores suos non fecit, quid hæc sibi velint, intelligere. Sed Clericus mirificè mirus hoc loco et Criticus, et Interpres. “Hæc (inquit) cum non sint difficilia intellectu.....mirum est quàm incommode à plerisque Interpretibus hic locus verus sit. LXX habent, *πάντα ἐν γραφῇ*..... quæ violenta sunt paraphrasis. Nec multò melius Vulgatus, *omnia, inquit, venerunt scripta manu Domini ad me, ut intelligerem*.....Recentiores non moror, qui vim singularum locutionum non magis attenderunt.” Hæc Clericus, ut Criticus. Nunc vide, Lector, qualis interpres. “*Hæc omnia, inquit, David, Jehova, cum manum mihi imposuisset, opificiaque omnia exemplaria, delineatione, ut intelligerem effecit.*” Addit ad contextum sacrum, *inquit, David*. Nullâ id autoritate, nullo duce. Nam sacrâ in paginâ loquitur hujus libri auctor; neque

ullum verbum ponit, quo significetur transferri ab ipso ad Davidem sermonem, ut postea facit versus 20 ponens, *וַיֹּאמֶר דָּוִד, et dixit David*, antequàm Davidem, in subsequentibus faciat loquentem. Deinde Clericus vertit *וַיֹּאמֶר, ut intelligerem effecit*, verbum pro verbo dixisset, *fecit me intelligere*; sed abest *me* in contextu. Quam acitè igitur, *ut intelligerem*, ubi abest personæ primæ pronomen? Nam *על*, quod præcedit, pertinet, in Clericanâ versione, ad *דָּוִד*, *ex manu Domini (super me)*. Neque id satis. Etenim quæstio est, verbum *וַיֹּאמֶר*, quo nominativo utatur. Non vocabulo *דָּוִד*, quod est in casu auferendi; non altero *וַיֹּאמֶר*, quod in gignendi. Quippe verba, ut sunt, sic sonant, *ex manu Domini super me, intelligere fecit*, in quibus verbis quis non videt, verbum *וַיֹּאמֶר*, nullo nexu interposito, non posse uti nominativo *דָּוִד*? Ergo mendum hic latere Clericus fateretur, nec ceteros interpretes vellicaret, fumum ipse venderet. Sanitas in contextum revocabitur, si pro *על השכל*, legitur *וַיֹּאמֶר דָּוִד*, ut Hebr. verba sic interpreteris, *omnia in scripturâ ex manu Dei super ipsum, ad intelligendum omne artificium*; quam sententiam nos in nostrâ versione persequimur.

#### Ver. 21.

וְהָיָה מִחֻלְקֵיהֶם הַכֹּהֲנִים וְהַלֵּוִיִּם לְכָל־עֲבוֹדַת גִּית הַחֵלְלִים וְעִמְקֵי כָבֶל מְלֶאכֶת לְכָל־נְדִיב בְּחֻקָּמָה לְכָל־עֲבוֹדָה וְחֲשָׁרִים וְכָל־הָעֵם לְכָל־דְּבָרָהּ :

καὶ, ἰδοὺ, αἱ ἐφημερίαι τῶν λευϊῶν καὶ τῶν λευιτῶν εἰς πᾶσαν λειτουργίαν οἴκου Κυρίου, καὶ μετὰ σοῦ ἐν πάσῃ πραγματείᾳ, καὶ πᾶς πρόθυμος ἐν σοφίᾳ κατὰ πᾶσαν τέχνην, καὶ οἱ ἀρχόντες καὶ πᾶς ὁ λαὸς εἰς πάντας τοὺς λόγους σου.

*Au. Ver.*—21 And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment.

*Houb.*—21 *En vero etiam tibi aderunt sacerdotum ac Levitarum classes ad omnia domus Dei ministeria ut universa munia obeant, prout suam quisque prudentiam præstabit, et muneribus defungetur. Erunt-*



que principes omnisque populus dicto tuo obediētes.

... וְעַתָּה בְּכָל, *et tecum in omni*. Hæc verba devolvuntur filo perplexo eodemque inextricabili, nisi tollitur י ante עַתָּה; sic ut עַתָּה pertineat ad הַיּוֹם, *ecce vero (classes sacerdotum...)* *tecum sunt*. Cespitabat etiam hic loci Clericus, cum verteret הַיּוֹם, *en habes*, neque videret, si additur *habes*, non propterea non intercipi orationis cursum in illo עַתָּה, quod nos reprehendimus, neque licuisse, quod is fecit, convertere, *tecum etiam sunt*, ubi non legitur pronomen tertiæ personæ הוּא, vel אֵלָּה, in quo *sunt* contineatur.

#### CHAP. XXIX. 1.

וְלֹאֵלֶּהָ עֵצִי כִּי אֶחָד —  
אֶלֶּהֶם עֵצֵי יְהוָה וְגו' —  
יָאֵרָה

— Σαλωμὼν ὁ υἱὸς μου, εἰς ὃν ἡρέτηκεν ἐν αὐτῷ Κύριος, νέος καὶ ἀπαλός, κ.τ.λ.

*Au. Ver.* — 1 Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet young and tender*, and the work *is great*: for the palace *is not for man*, but for the Lord God.

*Houb.* — 1 *Sic etiam David rex in omnium conventu locutus est: Salomon filius meus, quem unum Deus elegit, puer est nondum maturus, &c.*

יְהוָה בְּרַד בִּי אֶחָד, (*Salomon filius meus*) *unus quem elegit Dominus*. Græci Intt. omittunt verbum יְהוָה, *unus*, et non dubium signum dant, se pro יְהוָה, legisse יְהוָה, *quem*, cum sic convertunt, εἰς ὃν ἡρέτηκεν ἐν αὐτῷ κύριος, *quem elegit eum Dominus*. Loquendi forma per quam Hebraica est, *quem elegit eum*. Et quidem scriptura יְהוָה, scripturæ יְהוָה non postponenda.

*Dathe.* — *Salomo, filius meus, quem a Deus elegit, puer adhuc est tenellus; &c.*

a) Pro יְהוָה *unus*, videtur legendum יְהוָה, forma loquendi magis Hebraica. Sic quoque legerunt ὁ δ; εἰς ὃν ἡρέτηκεν ἐν αὐτῷ κύριος. Sed Syrus videtur lectionem receptam habuisse, quam membris transpositis sic vertit: *Salomo, hic filius meus, puer est parvus, hunc elegit Deus ex omnibus filiis meis, quoniam puer est sapiens et prudens.*

#### Ver. 2.

וְאֶבְרֵי־שֵׁחַם וְאֶבְרֵי־אֵיִם —

וְיָהֳרָה וְכָל אֶבְרֵי־שֵׁחַם וְיָהֳרָה וְכָל אֶבְרֵי־אֵיִם : לְרֵב

— λίθους σοῶν, καὶ πληρώσεως λίθους πολυτελείς καὶ ποικίλους, καὶ πάντα λίθον τίμιον, καὶ Πάριον πολύν.

*Au. Ver.* — 2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

*Onyx stones.* See the notes upon Exod. xxv. 7, vol. i., p. 323.

*Bp. Patrick.* — 2 We read of his great preparation for this building before (chap. xxii. 14, &c.), only nothing is said there concerning *precious stones*; the use of which, in the ornament of any part of the temple, is not known. Ludolphus, speaking of the word *phuc*, which we translate *glistering*, saith, that as David provided all things for the fabric of the temple, so he provided for the clothing of the priests with rich garments, and also with such things as were good for bodily health, as this was, which was not only κοσμητικὸν “for ornament,” but θεραπευτικὸν, “for medicine and preservation of health.” But perhaps *phuc* being famous among those things which women used for setting off their beauty, it may possibly here be a metaphorical word, for all such stones as may set off the building (see his Commentary upon the Ethiopic history, lib. i., cap. 7, n. 51).

*Gesen.* — פֶּשֶׁ, i. q., Gr. φῦκος, Lat., *fucus*, i. e., *paint, dye, fucus*, with which the Hebrew women tinged their eye-lashes, prepared from antimony (stibium) or minium; see in פֶּשֶׁ. Sept., σιμμί, Vulg., *stibium*, 2 Kings ix. 30; Jer. iv. 30. Comp. pr. n. פֶּשֶׁן יִשָּׁי. Isaiah liv. 11, *with eye-paint (stibium) will I lay thy stones*, i. e., I will use it as cement in laying thy walls. 1 Chron. xxix. 2, פֶּשֶׁן אֲבָנִים *stones of paint*, used in building the temple; prob. a more costly kind of stones, or species of marble, used for ornamenting and as it were *painting* the walls or pavements.

יָהֳרָה f. (ר. עֲשֵׂה). 1. *Variiegation, versicolour*, i. e., play of colours, e. g., in the eagle's wings, Ez. xvii. 3; of stones, pavement, 1 Chron. xxix. 2.

שֹׁהַב, Syr. سُوحَاب, *white marble, alabaster*, 1 Chron. xxix. 2. R. שֹׁהַב, obsolete, probably to be *white*.

*Prof. Lee.*—שֹׁהַב, m. (a) A black powder used for beautifying the eyes; *powdered antimony*. (b) A precious stone, apparently the same as the שֹׁהַב, 1 Chron. xxix. 2; Isaiah liv. 11.

Ver. 3, 4.

וַיָּקֹדֶם בְּרָצוֹתָי בְּבֵית אֱלֹהֵי יִשְׂרָאֵל  
סָנְלָה זָהָב וְכֶסֶף נִתְּתִי לְבֵית-אֱלֹהֵי  
לְמַעַן מְלַחֵם-כִּיּוֹתִי לְבֵית הַקֹּדֶשׁ:  
שְׁלֹשָׁת מֵלָכִים כֶּכָּרִי זָהָב מִזָּהָב  
אֹפִיר וְשִׁבְעָת מֵלָכִים כֶּכָּרִי כֶסֶף מִזָּהָב  
לְמַעַן הִירֹת חֲפָתִים:

v. 3. וַיָּקֹדֶם

3 καὶ ἔτι ἐν τῇ εὐδοκῇσάι με ἐν οἴκῳ Θεοῦ μου, ἔστι μοι ὁ περιπεποιῆμαι χρυσίον καὶ ἀργύριον, καὶ, ἰδοὺ, δέδωκα εἰς οἶκον Θεοῦ μου εἰς ὕψος, ἐκτός ὧν ἡτοίμακα εἰς τὸν οἶκον τῶν ἁγίων, 4 τρισχίλια τάλαντα χρυσίου τοῦ ἐκ Σουφίρ, καὶ ἑπτακισχίλια τάλαντα ἀργυρίου δοκιμίου, ἐξάλαιψην αὐτοῖς τοὺς τοίχους τοῦ ἱεροῦ,

*An. Ver.*—3 Moreover, because I have set my affection to the house of my God, I have, of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal*.

*Houb.*—3 *Insuper et pro meâ ergâ domum Dei voluntate, feci mihi peculium. Nam præter ea omnia, quæ in sanctam domum paravi, donum fero ad Domini mei domum auri et argenti.*

3 et 4 סָנְלָה שׁ ו' כֶּסֶף, *est mihi peculium*. Post סָנְלָה leviter interpungimus; tum quia סָנְלָה nusquam ad *aurum*, aut *argentum* adjunctum legitur, tum quia נָתַתִּי, *dedi*, sine nexu ו' cùm sit, declarat inchoatum jam fuisse membrum in verbis וְכֶסֶף זָהָב, quæ proximè antecedunt. Porro in vocabulo *peculium* significatur, aliam summam hic notari, quàm eam, quam cap. xxii. vidimus. Ut ut sit, non aberrant, qui numeros etiam hic fuisse ab scribis Judæis auctos arbitrantur. Nam, cùm talentum aureum esset trium millium siculo-

rum, sicus autem aureus fere viginti trium librarum Gallicarum, sequitur talentum aureum idem valuisse ferè, ac 69,000 lib. atque adeò tria millia talenta aurea idem fuisse ac 207,000,000 lib. summam auri magnitudine incredibilem. Neque est, ut dicas non satis nunc cognitum nobis esse, Hebræorum talentum quanti esset. Nam, ut id concedatur, tamen constat talentum fuisse trium millium siclorum, et posse sicos ita æstimari, ut ab eorum veteri pretio non multum aberetur. Et quamquam talentum statueretur fuisse duplò minus, quàm nunc creditur, non propterea non essent incredibiles summæ hic notatæ, multò magis eæ, quas cap. xxii. vidimus. Varias fuisse in iis talentis scripturas jam vidimus; iterùm nunc in Syro videre possumus, qui quidem hic ponit *auri talenta mille millia, argenti bis mille millia*, cuique Arabs obsequitur. Nos ita interpretamur, ut nunc legitur, quia nobis de genuinâ talentorum notatione nihil comperitum est... וְהָיָה מוֹרֹס הַבָּיִת, *muros domorum* nihil hic sonat. Lego in Codice Orat. 53, דְּבֵית, *domus*, ut etiam legunt Græci Intt. qui τὸν ἱεροῦ, *templi*, et ut Syrus, qui رِبَاطًا, *domus*.

4 Ophir. See the notes upon 1 Kings ix. 28, vol. ii., pp. 795—797.

*The walls of the houses.*

*Ged.*—*The walls of the apartments.* Lit. *houses*; but Syr., Arab., and at least one MSS. have *house* in the singular: and so equivalently Sept.

*Houb., Booth.*—The walls of the house.

*Houb.*— *Ad vestiendos muros interiores.* See his note above.

*Bp. Patrick.*—*And seven thousand talents of refined silver, to overlay the walls of the houses withal.* There are two things which Dr. Lightfoot hath remarked in these two verses. One is, that it is said this preparation was above what he had prepared for the holy house, and yet he saith he had prepared it for the house of God. The other is, that mention is made here of silver to overlay the house withal; whereas it is evident, that within the house itself all the overlaying was of gold. Therefore it is thus to be understood, that besides the store of gold that David had provided for the gilding of the house, both in the holy and most holy place, he had also laid by a stock both of gold and silver, to gild the chambers over the porch (for there were divers upper chambers, the height of it being a hundred and twenty cubits), and to beautify the side-

chambers, and the other rooms that were about the courts. All this gold and silver amounted to such a vast sum of our money, that it is not easy to give an account of it (see Calvisius, ad Annum Mundi 2933).

Ver. 5.

— וְיָמִי מִתְנַבֵּךְ לְמַלְאֲוֹת יְהוָה הַיּוֹם : לַיהוָה :

”וַיִּדַּע”

— καὶ τίς ὁ προθυμούμενος πληρῶσαι τὰς χεῖρας αὐτοῦ σήμερον Κυρίῳ.

*Au. Ver.*—5 — And who then is willing to consecrate his service [Heb., to fill his hand] this day unto the Lord?

*Ged., Booth.*—And who then is willing to come, this day, with full hands to Jehovah?

*Gesen.*—Piel מָלֵא, to fill, to make full, to fill up or out.

1. Constr. c. acc. of place or thing filled, i. q., Kal l.c. Thus in phrases: a) to fill the hand of any one, i. e., give over the priesthood into his hand, Ex. xxviii. 41; xxix. 9, al. b) to fill one's hand to Jehovah, sc. with abundant offerings, 1 Chr. xxix. 5; 2 Chron. xiii. 9; xxix. 31. Comp. in Kal, Ex. xxxii. 29.

Ver. 6.

וַיִּתְּנוּ בָּרְכוּ שְׂרָי הָאֲבוֹת וְשָׂרֵי הָאֲרָצוֹת וְשָׂרֵי הָאֲלָפִים וְהַמְּאֹדוֹת וְשָׂרֵי מִלְחָמָת הַבְּקָלָה :

καὶ προσευμήθησαν ἄρχοντες πατριῶν, καὶ οἱ ἄρχοντες τῶν ὁμίων Ἰσραὴλ, καὶ οἱ χιλιάρχου καὶ οἱ ἐκατόνταρχοι, καὶ οἱ προστάται τῶν ἔργων, καὶ οἱ οἰκοδόμοι τοῦ βασιλείως.

*Au. Ver.*—6 Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly.

*Houb.*—*et principibus.* Veteres legunt *et principes*; in qua scriptura acquiescendum. Nam neque ἰ nominandi casum habet, ut quidam volunt, neque hic distributionem: ut alibi sæpè; quoniam illi *operum principes*, vel *præfecti*, non fuerunt antea generatim commemorati, ut liceat ex genere ad speciem descendere, quod fieri solet ope præpositionis ἰ.

Ver. 7.

וַיִּתְּנוּ לְעִבְדֵּי הָאֱלֹהִים זָהָב

בְּבָרִים מִמַּשֶׁתְּ-אֲלָפִים וְאַדְרָכְמִים רַבִּי וְקֶסֶף בְּבָרִים עֶשְׂרֵת אֲלָפִים גִּבְעָה שֶׁתּוֹת רַבִּי וְשִׁמּוֹנֶת אֲלָפִים בְּבָרִים וּבְרָזָל מֵאֵהָ-אֲלָף בְּבָרִים :

καὶ ἔδωκαν εἰς τὰ ἔργα τοῦ οἴκου Κυρίου χρυσοῦ τάλαντα πεντακισχίλια, καὶ χρυσοῦς μυρίους, καὶ ἀργυρίου τάλαντων δέκα χιλιάδας, καὶ χαλκοῦ τάλαντα μύρια ὀκτακισχίλια, καὶ σιδηροῦ τάλαντων χιλιάδας ἑκατόν.

*Au. Ver.*—7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

*Dr. A. Clarke.*—7 Of gold five thousand talents.] These, at five thousand and seventy-five pounds, fifteen shillings, and seven pence halfpenny each, amount to twenty-five millions, three hundred and seventy-eight thousand, nine hundred and six pounds, five shillings sterling. If, with Dr. Prideaux, we estimate the golden talent at upwards of seven thousand pounds sterling, the value of these five thousand talents will be much more considerable.

Ten thousand drams.] Probably golden darics, worth each about twenty shillings, amounting to ten thousand pounds.

Of silver ten thousand talents.] These, at three hundred and fifty-three pounds, eleven shillings, and ten pence halfpenny, each, amount to three millions five hundred and thirty-five thousand, nine hundred and thirty-seven pounds, ten shillings, sterling.

Brass eighteen thousand talents.] Each six hundred and fifty-seven thousand grains, amount to one thousand and twenty-six tons, eleven hundred weight, and one quarter.

One hundred thousand talents of iron.] Each six hundred and fifty-seven thousand grains, amount to five thousand seven hundred and three tons, two hundred weight, and a half.

*Gesen.*—*אֲדָרְכִּים* m. only in Plur. אֲדָרְכִּים, 1 Chron. xxix. 7; Ezra viii. 27; i. q., אֲדָרְכִּים, a daric, a Persian coin of pure gold, common also among the Jews while they were under the Persian dominion. The letter נ is prosthetic; comp. in Mishna

אֲדָרְכִּים and Syr. دَرَكَمٌ. The etymology is not certain, although we can hardly doubt that the word is kindred to the pr. n. *Darius*,

דָּרִיִּס. Others make it either, a) a dimin. from דָּר, *daric*, *δαριχης*, if the common reading is correct in Strabo XVI., p. 5874 ;

or b) a compound from דָּרָא king (Darius)

and كَرْن appearance, figure.—The daric was equal in value to the Attic χρυσός, which according to our mode of reckoning, was worth nearly one and a-half German ducats, or three Spanish dollars. The coin usually bears the image of an archer with a tiara. Darics of gold and silver are extant in the Museums of Paris and Vienna. See Eckhel Doctr. Num. P. I., vol. iii., p. 551.

*Prof. Lee.*—דָּרִיִּס, and דָּרִיִּסִּים. If these words signify the same thing, the latter seems to identify itself with the Greek δαρχμύ, 1 Chron. xxix. 7; Ezra viii. 27; ii. 69; Neh. vii. 70—72. In some of these places, it is manifestly connected with words signifying weights; in none, with names of coins; whence I am led to believe, that it is not the δαρεχός of the Greeks. The Syr.

ܕܪܚܡܐ of a writer, Barhebræus, of the 13th century can have no weight in a question of this sort, particularly as nothing is more common than the Syrian practice of adopting Greek words. Winer's remark is, therefore, of little worth. Gesenius, however, gives us *Darig*, and *Dergah*, as the Persic for *court*. I can find no such word as the former. For דָּרִיִּס, *aulicum*, which he thinks represents the Persian form of this word, he then gives, as the last component part, كَرْن, *imago*. But this again I can find

in no Persian book! So that apparently no such Persian compound ever existed. Again, under דָּרִיִּס, he gives دَارَا كَمَان, *regis arcus*. But, if these words meant the same thing, how could this happen? I am inclined, therefore, to think that δαρχμύ, and hence, with Salmasius, that the Arabic *dir hem* دِرْهَم, or دَرَم, presents us with the same word, although I am unable to say what the real origin of either of these is.

*Dathe.*—De immensa pecuniæ summa a Davide ad templi structuram congesta variæ sunt virorum doctorum sententiæ. Si summæ, quam David 1 Chron. xxiii. 14 templo ædificando consecravit, quæ fuit

centum millia talentorum auri, et mille millium talentorum argenti, adduntur ea, quæ h. l. eundem in usum donavit, tria millia talentorum auri et septem millia talentorum argenti, et præterea dona gratuita principum, quinque millia talentorum auri, decem millia talentorum argenti, totidemque Daricorum; summa pecuniæ in usum templi collatæ efficitur, quæ compluribus viris doctis omnem fidem superare videbatur, quoniam talenti valorem æstimabant ex valore Græcorum et Romanorum nummorum. Sic Brerewoodus in tractatu de ponderibus et pretio veterum nummorum (qui præfixus est Tom. Polyglott. Londinens., insertus quoque Crit. Angl., tom. vi. in fine) putat, pecuniam a Davidetantum collatam æquare 841,125,000 librarum sterlingarum, et Cumberlandus (cujus rationes Clericus in comment. ad ll. cc. affert) auxit summam ad 87,782,847 librarum ejusdem pecuniæ Anglicæ. Quas immensas divitias, quibus similes nullius vel ditissimi regis fuerint, cum non appareat, quomodo David, rex terræ non adeo magnæ, congerere potuerit, Clericus Judæos accusavit, quod textum corrumperint et numeris minoribus 1 Chron. xxiii. 14 majorem, nempe *millia*, addiderint, pro vano eorum studio aliunde satis cognito, res popularium suorum præter modum augendi. Sed hujusmodi corruptionis tentatæ jure meritoque videntur absolvendi. Hubigantius et Kenicottus (in Dissert. ii. super ratione textus Hebr., p. 343 vers. Lat.) etiam errorem in numeris admissum statuentes, eum ex more antiquo numeros per litteras scribendi deduxerunt, in quo quam facile peccari possit, nemo non intelligit. Mitto alias conjecturas minus probabiles, atque eorum sententiam mihi maxime probari fateor, qui solum Hebræum ante captivitatem Babylonicam longe minoris fuisse pretii statuunt, quam post reditum ex illo exilio. Omissis aliis argumentis, ex quibus hoc probari potest, unum tantum commemorabo ex hoc ipso loco sumtum, idque ex mea quidem sententia perquam clarum. Principes Davidis dabant præter 5,000 talentorum auri decem millia Daricorum. Jam vero illa 5,000 talentorum auri ex communi æstimazione summam dedissent centies quinquagies et octies millenorum millium Joachimicorum (158 Millionen Thaler); decem millia Daricorum autem tantum 82,500 Joachimicorum, æstimato unius Darici valore ad duo et dimidium nummi auri (Ducaten).

Quæ summa admodum exigua, ad illam relata, digna profecto non erat, quæ priori adderetur aut speciatim commemoraretur. Igitur dubitari non potest, quin talenti tempore Davidis valor longe minor fuerit, quam post reditum ex captivitate Babylonica. Sed quodnam pretium antiquissimum fuerit, quæstio est ad indagandum difficillima. Michaëlis quidem data opera in eam inquisivit in comment. de siclo ante exsilium Babyl. (tom. ii. commentt. societ. scientt. Goetting., p. 110) atque calculum summæ pecuniæ a Davide collatæ sic subduxit :

631,548,790 Joachimicorum summa 1 Chron. xxlii. 14.  
12,982,738 .. .. summa priori a Davide addita h. l.  
21,205,722 .. .. donum gratulatum principum

665,737,250 Joachimicorum.

Quem calculum justo minorem esse putat Lilienthal, (in der guten Sache der göttlichen Offenb., p. xiii., p. 823.) si ex pecunia signata summa subducitur. Sed cum longe probabilius sit, auri et argenti hujus congesti maximam partem fuisse infectam, eo ipso etiam pretium totius summæ minuitur : et tamen ille statuit, eam 600 millenorum millia Joachimicorum æquare. Sed fortasse hæc quoque summa nimis magna videatur, quam ut David eam congerere, aut ea templo exstruendo insumi potuerit. At fieri hoc potuisse, quis neget? Atque alia exempla divitiarum ab orientis regibus congestarum satis persuadent, a Davide quoque hoc factum esse, cui bella, quæ cum ditissimis gentibus gessit, et ipsa quoque regni sui œconomia occasionem dabant, opes et divitias suas præter modum augendi. Sed non est hujus loci, ut hoc pluribus persequar. Cf. Lilienthal l. c. qui prolixè hac de re egit p. 805, seqq.

Ver. 8.

עַל יְדֵי־יְהִי־אֵל תִּנְתְּשָׁנִי —

— διὰ χειρὸς Ἰεηλ τοῦ Γερσωνί.

*Au. Ver.*—8 And they with whom precious stones were found gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

*By the hand of, &c.*

*Houb., Ged., Booth.*—Into the hand of, &c.

Ver. 10.

יְבָרֵךְ דָּוִד וְגו'

καὶ εὐλόγησεν ὁ βασιλεὺς Δαυὶδ, κ.τ.λ.

*Au. Ver.*—10 Wherefore David blessed the LORD before all the congregation.

*Wherefore David, &c.*

*Houb., Ged., Booth.*—10 Then David, &c.

Ver. 11.

לֵךְ יְהוָה חַגְלָהּ וְחַגְלָהּ  
וְהַתְּפִלָּה וְהַתְּפִלָּה  
בְּשָׁמַיִם וּבְאֶרֶץ לֵךְ יְהוָה חַגְלָהּ  
וְהַתְּפִלָּה לְכָל וְלְכָל :

σοὶ Κύριε ἡ μεγαλωσύνη, καὶ ἡ δύναμις, καὶ τὸ καύχημα, καὶ ἡ νίκη, καὶ ἡ ἰσχὺς, ὅτι σὺ πάντων τῶν ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς δεσπόεις· ἀπὸ προσώπου σου ταράσσεται πᾶς βασιλεὺς, καὶ ἔθνος.

*Au. Ver.*—11 Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is thine ; thine is the kingdom, O LORD, and thou art exalted as head above all.

*Is thine, &c.*

*Houb.*—11 לך: Adde alterum לך, quod ex similitudine fuit omisum. Nam prius לך pertinet ad ea, quæ antecedunt, omnia quæ in celo et in terrâ, לך, tua sunt ; deinde וְהַתְּפִלָּה לְכָל וְלְכָל, tuum, Domine, est regnum. Nam, nisi לך iteratur, erit וְהַתְּפִלָּה sic convertendum, Domini est regnum. Atqui oratio personam secundam tenuit in superioribus, retinet etiam in inferioribus, ut liquet ex eo מִלִּפְנֵי, à facie tua, quod sequitur ver. 12. Itaque non fas est desultoriam esse orationem, et ex personâ in personam vagari. Personâ in secundâ insistent omnes Veteres ; sed Vulgatus, qui verbum de verbo interpretatur, utrumque ל scriptum habuit... לל לך: Inter utrumque verbum codices habent circulus hoc modo וְהַתְּפִלָּה, ut significetur deesse aliquid ; nec dubium quin olim scriptum fuerit וְהַתְּפִלָּה לְכָל, ut sit in caput.

Ver. 15.

פָּאֵל יָמֵינוּ עַל־הָאָרֶץ וְאֵין מְקוֹן :

— ὥς σκιά αἱ ἡμέραι ἡμῶν ἐπὶ γῆς, καὶ οὐκ ἔστιν ὑπομονή.

*Au. Ver.*—15 For we are strangers before thee, and sojourners, as were all our fathers : our days on the earth are as a shadow, and there is none abiding [Heb., expectation].

*There is none abiding.*

*Ged.*—Our days, on the earth, are like a shadow ; without hopes of stability.

*Booth.*—Our days, on the earth, are like a shadow ; and there is no hope of abiding.

*Gesen.*—פָּאֵל m. (ר. נָפֵל). 1. Expectation,

hope [so Prof. Lee], confidence, 1 Chron. xxix. 15; Ezra x. 2.

*Houb.*—*Velut umbra super terram nostri dies absque ullâ spe deficiunt.*

Ver. 18.

וְהָקֵן לְבָבָם אֵלָיו —

— καὶ κατεύθυνον τὰς καρδίας αὐτῶν πρὸς σέ.

*Au. Ver.*—18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare [or, stablish, Ps. x. 17] their heart unto thee.

*Pool.*—*Prepare their heart unto thee, or rather, as it is in the margin, stablish or confirm, &c.* Thou who hast begun a good work, confirm and carry it on by thy grace.

*Bp. Patrick.*—The last words are better translated in the margin, *establish their heart unto thee.* Which the Targum paraphrases, “dispose their heart to fear thee.”

*Ged.*—And direct their hearts toward thyself.

*Houb., Booth.*—And direct their heart unto thee.

*Gesen.*—חִינּוּן. חִינּוּן. 1. To set up. b) To establish, to confirm, e.g., the throne of a kingdom, Isaiah ix. 6, &c. The heart, Ps. x. 17; lxxxix. 5.

Ver. 19.

*Au. Ver.*— to keep thy commandments, thy testimonies, and thy statutes. See the notes upon 1 Kings ii. 3, vol. ii., p. 714.

Ver. 21.

וְהִקְדִּימוּ לִפְנֵי יְהוָה לְכָל-יִשְׂרָאֵל —

— καὶ θυσίας εἰς πληθος παντὶ τῷ Ἰσραὴλ.

*Au. Ver.*—21 And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel.

*Pool.*—*Unto the Lord; before the ark which was there. For all Israel; either, 1. On the behalf of all Israel, to praise God in their names, to procure God's presence and blessing for them all. Or, 2. So many, that the feasts which, after the manner, were made of the remainders of the sacrifices were abundantly sufficient for all the Israelites which were then present and desired*

to partake of them; or for all the governors of Israel there assembled, who may well pass under the name of *all Israel*, because they represented them all.

*Bp. Patrick.*—*Even a thousand bullocks, &c., with their drink offerings, and sacrifices in abundance for all Israel.* That is, together with the numerous burnt-offerings, a great many peace-offerings (which are here meant by *sacrifices*), sufficient for the entertainment of all the Israelites, who were there present, to feast upon; as the manner was, and as it follows in the next verse.

Ver. 22.

*Au. Ver.*—22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the LORD to be the chief governor, and Zadok to be priest.

*Pool.*—*Before the Lord, i. e., before the ark, in courts or places as near to it as they conveniently could. Or, as in God's presence, in a solemn and religious manner, praising God for this great mercy, and begging his blessing upon this great affair. The second time.* This is called the *second time* in reference to the first time, which was either, 1. When he was made king during Adonijah's conspiracy, of which see 1 Kings i. 34, &c. And so this was done after David's death, and not upon *that day*, when this feasting and solemnity lasted, as the words at first view seem to insinuate, this being related in the same verse, and immediately after the relation of the feast. But there are examples of things done at distant times put together in one verse, as Acts vii. 15. *So Jacob went down, into Egypt, and died, he, and our fathers, i. e., first he, and afterwards our fathers.* So here, *They did eat—on that day with great gladness, and afterward they made Solomon—king the second time.* And this opinion seems to be confirmed by the following passages, in which it is related, that at this same time *they anointed Zadok to be priest, and that Solomon was king instead of David, and that all Israel, and all David's sons, submitted to him; all which was not done till after David's death, as may be gathered by comparing this with 1 Kings i., ii. Or, 2. In 1 Chron. xxiii. 1, where it is said that David—made Solomon his son king over Israel, i. e., he declared him his*

successor. And so this *second time* was during David's life. And what David had more privately declared, chap. xxiii., he now more solemnly owns in this great and general assembly, in which, by David's order, and the consent of all that assembly, Solomon was anointed king, i. e., to be king after his father's death. And this opinion the text seems most to favour. For it is said, *And they made Solomon king, &c. : they ; who ?* That must be fetched out of the foregoing words and verses, *they who did eat and drink before the Lord on that day with great gladness*, as it is here said ; and then immediately it follows, and that with a copulative conjunction, *and they made Solomon king, &c.*, which without violence cannot be pulled away from the foregoing words. And therefore *they* must be David and *all the congregation* who were then present, ver. 20, of whom it is said, *they sacrificed, &c.*, ver. 21, and *they did eat, &c.*, and *they made Solomon, &c.* The great objection against this opinion is, that they *anointed Zadok to be priest* at this time, which was not done till after David's death ; for till then Abiathar was not *thrust out from being priest, &c.*, 1 Kings ii. 26, 27. This indeed is a difficulty, but not insoluble. It must be remembered that the high priest had his vicegerent who might officiate in his stead, when he was hindered by sickness or other indispensable occasion ; and that there seems to be something more than ordinary in Zadok's case ; for although Abiathar was properly the high priest, yet Zadok seems after a sort to be joined in commission with him, as we see 2 Sam. xv. 29 ; xix. 11 ; and it is expressly said, *Zadok and Abiathar were priests*, 2 Sam. xx. 25 ; 1 Kings iv. 4. And it may be further considered, that this anointing of Zadok might be occasioned by some miscarriage of Abiathar not recorded in Scripture. Possibly he was unsatisfied with this design of translating the crown to Solomon, and did now secretly favour Adonijah's person and right, which afterward he did more openly defend ; which being known to David by information, might induce him and the princes who favoured Solomon to take this course ; which they might the more willingly do, in consideration of that Divine threatening, 1 Sam. ii. 31, &c., of translating the priesthood from Ithamar's and Eli's house, of which Abiathar was, to Eleazar's line, to which

it had been promised to perpetuity, Numb. xxv. 13, of which line Zadok was. And they might judge this a fit season, or might be directed by God at this time, to execute that threatening to the one, and promise to the other family. And yet this action of theirs in anointing Zadok did not, as I suppose, actually constitute him high priest, but only settled the reversion of it upon him and his line after Abiathar's death. Even as David's making Solomon king, chap. xxiii. 1, and their anointing *Solomon to be the chief governor here*, did not put him into actual possession of the kingdom, but only gave him a right to it in reversion after the present king's death, as Samuel's anointing of David, 1 Sam. xvi., had done to David before him. Hence, notwithstanding this anointing, Abiathar continued to exercise his office till Solomon thrust him out, 1 Kings ii. 27 ; and even after he was removed from the execution of his office, yet he was reputed the priest till he died, being so called 1 Kings iv. 4. And this I hope may in some sort resolve that difficulty. For the other arguments, they seem not considerable. For as for what follows, ver. 23—25, *Then Solomon sat on the throne, &c.*, that indeed seems to belong to the time after David's death, being sufficiently separated from this ver. 22, and not so knit to the foregoing words as those words, *and they made Solomon king, &c.*, are. And for the particle *then*, that is confessed by all to be often used at large and indefinitely for *about*, or *after that time*. *To be the chief governor*, i. e., to be king after David's death. *Zadok to be priest ;* of which the last note but one.

*Bp. Patrick.—They made Solomon—king the second time.*] This is supposed to have been done after David's death, when Solomon was anointed for himself, as reigning *pleno jure*, "in subjection to none ;" as he was anointed the first time by David's command. But there are great men of another opinion ; that he was twice anointed while David lived ; first, in the presence of a few of David's servants, as we read 1 Kings i., and now, in the presence of all the great men of Israel, the princes of the tribes, captains of thousands and hundreds (see Bertram, de Repub. Jud. pp. 130, 131). And, indeed, we are led to this by the connexion of the foregoing words : for the persons who now made him king the second time, were those before mentioned, who

sacrificed and feasted thereupon with great joy : after David's long speech to them. Dr. Lightfoot, indeed, observes, that there is mention three times of Solomon being made king : twice in this book, ch. xxiii. 1, and here in this place ; and in 1 Kings i. So that there may be a question made, whether he was made king three times, or only twice. But this place seems to settle the doubt ; for when, upon the aspiring of Adonijah, he was anointed, it was the first time that David showed who should succeed him : see 1 Kings i. 21, 27, and that must be concurrent, or the same, with that making him king mentioned in this book, chapter xxiii. 1, and this anointing in the midst of the princes and great commanders, was the second time. Abarbinel is of the same opinion, that he was anointed at first before a few ; and now more publicly before the whole nation.

*And anointed him—to be the chief governor.*] After the death of David, who, perhaps, now resigned the government of the kingdom to him, finding he had not long to live.

*And Zadok to be priest.*] This hath inclined many to think the anointing fore-mentioned was after the death of David : because Abiathar was not put out of his office till the beginning of Solomon's reign. But I see no reason why we may not think he was anointed to be priest, as Solomon was to be king, in David's lifetime : though he was not actually put into the office till after he was dead, when Abiathar was thrust out. It was necessary he should be anointed, because the succession to the high-priesthood, in the line of Eleazar, had been long interrupted ; and Abiathar, of the line of Ithamar, was still alive. This reason the Jews give why he was anointed ; which was not necessary, they say, but in this case : it being sufficient otherwise, only to clothe him with the priestly vestments. But see Selden, De Success. in Pontif., lib. ii., cap. 9, who will incline one to be of another opinion.

#### Ver. 23.

*Au. Ver.—23* Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered ; and all Israel obeyed him.

*Pool.—On the throne of the Lord*, i. e., on the throne of Israel, which is called the throne of the Lord, either more generally, as

all thrones are the Lord's, *by whom kings reign* ; or more specially and peculiarly ; either, 1. Because the Lord himself was in a peculiar manner the King and Governor of Israel. Or, 2. Because it was the throne of Christ the Lord, whose vicegerents David, and Solomon, and their successors were, for whom this throne was reserved, and by whom it was to be established and enjoyed for ever, Luke ii. 32, 33. Or, 3. *The throne of the Lord is put for the throne of the people of the Lord*, by a concise and short manner of speech, which is frequent in the Hebrew language ; as when *the key of David* is put for *the key of the house of David* ; and *the mountain of the Lord*, for *the mountain of the Lord's house*. Or, 4. Because this throne fell to Solomon not by right of inheritance, for he had elder brethren, but by the special appointment and gift of the Lord. And so *this of the Lord* is the genitive case of the efficient, as the learned call it, and signifies *which the Lord gave him*.

#### Ver. 24.

— נָתַתּוּ יָדָם תַּחַת שְׁלֹמֹה הַמֶּלֶךְ :

— ὑπετάγησαν αὐτῷ.

*Au. Ver.—24* And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon [Heb., gave the hand under Solomon] the king.

*Bp. Patrick.—Submitted themselves unto Solomon the king.*] Sware allegiance to him. For so the Hebrew phrase signifies, “ they gave the hand under Solomon.” For putting the hand under the knee or the thigh of a person, was a token of subjection to him : and was anciently used, when they solemnly promised anything to a superior, by an oath (Gen. xxiv. 2, xlvii. 29) : which custom, if it did not continue in use in Solomon's days, yet that which was signified by it, was expressed in the ancient phrase.

*Gesen.—ךָ נָתַן, to give the hand*, as a pledge of fidelity, as confirming a promise, i. q., *to promise*, 2 Kings x. 15 ; Ezra x. 19. Spec. of the vanquished giving their hands as a pledge of submission and fidelity to the victors, Ezra xvii. 18, &c. 2 Chron. xxx. 8, נָתַתּוּ יָדָם לַיהוָה, *give the hand*, i. e., *submit yourselves to Jehovah*.—Similar is the formula נָתַתּוּ יָדָם תַּחַת, *to pledge fidelity under*, i. e., *to any one*, 1 Chron. xxix. 34. Here belongs also the gloss of the Arabic lexicogra-



phers, <sup>51</sup>יָל, i. e., surety by a pledge, fidejussio, surrender, subjectio, χείρωσις.

Ver. 29.

*Au. Ver.*—29 Now the acts of David the king, first and last, behold, they are written in the book [*or*, history; Heb., words] of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer.

*Pool.*—Either in the two Books of Samuel,

as they are now called, which were written part by Samuel, and part by Nathan and Gad; or in the annals or chronicles of that kingdom, which were written by Nathan and Gad, who were not only prophets, but historiographers or annalists; out of which they or some other prophets took, by the direction of God's Spirit, such passages as were most important and useful to the Church and to the world in succeeding ages.

## SECOND BOOK OF CHRONICLES.

Ver. 1.

וַיְהִינָה שְׁלֹמֹה בָּרְדֹּנִיד עַל-מַלְכוּתוֹ וְגו'

καὶ ἐνίσχυσε Σαλωμών υἱὸς Δαυὶδ ἐπὶ τῇ βασιλείᾳ αὐτοῦ, κ.τ.λ.

*Au. Ver.*—1 And Solomon the son of David was strengthened in his kingdom, &c.

*Booth.*—Was established over his kingdom.

Ver. 2.

וַיִּנְתֵּן שְׁלֹמֹה לְכָל-יִשְׂרָאֵל וְגו'

καὶ εἶπε Σαλωμών πρὸς πάντα Ἰσραὴλ, κ.τ.λ.

*Au. Ver.*—2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

*Then Solomon spake, &c.*

*Houb.*—2 Salomon, mandato facto ad universum Israel, ad principes millenorum ac centenorum, ad judices, ad omnes denique duces Israel, familiarum principes, 3 Ivit ipse, &c.

2. נֹס, *mandato facto*. Vatablus: "Subaudiendum aliquid, nempè quod apud se decreverat ire in Gabao; quod ex sequenti versu intelligitur." Nos nihil credimus hic deficere, nihilque subaudiendum, quoniam verbum נֹס habet non modò dicere, jubere, sed etiam mandata publica dare, vel significare, nullo casu addito; quomodò nos Gallicè dicimus, commander, être commandé.

Vers. 3, 5, 6, 13.

*Au. Ver.*—High place. See the notes upon 1 Kings ii. 3, vol. ii., pp. 719—721.

Tabernacle of the congregation. See the notes upon Exod. xxvii. 21, vol. i., p. 339.

Ver. 5.

וַיִּזְבֹּחַ חֲנֻכָּה שָׁמָּה אֲשֶׁר עָשָׂה בְּצִלְאֵל בְּרֵאשִׁית בְּרֹאשֵׁי בְרֹאשֵׁי יִשְׂרָאֵל לִפְנֵי מִשְׁכַּן יְהוָה וַיִּבְרָשֶׁהוּ שְׁלֹמֹה וְחֻזָּקָה : שָׁם

καὶ τὸ θυσιαστήριον τὸ χαλκοῦν, ὃ ἐποίησε Βεσελεὴλ υἱὸς Οὐρίου υἱοῦ Ὁρ, ἐκεῖ ἦν ἐναντὶ τῆς σκηνῆς Κυρίου. καὶ ἐξεζήτησεν αὐτὸ Σαλωμών καὶ ἡ ἐκκλησία.

*Au. Ver.*—5 Moreover the brassen altar, that Bezaleel the Son of Uri, the son of Hur, had made, he put [*or*, was there] before the tabernacle of the Lord: and Solomon and the congregation sought unto it.

*Pool.*—He put; either Moses, mentioned ver. 3, or Bezaleel, here last named, by the command and direction of Moses; or David, who may be said to put it there, because he continued it there, and did not remove it, as he did the ark from the tabernacle.

*Bp. Patrick.*—He put before the tabernacle of the Lord.] One would think that this altar did not stand in its right place, till Solomon set it where it used to stand; but the words may be translated as in the margin, was there [so *Houb.*, *Dathe*, *Ged.*, *Booth.*] before the tabernacle.

And Solomon and the congregation sought unto it.] I think this is better translated by Victorinus Strigelius, "Solomon and the congregation were wont to frequent it;" with sacrifices by which they sought the favour of God.

Ver. 6.

*Au. Ver.*—6 And Solomon went up thither to the brasen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt-offerings upon it.

*Bp. Patrick.*—To the brasen altar before the Lord.] This is said to be before the Lord, though the ark was not there, because God was pleased graciously to accept the sacrifices offered before the place where he was wont to dwell, though wanting the token of his glorious presence.

And offered a thousand burnt-offerings upon it.] "Burnt-offerings" here signify (as Pellicanus with great reason thinks) the sacrifice of peace offerings, the general name being put for the special. For it is not reasonable to think, a thousand offerings were wholly burnt upon the altar: but in all probability, he made a feast for all that were there present, as had been done when this great assembly offered so freely at his inauguration. (1 Chron. xxix. 22.)

Ver. 12.

הַחֶכְמָה וְהַדַּעַת נָתַן לָהּ וְגו'

τὴν σοφίαν, καὶ τὴν σύνεσιν διδώμι σοι, κ.τ.λ.

*Au. Ver.*—12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

*Is granted.*

*Houb.*—12 נָתַן: Nunquam id נון recurrit, quin superno circulo in id Codices animadvertant, ut inusitatè scriptum. Multò melius vel נון, datur, vel נון, do, quam ultimam scriptiōnem sequuntur Græci Intt., Syrus, et Arabs.

Ver. 13.

וַיָּבֹא שְׁלֹמֹה לְבָמָהּ אֲשֶׁר-בְּנִבְנוֹן  
יְרוּשָׁלַם מִלִּפְנֵי אֱהֵל מוֹעֵד וַיִּמְלֹךְ עַל-  
יִשְׂרָאֵל:

καὶ ἦλθε Σαλωμών ἐκ βαμὰ τῆς ἐν Γαβαὼν

εἰς Ἱερουσαλὴμ πρὸ προσώπου τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἐβασίλευσεν ἐπὶ Ἰσραὴλ.

*Au. Ver.*—13 Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

*Pool.*—To the high place, or, from the high place; for the Hebrew prefix lamed, which commonly signifies to, is sometimes put for the Latin de, which signifies from.

*Bp. Patrick.*—We put in these words, "from his journey" which was not needful, for the words may be translated exactly, "Solomon came from the high place," &c., and so it follows, "from before the tabernacle." For the particle lamed signifies not only to but from. So R. Jonas, whom Kimchi calls a famous grammarian saith that it is here put for mem, i.e., from. But Kimchi himself is author of our translation, who is followed by Junius and Tremellius, and others, but comes to the same purpose.

*Commentaries and Essays.*—"To the high place." So Hebrew. The sense, however, requires "from" מִבָּמָה. So LXX. Our translators oddly supply "from his journey."

*Ged.*—13 Solomon then returned, from the hill-chapel at Gibeon and the convention-tent, into Jerusalem, and reigned over Israel.

*Booth.*—13 Then Solomon returned from the high-place which was at Gibeon to Jerusalem, from before the congregation-tabernacle, and reigned over Israel.

*Houb.*—13 Postea Salomon excelso ex loco Gabaon ab Domini conspectu digressus, Jerusalem venit, ubi in Israel regnavit.

13 לבמה: Lege מִבָּמָה, ex Excelso. Ita legunt Græci Intt. qui ἐκ βαμὰ, de Bama; vel לבמה, quod idem est. Corruptè legebat Syrus לַשְׁמֵחָה, ad convivium.

*Maurer.*—מִבָּמָה לְבָמָה LXX omnes convertunt: ab excelso. Sed ! præverbium contrariam significationem ferre posse, credat Judæus Apella. Locus haud dubie corruptus est. Error fortasse ortus ex comm. 3 ubi לְבָמָה in eodem contextu legitur.

Vers. 16, 17.

16 וַיִּמְלֹךְ אֲשֶׁר לְשֹׁלֹמֹה  
מִמְעָרִים וּמִקְנָא חֶבְרִי הַמֶּלֶךְ מִקְנָא  
יִקְחוּ בְמִסְחִיר: 17 וַיִּצְלָה וַיִּצְיָא  
מִמְעָרִים מִפְּדֻכָּה בְּשֵׁשׁ מֵאוֹת קָסָף



ἀγιάσαι αὐτὸν αὐτῷ τοῦ θυμῶν ἀπέναντι αὐτοῦ  
θυμίαμα καὶ πρόθεσιν διαπαντός, καὶ τοῦ ἀνα-  
φέρειν ὀλοκαυτώματα διαπαντός τοπρῶι καὶ  
τοδεῖλης, καὶ ἐν τοῖς σαββάτοις, καὶ ἐν ταῖς  
νομῆταις, καὶ ἐν ταῖς ἑορταῖς τοῦ Κυρίου  
Θεοῦ ἡμῶν εἰς τὸν αἰῶνα τοῦτο ἐπὶ τὸν Ἰσραήλ.  
5 καὶ ὁ οἶκος, ὃν ἐγὼ οἰκοδομῶ, μέγας, ὅτι μέγας  
Κύριος ὁ Θεὸς ἡμῶν παρὰ πάντας τοὺς θεοὺς.  
6 καὶ τίς ἰσχύσει οἰκοδομῆσαι αὐτῷ οἶκον; ὅτι ὁ  
οὐρανός, καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ οὐ φέρουσι  
τὴν δόξαν αὐτοῦ· καὶ τις ἐγὼ οἰκοδομῶν αὐτῷ  
οἶκον; ὅτι ἀλλ' ἢ τὸν θυμῶν κατέναντι αὐτοῦ.  
7 καὶ νῦν ἀποστείλον μοι ἄνδρα σοφὸν καὶ  
εἰδότα τοῦ ποιῆσαι ἐν τῷ χρυσίῳ, καὶ ἐν τῷ  
ἀργυρίῳ, καὶ ἐν τῷ χαλκῷ, καὶ ἐν τῷ σιδήρῳ,  
καὶ ἐν τῇ πορφύρᾳ, καὶ ἐν τῷ κοκκίνῳ, καὶ ἐν  
τῇ ὑακίνθῳ, καὶ ἐπιστάμενον γλύφαι γλυφὴν  
μετὰ τῶν σοφῶν τῶν μετ' ἐμοῦ ἐν Ἰουδᾷ καὶ ἐν  
Ἱερουσαλὴμ, ἃ ἡτοίμασε Δαυὶδ ὁ πατήρ μου.

*Au. Ver.*—3 And Solomon sent to Hiram  
[or, Hiram, 1 Kings v. 1] the king of Tyre,  
saying, As thou didst deal with David my  
father, and didst send him cedars to build  
him an house to dwell therein, *even so deal*  
*with me.*

4 Behold, I build an house to the name of  
the LORD my God, to dedicate it to him, and  
to burn before him sweet incense [Heb.,  
incense of spices], and for the continual  
shewbread, and for the burnt-offerings morn-  
ing and evening, on the sabbaths, and on the  
new moons, and on the solemn feasts of the  
LORD our God. This is an ordinance for  
ever to Israel.

5 And the house which I build is great:  
for great is our God above all gods.

6 But who is able [Heb., hath retained,  
or, obtained strength] to build him an house,  
seeing the heaven and heaven of heavens  
cannot contain him? who am I then, that I  
should build him an house, save only to burn  
sacrifice before him?

7 Send me now therefore a man cunning  
to work in gold, and in silver, and in brass,  
and in iron, and in purple, and crimson, and  
blue, and that can skill to grave [Heb., to  
grave gravings] with the cunning men that  
are with me in Judah and in Jerusalem,  
whom David my father did provide.

3 *Hiram.*

*Ged., Booth.*—"Hiram." The text has  
*Hiram*; but all the versions, even Chaldee,  
with fifteen MSS. and p. p. 1 Kings v. 1,  
have *Hiram*: and so all the versions in vers.  
11 and 13.—*Ged.*

VOL. III.

*Even so deal with me. So Dathe, Ged., Booth.*

*Hæc supplenda esse, contextus docet.—Dathe.*

*Pool.*—These words may be commodiously  
understood from the nature of the thing, and  
from the following words, such ellipses being  
frequent in the Hebrew. Or, without any  
ellipses, the sense, being here suspended, is  
completed ver. 7, so *send me, &c.*, the 4th,  
5th, and 6th verses being inserted by way of  
parenthesis, to usher in and enforce his fol-  
lowing request.—*So Houb.* See below.

4 *To dedicate it to him.* See *Houb.* below.  
*Shewbread.* See the notes upon 1 Chron.  
xxviii. 16, vol. iii., p. 139.

*Solemn feasts, &c. This is an ordinance*  
*for ever to Israel.*

*Ged.*—Solemn feasts, &c.; of perpetual  
obligation to Israel.

*Booth.*—Solemn feasts, &c.; which are  
commanded for ever to Israel.

7 *Purple.* See the notes upon Exod.  
xxv. 4, vol. i., p. 320.

*Crimson.*

*Gesen.*—כֶּרְמִישׁ, m. crimson, or deep scarlet,  
a colour prepared from insects inhabiting a  
species of oak, *coccus ilicis* of Linn. Also  
*crimson stuffs*, 2 Chron. ii. 6, 13, iii. 14. It  
is a word of the later Hebrew, for the earlier  
קָרְמִישׁ, q. v. See espec. in קָרְמִישׁ. The  
Hebrews adopted the word from the Persians  
or Armenians.

*Blue.* See the notes upon Exod. xxv. 4.

*And that can skill to grave with the cun-*  
*ning men, &c.*

*Ged.*—And who is skilful in making  
engravings; to work with the knowing men,  
&c.

*Booth.*—And who is skilful in engraving;  
that he may work with the wise men, &c.

*Houb.*—3 *Misit etiam ad Hiram regem*  
*Tyri, sic dicens: Quoniam tu cum patre meo*  
*David ita egisti, ut ei mitteres cedros, ad*  
*ædificandam domum, quam habitaret, 4 Et*  
*ego nomini Domini Dei mei domum sum*  
*ædificaturus, ut locum sanctum habeam, ubi*  
*coram eo thura et aromata incendam, panes-*  
*que propositionis juges et holocausta, tam*  
*matutina, et vespertina, quam sabbatorum,*  
*neomeniarum, Dominique Dei nostri festorum*  
*(nam hæc super Israel in perpetuum constituta*  
*sunt). 5 Et quoniam domus, quam paro*  
*ædificare, magna futura est, propterea quod*  
*major est omnibus diis Deus noster: 6 Quan-*  
*quam quis potis est ædificare domum ei, quem*

*cæli et cæli cælorum capere non possunt? Et quis ego sum, ut ei domum ædificem, nisi propterea ut coram eo dona offerantur? 7 Mitte ad me, quæso, virem aliquem peritum elaborandi auri, argenti, æris, ferri, purpure, cocci, hyacinthi, peritumque cælalorem, qui laboret una cum viris industriis, qui apud me sunt in Juda et in Jerusalem, quos pater meus David præparavit.*

3 כִּסְדָּר שֵׁנִי : Nos, quoniam fecisti, quomodò et Castalio, quandoquidem; non autem sicut, ne oratio manca esse videatur, in quâ non extat alterum membrum comparationis, sic facito mecum. Vult Clericus hoc alterum membrum necessariò esse subaudiendum, additque: "Nec tamen omissum esse à librariorum putandum, cum plura sint exempla, aut prioris, aut posterioris membri orationis omissi.....Sed à vertente suppleri necessariò oportuit, quod fecit et Vulgatus Interpres, qui habet hic, sic fac mecum." Id Clericanum decretum et falsis ab exemplis petitum est, et hoc loco non necessarium, modò veritas כִּסְדָּר, quoniam. Nam oratio sic continuatur usque ad versum 7. Quoniam tu...ver. 3. Et ego sum ædificaturus...ver. 4. Et domus, quam ædifico, magna futura est...ver. 5. Quaquam quis potis est ædificare...ver. 6. Mitte igitur ad me...In tali serie nihil suppleendum. Verùm ellipses plurimas debemus mendis scribarum, nec minùs multas erroribus Interpretum.

4 לְשֵׁלֹם וְאֵל עַל יִשְׂרָאֵל : Adjungimus, interpretando, ad seculum, sed additâ particulâ vel ו, vel כ, ex more perpetuo parenthesum Hebraicarum: וְלִשְׁלֹם, vel לְשֵׁלֹם: Nempè alterutrum faciliè exciderit post אֵלֶיךָ. Sed in superioribus hæc verba, וְלִשְׁלֹם וְאֵל, sic habenda, ut לְשֵׁלֹם וְאֵל, ad ei sanctificandum et adolendum, pro ad ei sanctè adolendum, non omissâ ו conjunctione ante וְלִשְׁלֹם, ut eam non omittit Syrus. Non licuit convertere cum Vulgato, ut consecrem eam, quippe cum absit casus eam, in fonte Hebr. neque is post suppleatur. Porro וְלִשְׁלֹם sic habet incendere, ut offerre, generatim sumptum, ut liquet ex ver. 6 ubi hæc verba, וְלִשְׁלֹם וְאֵל, nisi propterea ut coram eo suffiatur, de omnibus quæ offerebantur, usurpatur. Nimirum dona omnia, aut victimæ, igne piabantur, fumumque in superas auras emittebant. Propterea in omnia dona convenit suffiatur. Nec sapienter Clericus statuit verbum וְלִשְׁלֹם convenire "impropiè strui liborum, quæ non adolebantur, sed apponebantur tantùm Deo per

septiduum." Convenit id propriè, non modò quia, ut mox diximus, generatim sumitur, sed etiam quia nunquam sine thure panes offerebantur; sic ut una esse censeretur oblatio et thuris, et panum.

7 וְדַע שֶׁהָיָה מִיָּדָיו עִם הַחֲכָמִים, et scientem sculperem sculpturas cum sapientibus, i. e., cum iis meis artificibus, qui ei rerum faciendarum exemplaria proponent. Sententiam esse talem, cognoscitur ex versu 14 huic 7 ferè parallelo. Indicat præpositio עִם, cum, non tam societatem, quàm imitationem.

Heb., 7; LXX., Au. Ver., 8.

וְשִׁלַּח-לִּי צִיִּי מִצְרַיִם בְּרוּשִׁים וְאַלְמֻגִּים וְנָוִי

v. 7. וְשִׁלַּח-לִּי צִיִּי מִצְרַיִם

kai ápóstelón moi xύλα κέδρινα καὶ ἀρκέυθινα καὶ πεύκινα, κ.τ.λ.

Au. Ver.—8 Send me also cedar trees, fir trees, and alnum trees [or, almuggim, 1 Kings x. 11], &c.

Alnum trees. See the notes upon 1 Kings x. 11, vol. ii., p. 799.

Ged., Booth.—Almug trees [1 Kings x. 11].

In the text it is alnum; but several MSS. have almug, with p. 1 Kings x. 11.—Ged.

Heb., 8; LXX., Au. Ver., 9.

— בְּדֹל וְהִפְלֵא :

— μέγας καὶ θαυτός.

Au. Ver.—9 Even to prepare me timber in abundance; for the house which I am about to build shall be wonderful great [Heb., great and wonderful].

Wonderful great.

Houb., Dathe, Ged., Booth.—Great and wonderful.

Bp. Patrick.—In the Hebrew, "great and wonderful." This relates not so much to the bigness of it (though, taking in all the courts belonging to it, it was of large extent), but to the admirable contrivance and riches of it.

Heb., 9; LXX., Au. Ver., 10.

וְהָיָה לְחִסְבֵּים לְבֵיתִי הַזֶּה צִיִּים וְנָוִי חֲפִים מְבֹרָת לְעִבְדִּי בָרִים עֲשִׂים מְלָךְ וְשֹׁמְרֵים בָּרִים עֲשִׂים מְלָךְ וְנָוִי בָתִּים עֲשִׂים מְלָךְ וְשֹׁמְרֵים בָּתִּים עֲשִׂים מְלָךְ :

καὶ, ἰδοὺ, τοῖς ἐργαζομένοις τοῖς κόπτουσι ξύλα εἰς βρώματα δίδωκα σίτον εἰς δόματα τοῖς παῖσι σου κόρων πυροῦ εἴκοσι χιλιάδας, καὶ κριθῶν κόρων εἴκοσι χιλιάδας, καὶ οἶνου μέτρων εἴκοσι χιλιάδας, καὶ ἐλαίου μέτρων εἴκοσι χιλιάδας.

*Au. Ver.*—10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

See the notes upon 1 Kings v. 11, vol. ii., p. 734.

*Measures.* See the notes upon 1 Kings iv. 22, vol. ii., p. 726.

*Bp. Patrick.*—What this measure, called *corus*, was, is uncertain: but many learned men think it the same with an omer, which was the most ancient word. For we never find the other used in the books of Moses, nor in the prophets; but only in Ezekiel (xlv. 14), and in the books of the Kings, Chronicles, and Ezra. But Josephus and the LXX often have the word *corus* instead of omer, which was the largest measure of dry things, containing, as Epiphanius saith, thirty bushels.

*Beaten wheat.*

*Gesen.*—כָּרָה f. (ר. קָרָה) plur. כָּרָה, twice כָּרָה 2 Kings viii. 29; ix. 15.

1. *a beating, smiting*, the act; Is. xxx. Spec. a) *a beating* with rods, Deut. xxv. 3; b) *a beating out* of grain; so 2 Chron. ii. 9, כָּרָה כָּרָה (in appos.) *wheat, the beatings out*, i. e., wheat beaten out, threshed. But prob. it should read, כָּרָה לַעֲבָדָי, *wheat as food for thy servants*; as in 1 Kings v. 25 [11], כָּרָה לַעֲבָדָי. So Sept. εἰς βρώματα δίδωκα σίτον παῖσι σου, Vulg. *servis tuis dabo in cibaria tritici*, etc. Syr. id.

*Ged.*—10 And lo! to thy servants who fell and cut the timber, I will give, for aliment, twenty thousand cores of wheat, twenty thousand cores of barley, &c.

*Houb.*—10 *Lapididis autem et lignatoribus dabo annonam, eruntque pro servis tuis tritici viginti millia cororum, hordei viginti millia cororum, vini bathorum viginti millia, et olei bathorum viginti millia.*

10 כָּרָה כָּרָה לַעֲבָדָי, *frumenta percussione servis tuis*. Intelligent rectiores frumenta *excussa*, vel *molita*, quanquam id exemplo caret. Et veteres hic vertunt vel *donum*, vel *alimentum*, ex scriptione כָּרָה, *partes*, quod verbum de alimonia viritim distributa

sæpe usurpatur, et quod nos, *annonam*. Sed כָּרָה, *triticum*, multo commodius collocetur post לַעֲבָדָי, proxime ante כָּרָה, *coros*; neque non כָּרָה initio post כָּרָה; ut totus ordo verborum sit talis, ecce autem ego servis tuis *lapidicis et lignatoribus dabo annonam, frumenti coros*. . . . Nam לַעֲבָדָי se jungi non debet a כָּרָה, quoniam utrobique iidem servi Hiram significantur. Et religiosius creditur, ab ordine deviasse Scribas, quam sacrum scriptorem deseruisse consuetum nitidumque verborum ordinem, alienum suæ linguae ac incommodum antetulisse.

Heb., 10; *Au. Ver.*, 11.

*Au. Ver.*—11 Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the Lord hath loved his people, he hath made thee king over them.

*Maurer.*—וְהָיָה כִּי יִשְׁלַח הַמֶּלֶךְ הַחֵדָּיִת אֶת הַיָּדָא לְיָדֵינוּ. Noli putare, וְהָיָה hic absolute positum esse, ut alias וְהָיָה ad verba epistolæ referendum est.

Heb., 12; LXX., *Au. Ver.*, 13.

וְהָיָה כִּי יִשְׁלַח הַמֶּלֶךְ הַחֵדָּיִת אֶת הַיָּדָא לְיָדֵינוּ  
לְחֵדָּא אֲבִי

καὶ νῦν ἀπέστειλά σοι ἄνδρα σοφὸν καὶ εἰδότα σύνεσιν Χιράμ τὸν πατέρα μου.

*Au. Ver.*—13 And now I have sent a cunning man, endued with understanding, of Hiram my father's.

*Of Hiram my father's.*

*Pool.*—i. e., Who was my father's chief workman. Or, *Huram Abi*, a man so called; the prefix *lamed* being here only a note of the accusative case.

*Bp. Patrick.*—13 The principal workman employed by his father. So the Targum seems to understand the word *abi* to signify a *master* or *chief workman*. But Beckius upon this place thinks it most probable that *Abi* was his surname, as we call it: and translates this verse, "He sent him a man of great skill;" viz., *Huram Abi*. For it was very common among the eastern people, to call men by the name of *Ab*, and *Abi*, or *Aba*, and *Abu*, as he observes. And thus Luther translates these words, *Huram Abi*: to whom may be added *Emanuel Sa*, a person very skilful in this language.

*Dr. A. Clarke.*—His name appears to have been *Hiram*, or *Hiram Abi*.

*Ged.*—13 I, therefore, now send to thee a wise and intelligent man, *Hiram-Abiu*, (14) the son, &c.

*Hiram Abiu.* I consider *Abiu* as a part of *Hiram's* name, added, probably, to distinguish him from the king of Tyre. For the rest, the text seems, here, to be mutilated of a letter; which I have supplied from chap. iv. 16.

*Houb.*—13 *Ego igitur mitto ad te virum intelligentem, quem magistrum habuit pater meus, Hiram.*

13 ידע בנה לזרם אבי, verbum pro verbo, qui notam faciebat scientiam patri meo *Hiram*, i.e., quo magistro ac duce pater meus harum rerum prudentiam habuit. Nimiùm obsequabatur Græcis Intt. Vulgatus, cùm verteret, *Hiram patrem meum (virum prudentem)* cùm alterum לזרם sit in dandi casu, alterum זכס, in accusandi . . . . Præterea non concedendum, Tyri regem patris nomine nuncupasse virum opificem, non additâ præsertim causâ talis apellationis. Nec placet, qui fuit patri meo *Hiram*, quomoddò convertit Clericus, quia deest pronomen אשר, sine quo vertere non licebat, qui fuit.

*Dathe.*—13 *Jam vero mitto ad te peritum artificem, Huramum Abi, a)*

a) אבי mihi videtur esse nomen proprium propter cap. iv. 16, ubi. cf. observat.

Heb. 13, LXX. ; Au. Ver. 14.

13 בְּרֵאשֶׁת מְרִבְנוֹת דָּן וְאָבִיו אִישׁ צָדִיק יוֹדֵעַ לַעֲשׂוֹת בְּזָהָב וּבְכֶסֶף בְּחֹשֶׁת בְּבָרָזִל בְּאַבְנִים וּבְעֵצִים בְּאֶרְצָם בְּהִלָּת וּבְכִיֹּץ וּבְפָרָזִל וְגו'

v. 13. בְּזָהָב. מ'

14 ἡ μήτηρ αὐτοῦ ἀπὸ θυγατέρων Δάν, καὶ ὁ πατήρ αὐτοῦ ἀνὴρ Τύριος, εἰδότα ποιῆσαι ἐν χρυσῷ, καὶ ἐν ἀργυρῷ, καὶ ἐν χαλκῷ, καὶ ἐν σιδήρῳ, καὶ ἐν λίθοις, καὶ ξύλοις, καὶ ὑφαίνειν ἐν τῇ πορφύρᾳ, καὶ ἐν τῇ ὑάκινθῳ, καὶ ἐν τῇ βύσσῳ, καὶ ἐν τῷ κοκκίνῳ, κ.τ.λ.

*Au. Ver.*—14 The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson, &c.

*The son of a woman of the daughters of Dan.* See the notes on 1 Kings vii. 14, vol. ii., p. 767.

*Bishop Patrick.*—*The son of a woman of the daughters of Dan, and his father was a man of Tyre.* The Targum saith she was "a woman of the tribe of Naphtali;"

because it is said so in 1 Kings vii. 14, and therefore he reconciles these two places; by "a daughter of Dan," he means of a man called Dan, who was of the tribe of Naphtali: which being near to Tyre, she married one of that nation. Or, as Jarchi and Kimchi will have it, he was a Jew, but dwelt in Tyre: as Obed-edom was called the Gittite, because he dwelt in Gath, but was a Levite (see my notes upon 1 Kings vii. 14).

*In purple, in blue.* See the notes upon Exod. xxv. 4, vol. i., p. 320.

*Fine linen.* See the notes upon 1 Chron. xx. 27, vol. iii., p. 80.

*Crimson.* See the notes upon 2 Chron. ii. 7, vol. iii., p. 53.

Ver. 18.

*Au. Ver.*—18 And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

*Six hundred.* See the notes on 1 Kings v. 15, vol. ii. p. 735.

*Booth.*—Three hundred [1 Kings v. 15].

CHAP. III. 1.

וַיִּהְיֶה לְשִׁלְמֹה לְבָנוֹת אֶת־יְהוָה בִּירוּשָׁלַם בְּהֵר הַמִּזְבֵּחַ אֲשֶׁר בְּרָאָה לְדָוִד אָבִיו אֲשֶׁר הָכִין בְּמָקוֹם הַזֶּה בָּלָרְן אֶרְצוֹ הַיְּבוֹסִי :

καὶ ἤρξατο Σαλωμών τοῦ οἰκοδομεῖν τὸν οἶκον Κυρίου ἐν Ἱερουσαλὴμ ἐν ὄρει τοῦ Ἀμωρία, οὗ ὠφθῆν Κύριος τῷ Δαυὶδ πατρὶ αὐτοῦ, ἐν τῷ τόπῳ, ὃ ἠτοίμασε Δαυὶδ ἐν ὄρει Ὀρνὰ τοῦ Ἰεβουσαίου.

*Au. Ver.*—1 Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the LORD appeared unto David his father [or, which was seen of David his father], in the place that David had prepared in the threshingfloor of Ornan [or, Araunah, 2 Sam. xxiv. 18] the Jebusite.

*Moriah.*

*Gesen.*—מִזְבֵּחַ Gen. xxii. 2, and מִזְבֵּחַ, 2 Chron. iii. 1, *Moriah*, pr. n. of one of the hills of Jerusalem, on which Solomon built the temple, 2 Chron. iii. 1. It lay north-east of Zion, from which it was separated by the valley Tyropæon, Jos. Ant. 8. 3. 9. al. Most commonly the name Zion embraced also the temple on Moriah; and the latter name seldom occurs, not even 1 Kings vi. 1.

See genr. Robinson's *Palest.* I. pp. 393, 413, 416. Gen. xxii. 2 מִצְחַת הַמֶּנְחָה the land of *Moriah*, i.e., the region around that mount, its vicinity, q.d., fields of *Moriah*, comp. מִצְחַת הַמֶּנְחָה Josh. viii. 1.—As to the etymology of the word, the sacred writers themselves (Genesis xxii. 8, 14; 2 Chron. I. c.) refer it to the root מָנַח, and this is confirmed by regarding מִצְחַת for מִצְחַת *chosen of Jehovah*, an appropriate name for a place of sacrifice or sanctuary. But so far as the form is concerned, מִצְחַת may be part. fem. from ר. מָנַח pp. the *resisting*, i.e., fortress, castle.

Where the Lord appeared unto David.

*Pool.*—Or, which was showed unto David [so *Houb.*, *Dathe*], to wit, to be the place where the temple should be built.

*Bishop Horsley.*—In Mount *Moriah*, where, &c. The order of the words in the original is certainly perverted. Read thus,

הַמְּוֹרִיָּה בַּמָּקוֹם אֲשֶׁר נִרְאָה לְדָוִד  
אֲבִיהוּ אֲשֶׁר חָכַן דָּוִד בְּנֵן אֲרָנָן  
חִיבוּסִי :

—"in Mount *Moriah* in the place which was shewn to David his father, which David had prepared, in the threshing floor of Ornan the Jebusite." See Vulgate, Queen Elizabeth's Bible, and Houbigant.

*Ged.*, *Booth.*—Then Solomon began to build the house of Jehovah at Jerusalem, on mount *Moriah* as had been shown to David, his father, in the place which David had prepared, in the threshing-floor of Araunah, the Jebusite.

1 *Cæpit Salomon ædificare domum Domini Jerusalem, in monte Moria, qui fuerat monstratus David patri ejus, eo in loco quem David in areâ Ornan Jebusæi destinârat.*

1 אֲשֶׁר חָכַן בְּמָקוֹם : Frustra Arias, quando paravit in loco. Omnes interpretes legunt tali ordine, בְּמָקוֹם אֲשֶׁר חָכַן, in loco, quem paravit. Optime Clericus in hunc locum. "Vix aliter scriptum esse putem a scriptore sacro. Quid enim in simplici narratione, in quâ vocum ordinem inverti nihil cogit, tam violentâ trajectione opus fuit?"

### Ver. 2.

*Au. Ver.*—2 And he began to build in the second day of the second month, in the fourth year of his reign.

*Ged.*—Second day of the. Wanting in Sep., Syr., Vulg., Arab., and four MSS.

*Houb.*—2 בַּשֵּׁנִי, secundo; addimus die, quod sæpe temporibus notandis omittitur,

quoniam non sine יוֹם subsequenti, die secundo mensis, quod verbum exhibet Chaldaeus; forte etiam legebat. Reliqui veteres omittunt בַּשֵּׁנִי, nec diem annumerant, quem quidem notari non fuit necessarium; ut non improbabilis conjectura sit, in parte codicum abfuisse olim בַּשֵּׁנִי, vel hod. in codicibus id fuisse imprudenter geminatum, ob similitudinem ejus cum בַּשֵּׁנִי vocabulo subsequenti.

### Ver. 3.

וְאֵלֶּה הָיוּ קֶדֶד שְׁלֹמֹה לִבְנוֹת אֶת-בְּיָתוֹ  
הָאֱלֹהִים הָאֵלֶּה יְמֵי בְּנֵי הָרִאשׁוֹנָה  
אֲמֹת שָׁשִׁים וְרֶחַב אֲמֹת עָשָׂר :

καὶ ταῦτα ἤρξατο Σαλωμών τοῦ οἰκοδομησάου τὸν οἶκον τοῦ Θεοῦ· μήκος πήχεων ἢ διαμέτρῳ ἡ πρώτη πήχεων ἐξήκοντα, καὶ εὖρος πήχεων εἴκοσι.

*Au. Ver.*—3 Now these are the things wherein Solomon was instructed [Heb., founded] for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.

*Pool.*—Solomon was instructed; partly by his father David, and partly by the Spirit of God. Or, these were Solomon's foundations, the Hebrew verb being put for the noun, as it is elsewhere. The sense is, These were the measures of the foundations upon which he intended to build the temple. After the first measure, i. e., according to the measure of the first and ancient cubit.

*Bp. Patrick.*—Wherein Solomon was instructed.] He had been instructed by David his father, who gave him a model, according to which he built it (see 1 Chron. xxviii. 11, &c.). The Targum translates these words very clearly, which in the Hebrew are a little obscure, "These are the dimensions [so *Ged.*, *Booth.*] of the foundation of the temple, which Solomon began to build." So in our margin we translate the word, not *instructed*, but *founded*. And thus, Beckius thinks, it is most properly to be understood; because Solomon did not receive from his father a delineation of the whole fabric of the temple, but only of the porch, and of the courts, and some other things: as the forenamed place tells us.

The length by cubits after the first measure was threescore cubits, and the breadth twenty.] He projected the sanctuary and the oracle both together; and in their first description they were to be in length sixty cubits: that



is, forty for the sanctuary, and twenty for the most holy place. Or, as some think, by the *first measure* is here meant that measure which Moses followed in building of the tabernacle: for, in process of time, the cubits altered, and were larger (see 1 Kings vi. 2). But this is doubtful.

*Dr. A. Clarke.*—*After the first measure.*] It is supposed that the *first measure* means the cubit used in the time of *Moses*, contradistinguished from that used in *Babylon*, and which the Israelites used after their return from captivity; and, as the books of Chronicles were written after the captivity, it was necessary for the writer to make this remark, lest it should be thought that the measurement was by the Babylonish cubit, which was a *palm*, or *one-sixth*, shorter than the cubit of *Moses*. See the same distinction observed by *Ezekiel*, chap. xl. 5; xliii. 13.

*Bp. Horsley.*—*"Et hæc sunt fundamenta quæ jecit Solomon, ut ædificaret."* "Now these are the principles which Solomon laid down for the building." To the same purpose *Queen Elizabeth's Bible*: "And these are the [measures whereon] Solomon grounded to build." The dimensions of the principal parts are the principles or elements of a building, in the same sense in which the length of the transverse axis, the eccentricity, &c., are called the principles or elements of the orbit of a planet.

*Gesen.*—יָסַד, *HOPH.* i. q., *Pual.*, to be founded. Inf. יִסְדֵּהוּ, *subst. foundation*, the being founded, *Ezra* iii. 11; 2 *Chronicles* iii. 3.

*Houb.*—3 *Hæc lineamenta fecit Salomon domûs Dei ædificandæ; longitudinem, mensurâ primâ, sexaginta cubitos; latitudinem, viginti cubitos.*

3 יִסְדֵּהוּ וְיָסַד, hæc aulem lineamenta fecit. Sic nos interpretamur tam ex sententiâ, quam ex ipso verbo יָסַד, in quo inest, præparare, præstruere, non modò fundamenta locare. Aguntur hic potiùs lineamenta et mensuræ, quàm ipsa fundamenta. Et יִסְדֵּהוּ, hæc, pertinet ad mensuras eas, quæ mox sequuntur.

*Dathe.*—3 Fundamenta, quibus templum Dei superstruxit, hanc habebant mensuram.

Ver. 4.

וְהָאֵלֶּם אֲשֶׁר עָלֶי-פְנֵי הָאֵזוּז עַל-פְּנֵי  
וְהַכִּיכָהּ וְהַמִּזְבֵּחַ וְהַמִּזְבֵּחַ  
וְהַמִּזְבֵּחַ וְהַמִּזְבֵּחַ וְהַמִּזְבֵּחַ

καὶ αἰλὰμ κατὰ πρόσωπον τοῦ οἴκου, μῆκος ἐπὶ πρόσωπον πλάτους τοῦ οἴκου πῆχυνος εἴκοσι, καὶ ὕψος πῆχυνος ἑκατὸν εἴκοσι, κ.τ.λ.

*Au. Ver.*—4 And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold.

*Bp. Patrick.*—*The height was an hundred and twenty.*] This is a very different account from that in the book of the *Kings* (vi. 2), where it is said to be thirty cubits. But *Abendana* hath briefly summed up what their authors say to reconcile these two places. Some think it probable that the porch was but thirty cubits high, but the whole temple higher. Thus *Kimchi*. Others, that the porch and all were of the same height: but from the foundation to the roof was but thirty cubits: though above the roof there were ὑπερώα, upper rooms, which were ninety cubits high. And, indeed, it is not likely that this house was lower than the second temple, which, by the command of *Cyrus*, was to be threescore cubits (*Ezra* vi. 3; and see *Josephus*, lib. vii. cap. 8).

*Dr. A. Clarke.*—*The height was an hundred and twenty.*] Some think this should be twenty only; but if the same building is spoken of as in 1 *Kings* vi. 2, the height was only thirty cubits. Twenty is the reading of the *Syriac*, the *Arabic*, and the *Septuagint* in the *Codex Alexandrinus*. The *MSS.* give us no help. There is probably a mistake here, which, from the similarity of the letters, might easily occur. The words, as they now stand in the Hebrew text, are מֵאָה וְעֶשְׂרִים, one hundred and twenty. But probably the letters in מֵאָה, an hundred, are transposed for אֶחָד, a cubit; if, therefore, the א be placed after the ו, then the word will be מֵאָה, one hundred; if before it, the word will be אֶחָד, a cubit; therefore עֶשְׂרִים מֵאָה will be twenty cubits; and thus the *Syriac*, *Arabic*, and *Septuagint* appear to have read. This will bring it within the proportion of the other measures, but an hundred and twenty seems too great a height.

*Bp. Horsley.*—*An hundred and twenty.*] *Kennicott's MS.*, 80, omits the word מֵאָה and the ו prefixed to the next word עֶשְׂרִים. The *Alexandrine LXX* has ὕψος πῆχυνος εἴκοσι, as if for מֵאָה וְעֶשְׂרִים the reading had been אֶחָד עֶשְׂרִים. The main body of the building was but thirty cubits high. What probability



*Houb.*—6 *Stravitque aream lapidibus speciosis et illustribus.* 7 *Tigna autem postium interiora, murosque ac portas auro intexit, quod aurum erat aurum Parvaim; Cherubimque in parietibus insculpsit.*

6 וַיִּסְתֵּר אֶת הַבַּיִת אֶת הַיָּסוֹד וְאֶת הַיָּסוֹד וְאֶת הַיָּסוֹד, *et stravit domum lapide specioso.* Ita ferè Vulgatus, *marmore.* Agitur hic pavimentum domûs, et præcipuè *magni atrii, seu Sancti.* Clericus, *texit etiam ædem lapillis prætiosis ad ornatum, intelligens lapides hic illic auro infusos.* Ergò, si Clerico credimus, erat tectum Templi laminâ aureâ perpetuâ vestitum, et præterea gemmis distinctum, solique ac pluvie expositis. Haud scio an quidquam tale unquam in mentem cuiquam venerit. Et fabulam istam Clericam excludit verbum וַיִּסְתֵּר, quod habet *obducere, non autem hic et illic infingere, vel discriminare.* Sed ecce aliam fabulam Ed. Calmet. Qui, postquàm versum 5 sic accepit, quasi in eo diceretur, fuisse Templi aream lignis abiegnis constratam, et cùm hoc versu 5 legat fuisse Templum marmore pretioso stratum, sic deinde addit; *mais cela n'empêche pas qu'on ne mit pardessus ces pierres des ais de bois, qu'on couvrit ensuite de lames d'or.* Quàm hæc absurdè de Templi pavimento! Verùm Ed. Calmet in errorem partim induxit id, quod sequitur וַיִּסְתֵּר, *et aurum erat aurum Parvaim,* quæ verba non vidit fuisse ex versu inferiori hùc allata, ubi legitur וַיִּסְתֵּר, *et portas ejus auro,* et ubi continenter legendum, *erat autem aurum, aurum Parvaim.* Ordinem esse talem demonstrat וַיִּסְתֵּר, cum ה demonstrativo, de eo auro dictum, quod in oratione antecesserit, ut reverà in nostro ordine antecedit, cùm contrà ver. 6 superiori, וַיִּסְתֵּר, *et illud aurum,* ad nihil pertineat, quoniam de auro non fuit dictum versu 5. Porro aurum illud *Parvaim* fuisse aurum tantummodò secundarium hinc colligi potest, quòd in portis et in superliminaribus adhibetur, in Sanctum Sanctorum non intromittitur.

7 וַיִּסְתֵּר אֶת הַבַּיִת, *et operuit interiora.* Habet id, quod est *interius,* et opponitur *exteriori.* Deinde הַיָּסוֹד sunt *tigna, seu trabes, הסס, superliminarium,* postea וַיִּסְתֵּר, *et parietes ejus, eos, qui erant ex latere portarum.* Deinde post הַבַּיִת collocandum versu 8, וַיִּסְתֵּר, ut modò ad versum 6 diximus.

Ver. 9.

וַיִּסְתֵּר אֶת הַבַּיִת חֲפָה חֲפָה זָהָב —

— καὶ τὸ ὑπερφῶν ἐχρύσωσε χρυσίῳ.

*Au. Ver.*—9 — And he overlaid the upper chambers with gold.

*Bp. Patrick.*—*He overlaid the upper chambers with gold.*] These seem to be the chambers mentioned 1 Chron. xxviii. 11, of which David gave him a model. But Dr. Lightfoot thinks, that over the holy place there were no chambers at all in the temple of Solomon, but it was all open to the roof. Over the most holy place, indeed, there was an upper room of ten cubits high; but why that should be called *chambers*, in the plural number, and why it should be overlaid with gold, since there was none came into it, nor any way to come there, is not easy to apprehend. And as for the side chambers that were on the outside of the house, there was no reason they should be overlaid with gold, since they were places wherein their corn, and wine, and tithes, and first fruits, and such like things were laid up. Therefore, by the Hebrew word *eljoth*, we are not to understand *upper chambers*, but *the upper floor, or the roof*, of the holy and most holy places; which were overlaid with gold everywhere; both the floor on which they trod, and the walls round about, and the roof over head (see his Temple Service, ch. 15, sect. 3).

Ver. 10.

וַיַּעַשׂ כְּבִית־אֱלֹהִים הַקִּדְשִׁים כְּרוּבִים  
שְׁנָיִם כְּעֹשֶׂה אֲצַעֲעִים וַיַּצְפוּ אֹתָם  
זָהָב :

καὶ ἐποίησεν ἐν τῷ οἴκῳ τῷ ἁγίῳ τῶν ἁγίων  
Χερουβὶμ δύο, ἔργον ἐκ ξύλων καὶ ἐχρύσωσεν  
αὐτὰ χρυσίῳ.

*Au. Ver.*—10 And in the most holy house he made two cherubims of image work, [or, as some think, of moveable work,] and overlaid them with gold.

10, 11, 12, 13, 14. *Cherubims.* See the notes upon Exodus xxv. 18, vol. i., page 325.

*Pool.*—*Of image work;* made in the shape of young men or boys, as they commonly are. Or, *of moveable work;* so called because they were not fixed to the mercy-seat, as the Mosaic cherubims were, but *stood upon their feet*, as it is said here, ver. 13, in a moving posture.

*Bp. Patrick.*—*Image work.*] I do not know why we thus translate the last words, for the Hebrew, which we translate *image*,

hath nothing of that signification in it: unless we take the word *zaazum* to be the same with *zeazim*, which some of the Jews say signifies their faces were like to boys'. And accordingly many understand these words, They had the figure of youths, or boys. But Beckius, upon the Targum, in this place, seems to me to have given a more rational account of the word, which he derives from the root *zaa*, and translates it the *work of motions*, or moveable work, for they stood upon their feet (ver. 13), as ready to move. In which he follows Forsterus and Buxtorfius.

*Commentaries and Essays.*—"Imagework." This word is nowhere else to be met with, and has puzzled the critics exceedingly. In the parallel, 1 Kings vii. 23, we are told that the cherubim were made of *עץ זית*, "olive wood;" and it is not improbable, but that the original reading here too was *עץ*, from the transposition and repetition of which letters this strange word might be formed. Then both accounts will agree in informing us, that the cherubim were made of "wood." This conjecture seems confirmed by the LXX, who read *עץ* here in their copy.

*Gesen.*—*עצוצים* m. plur. *sculptured work*, Vulg *opus statuarium*, 2 Chron. iii. 10. R. *עצ* obsol. Arab. *صاغ* to form, to ply the trade of a goldsmith.

*Prof. Lee.*—*עצוצים*. LXX *ἔργον ἐκ ξύλων*. Vulg. *opere statuario*. Arab. *صاغ*, r. *صوغ*, formavit, finxit. Probably Carvings.

*Houb.*—10 *Fecit quoque intra Sancti Sanctorum, cherubim duos opere coagmentato, quos auro intexit.*

10 *עצוצים*, et texerunt. Omnes Veteres numerum habent singularem, et *texit*; et legendum, vel *עצוצה*, vel *עצוצה* . . . *עצוצה*: Nos, *opere coagmentato*, sive partibus separatis confecto, quod faciliè dissolveretur, ubi esset aliquid resarciendum. In quâ interpretatione sequimur Arab. verbum *עצוצה*, *separare, dividere, disgregare, movere*; accommodatè ad magnitudinem Cherubim, qui totam templi latitudinem suo corpore et suis alis complebant. Nam quamvis Cherubim materiâ individuâ et solidâ confieri possent, tamen id non expediebat, propter eorum magnam molem. Clericus, *opere sculptili*, ex *עצ*, Arabicæ Linguae in quâ

*עצוצה* est *aurifex* minus rectè. Nam cum sæpissimè de sculptura et de sculptoribus Sacræ Paginæ mentionem faciant, tamen id verbum *עצוצה*, tali significatu nunquam usurpant.

Ver. 13.

וּפְנֵיהֶם לְבַיִת —

— και τὰ πρόσωπα αὐτῶν εἰς τὸν οἶκον.

*Au. Ver.*—13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward [or, toward the house.]

*And their faces were inward.*

*Pool.*—Heb., *Towards the house*, or rather, *that house*; not the holy house as divers understand it; for then their backs must have been turned towards the ark, which was indecent, and directly contrary to the posture of Moses's cherubims, which looked towards it; but *the most holy house*, which was last named, ver. 8, and of which he continues yet to speak: this posture being most agreeable to their use, which was with their wings to close in the ark and cover it, as it is expressly affirmed below, chap. v. 8.

*Bp. Patrick.*—*Their faces were inward.* In the Hebrew "towards the house:" that is, towards the inner house or holy place, as Jarchi expounds it: whose words are, Their heads were not erect, that they should look outwards; but they bended down that they might look upon one another.

Ver. 14.

*Au. Ver.*—*Blue purple*. See the notes upon Exodus xxv. 4, vol. i., p. 320.

*Crimson*. See the notes upon 2 Chron. ii. 7, p. 153.

*Fine linen*. See the notes upon 1 Chron. xv. 27, p. 80.

Ver. 15.

*Au. Ver.*—15 Also he made before the house two pillars of thirty and five cubits high [Heb., long], and the chapter that was on the top of each of them was five cubits.

*Thirty and five cubits*. See the notes upon 1 Kings vii. 15, vol. ii., p. 767.

*Bp. Patrick.*—*Two pillars of thirty and five cubits high.* They were not each of them thus high, but both of them together, as it is explained 1 Kings vii. 15. So *Pool*. *Le Clerc, Houb., Ged., Booth*. Eighteen cubits high. [Syr., Arab., comp. 1 Kings vii. 15, and Jerem. lii. 21.]

*Houb.*—15 *Porro ante fores Templi fecit*

*columnas duas, unamquamque altam decem et octo cubitorum, inque earum summitate capitella quinque cubitorum.*

15 *שלשים וחמש אמה*, *triginta quinque (cubitorum) longitudo*. Non vituperandum *אמה*, *longitudo*; quia columnæ hic tanguntur humi jacentes, et nondum in sua basi erectæ. Sed mendum hic latere multæ res significant. Nam 1o. ex libro 1 Reg. vii. 15, et ex Jeremia lii. 21 docemur, columnas illas duas fuisse *decem et octo* cubitos altas; ut non possit hic consistere altitudo *triginta quinque cubitorum*. 2o. Si dixeris sacrum scriptorem duas duarum altitudines columnarum simul numerasse, "quis nescit, ut recte hic Clericus, plane inusitatum esse et inauditum, ubi traditur altitudo aliquot columnarum parium, conjungi simul earum altitudines. Memoratur tantum altitudo unius, quæ eadem est reliquarum... Igitur cum consentiant Jeremiæ codices cum codicibus Libri Regum, multo facilius crediderim peccatum hic in numeris, quam illic; et pro *11*, *octodecim*, scriptum *17*, *triginta quinque*, fugientibus, aut non satis distinctis arithmeticarum notarum vestigiis." Huic Clericanæ animadversioni illud addimus, omissa fuisse hoc loco aliqua verba, in quibus unaquæque columna numero enuntiabatur singulari, cui singulari numero accommodatum erat *ראשי*, *caput ejus*, affixum videlicet *ejus*, numero singulari: Vide Interpretrem Syrum.

Ver. 16.

*וַיַּעַשׂ שָׁרָאוֹל בְּדָבָר וְנוֹ*

*καὶ ἐποίησε σεπσερῶθ ἐν τῷ δαβὶρ, κ.τ.λ.*

*Au. Ver.*—16 And he made chains as in the oracle, and put them on the heads of the pillars, and made an hundred pomegranates, and put them on the chains.

*As in the oracle.*

*Houb.*—דביר, *in adyto*. Nos tanquam דביר, *sicut adyti*, quia nihil de *adyto*, ad columnas pertinet. Forte דביר, quod Græci, ἐν τῷ Δαβίρ, *in Dabir*, significatum quemdam habet nunc parum cognitum.

*Oracle.* See the notes upon 1 Kings vi. 5, vol. ii., p. 749, &c.

Ver. 17.

See the notes upon 1 Kings vii. 21, vol. ii., p. 772.

CHAP. IV. 3.

*וַיִּדְמֶינָה בְּקֶרֶס תַּחַת לֹא סָבִיב וּ  
סָבִיב סֻבְבִים אֹמְרוֹ אֶשְׁרֵי הָאֵפֶחַ מִקֵּיפִים*

*אֶת־הֵימָן סָבִיב לְשָׁנִים שָׁנִיִּים חֲבֻלָּה  
יִצְחָקִים בְּמִצְחָתָהּ :*

*ע"ז בְּקֶרֶסִים v. 3.*

*καὶ ὁμοίωμα μόσχων ὑποκάτω αὐτῆς, κύκλω κυκλοῦσιν αὐτήν· δέκα πήχεις περιέχουσι τὸν λουτήρα κυκλόθεν· δύο γένη ἔχόνευσαν τοὺς μόσχους ἐν τῇ χωνεύσει αὐτῶν.*

*Au. Ver.*—3 And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast.

See the notes upon 1 Kings vii. 24, vol. ii., p. 772.

*Bp. Patrick.*—[The similitude of oxen.] These oxen are called knops in 1 Kings vii. 24, which were little protuberances, or bunches, round about the lips of the laver, in the figure of oxen. There were ten of them in every cubit, and the circumference being thirty cubits, there were three hundred of them in one row; and they being cast in two rows, one under another, were six hundred in all.

*Dr. A. Clarke.*—[Under it was the similitude of oxen.] In 1 Kings vii. 24, instead of *oxen*, *בָּצִיר*, we have *knops*, *סָבִיב*; and this last is supposed by able critics to be the reading which ought to be received here [so *Ged.*, *Booth.*]. It is possible that *בָּצִיר*, *oxen*, may be a corruption of *בָּצִיר*, *grapes*, as the *ב* might be mistaken for a *ב*, to which in ancient MSS. it has often a great resemblance, the dot under the top being often faint and indistinct; and the *צ*, on the same account, might be mistaken for a *ר*. Thus *grapes* might be turned into *oxen*. *Houbigant* contends that the words in both places are right; but that *בָּצִיר* does not signify *ox* here, but a large kind of *grape*, according to its meaning in Arabic: and thus both places will agree. But I do not find that *בָּצִיר*,

*bakar*, or *بَقَرَة*, *bakarat*, has any such meaning in Arabic. He was probably misled by the following, in the Arabic Lexicon, *Camus*, inserted under *بَقَر*, *bakara*, both by *Giggeius*

and *Golius*, *عين البقر*, *aino albukri*, *ox-eye*, which is interpreted, *Genus uva nigra ac prægrandis, incredibilis dulcedinis. In Palestina autem pro prunis absolute usurpatur.* "A species of black grape, very large, and of incredible sweetness. It is used in Pales-

fine for *prune* or *plum*." What is called the *Damascene plum* is doubtless meant: but בָּקָיִם, in the text, can never have this meaning, unless indeed we found it associated with עַיִן, *eye*, and then עַיִן בָּקָיִם might, according to the Arabic, be translated *plums, grapes, sloes*, or such like, especially those of the largest kind, which in *size* resemble the *eye of an ox*. But the criticism of this great man is not solid. The likeliest method of reconciling the two places is supposing a change in the letters, as specified above. The reader will at once see that what are called the *oxen*, ver. 3, said to be round about the brim, are widely different from those ver. 4, by which this molten sea was supported.

*Houb.*—3 Sub eo funiculo erant uvarum similitudines, quæ mare undique ambiebant, singulo in cubito, decem. Erat uvarum undique ordo duplex, ejusdemque cum eo conflaturæ.

3 רמח בקר, *uvarum similitudines*, ex verbo Arab. **وَص**, *uvarum genus nigricans, magnum et rotundum*. Ne interpretaremur *boum*, obstat 10. locus parallelus 1 Reg. vii. 24, ubi legitur, **קצק, colochyntidum**, quam scriptionem cum scriptione **קצק**, conciliare non possemus, si *boum* converteremus, sed in quam conveniunt *uæ rotundæ*, quoniam eas vas continere etiam potest verbum **קצק**, de cujus significato apud Interpretes nihil aliud compertum est, nisi esse fructum rotundum et oblongum, quod etiam in *uvas* aptari potest. 20. Id obstat, quòd nusquam legitur in sacris libris architecturæ veteris fuisse ornamenta, vel appendices, *boves*, aut *boum capita*, ut quidam interpretantur; contra sæpius terræ, aut arborum fructus, ut *malogranata, colochyntides, uæ*, et cætera id genus. Non omnino malè sentiebat Clericus, cùm exiguum sit discrimen inter **קצק** et **קצק**, varietatem hîc aliquam lectionis, posse quæri. Sed multò melius non advocatur varietas lectionis, et conciliatur utrumque verbum per eundem utriusque significatum. ... חרור חרור: Nos, *sub eo funiculo*, ut intelligatur pronomen **ו** pertinere ad **ו**, *funiculum*; ad quod idem pertinebat **ו**, quod antecessit ver. 2. Ejusdem sententiæ est locus parallelus 1 Reg. vii. 24 ubi legitur, **חרור חרור**, *sub labro ejus*; nam *funiculus* erat labro proximus, quod cingebat et quasi sustinebat.

**Ver. 5.**

**וְעָבִיר וְנָפַח וּשְׁפָתוֹ בְּמַצְעֵי הַטֶּבַח**

זוֹס פֿאַר שווערע מַחֲזִיק פֿאַר אַלע  
אַלעס זיין :

καὶ τὸ πᾶχος αὐτῆς παλαιστῆς, καὶ τὸ χεῖλος αὐτῆς ὡς χεῖλος ποτηρίου, διαγεγλυμμένα βλαστοὺς κρίνου, χωροῦσαν μετρητὰς τρισχιλίους, καὶ ἐξετέλεσε.

*Au. Ver.*—5 And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies [*or, like a lily flower*], and it received and held three thousand baths.

*Three thousand baths.* See the notes upon 1 Kings vii. 26, vol. ii., p. 773.

*Bp. Patrick.*—The Targum here thus paraphrases: *Three thousand baths of things dry, and two thousand of things liquid.* But others better explain it, that the quantity of water which was commonly in it was two thousand baths; but if it were filled up to the top it would hold three thousand.

*Dr. A. Clarke.*—Verse 5. It—held three thousand baths.] In 1 Kings vii. 26, it is said to hold only two thousand baths. As this book was written after the Babylonish captivity, it is very possible that reference is here made to the Babylonish bath, which might have been less than the Jewish. We have already seen that the cubit of Moses, or of the ancient Hebrews, was longer than the Babylonish by one palm; see on chap. iii. 3. It might be the same with the measures of capacity; so that two thousand of the ancient Jewish baths might have been equal to three thousand of those used after the captivity. The Targum cuts the knot by saying, “It received three thousand baths of dry measure, and held two thousand of liquid measure.”

*Ged.*—In Kings the number is *two*; but the reading here seems to me the more probable [so *Houb.*].

*Houb.—5 Erat palmi ejus crassitudo, ejusque labrum ita factum, ut est labrum calicis emittens florem lili repandi, et tria bathorum millia capiebat.*

5 סדר שושנה מרדכי: Nos, *emittens florem lili repandi*, ut optimè Vulgatus; quem credimus, pro מרדכי, legisse מרד, *curvi*, ad recurvi, idem ac repandi, ער, ער radice, *in arcum describere*, eadem ac Arabicè عر, *curvum esse*, et ער, *curvitas*, אער, *curvus, aduncus*. Malè posita interpunctio post שושנה. Nam liquet verbum מרדכי non posse quam id retinebis, ad sequentia non posse

aptari. Convertit Clericus כחוק, *continebat*, primū falso significatu; nunquam enim כח, sic habet *continere*, ut aliquid, seu siccum, seu liquidum, in vase continetur. Deinde oratione invitā et per vim violatā. Nam postquā significatum, *continebat*, verbo Hebraico כחוק attribuit, quod quidem fuerat verbo יל tribuendum, errorem suum corrigere non aliter potuit, quā si idem verbum יל sic converteret, *si quis id metiretur*. Et quoniam non nesciebat Clericus verbum יל, nullā particulā praeunte, et solitariē positum non significare, *si quis id metiretur*, persuadere volebat omissum fuisse כח, *si*, errorem suum obvolvens Sacrae Paginae falso vitio. Persuaderet similiter omissum fuisse כח, *id*; nam verbum יל activum sine casu esse non licebat... שלש אלפים, *tria millia (bathorum)*. Loco parallelo 1 Reg. vii. 26, legitur tantū אלפים, vel *millia*, vel *duo millia*... Verior hujus loci scriptura. Nam in Libro Regum non dubium est quin, ante אלפים, omissum fuerit שלש, ex similitudine ejus nonnullā cum vocabulo שש, antecedente: vide eum locum.

*Gesen.*—החזק. b) *to take in, to hold*, as a vessel, 2 Chr. iv. 5.

היחזק. 1. i. q. Pilp. no. 1. *to hold, to contain*, 1 Kings vii. 26—38, viii. 64; 2 Chr. iv. 5.

## Ver. 7.

וַיַּעַשׂ אֶת-הַמְּלֻחֹת וְאֶת-הַזָּהָב עֲשָׂרָה כִּמְשָׁפְתָם וְגו'

καὶ ἐποίησε τὰς λυχνίας τὰς χρυσᾶς δέκα κατὰ τὸ κρίμα αὐτῶν, κ.τ.λ.

*Au. Ver.*—7 And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left.

*Pool.*—According to their form; either, 1. The form which was appointed for them by God, who signified it to David. Or rather, 2. The old form which God prescribed to Moses, Exod. xxv. 31, &c., for so these were made. And this clause seems to be added here, because in many things there was a great variation from the old form, as in the posture of the cherubims, the height of the altar, and divers other things.

*Bp. Patrick.*—According to their form.] Those words, "according to their form," are thus translated by the Targum, "as was convenient or agreeable to them." Or the

meaning may be, "according to the pattern which David gave him."

## Ver. 8.

*Au. Ver.*—Basons [or, bowls]. See the notes upon 1 Kings vii. 40, vol. ii., pp. 777, 778.

## Ver. 11.

וַיַּעַשׂ הַחֲבִים אֶת-הַפִּירֹת וְאֶת-הַיָּעִים וְאֶת-הַמְּזָרְקֹת וְגו'

καὶ ἐποίησε Χιράμ τὰς κρεάγρας, καὶ τὰ πυρεῖα, καὶ τὴν ἐσχάραν τοῦ θυσιαστηρίου, καὶ πάντα τὰ σκεύη αὐτοῦ· κ.τ.λ.

*Au. Ver.*—11 And Hiram made the pots, and the shovels, and the basons [or, bowls], &c.

*Pots.* See the notes upon 1 Kings vii. 45, vol. ii., p. 778.

*Shovels, basons.* See the notes upon 1 Kings vii. 40, vol. ii., pp. 777, 778.

## Ver. 12, 13.

וְאֶת-הַרְמוֹנִים אֲרָבַע מֵאוֹת לַשָּׁתִּי  
הַשְּׂבָכֹת שְׁנַיִם שִׁבְרִים רְמוֹנִים לַשְּׂבָכָה  
הָאֶחָת לְכַפּוֹת אֶת-שְׁתֵּי גִלּוֹת הַלְּהִיחוֹת  
אֲשֶׁר-עַל-פֶּנֶי הַעַמּוּדִים :

13 καὶ κώδωνας χρυσοῦς τετρακοσίους εἰς τὰ δύο δίκτυα, καὶ δύο γένη ῥοίσκων ἐν τῷ δίκτυῳ τῷ ἐνὶ τοῦ συγκαλύψαι τὰς δύο γωνιάς τῶν χωδαρέθ, ἃ ἐστὶν ἐπάνω τῶν στύλων.

*Au. Ver.*—13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which were upon [Heb., upon the face] the pillars.

12, 13 *Wreaths.* See the notes upon 1 Kings vii. 17, vol. ii., p. 769.

12, 13 *Pommels.*

*Bp. Patrick.*—The pommels.] Or, the globes, as we now speak, and as the Targum translates it.

*Gesen.*—גִּלּוֹת 3. a globe, as an ornament on the tops or capitals of columns, 1 Kings vii. 41; 2 Chron. iv. 12, 13.

13 *On each wreath.*

*Houb.*—13 *Quadringenta etiam malogranata binis reticulis: bini ordines erant malogranatorum reticulo uni, alteri similiter bini ordines malogranatorum, quibus tegerentur epistylia et coronæ, quæ erant in facie columnarum.*

13 וְהָיוּ, *uni*. Post id verbum hæc verba iteranda veniunt, וְהָיוּ רְמוֹנִים וְהָיוּ רְמוֹנִים, *iteranda veniunt, ut*

ῥηται, et bini ordines erant malogranatorum reliculo alteri, ne, postquam Sacra Pagina dixit unum, videatur non dixisse alterum. Nam reticulum erat unius columnæ, alterum alterius, non alterutrius binum. Atqui tanguntur duæ columnæ, non tantum una, ut liquet ex fine versûs. Nihil erat tam proclive ad omittendum, quam verba omnino similia, bis continenter posita.

Ver. 14.

*Au. Ver.*—Lavers [or, caldrons].

*Gesen.*—כִּיֹּר and כִּיֹּר, plur. כִּיֹּרִים 2 Chron. iv. 6, כִּיֹּר, 1 Kings vii. 38, 40, 43, m. R. כִּיֹּר II. obsol. root, prob. i. q. כִּיֹּר, to boil up, and then to cook.

1. pp. a small basin, fire-pot, fire-pan, so called from boiling or roasting. 1 Sam. ii. 14. So כִּיֹּר, a fire-pan, fire-basin, Zech. xii. 6. Hence,

2. a basin, wash-basin, from its form, Ex. xxx. 18; 1 Kings vii. 38, &c. Further

3. a platform or pulpit, suggestus, for speaking in public, so called from the form, 2 Chron. vi. 13. The context does not determine whether this suggestus was round or square; and the measure of length and breadth given would rather imply the latter. But as the name implies a likeness to a basin, etc., it was more probably round.

*Prof. Lee.*—כִּיֹּר, and כִּיֹּר, Arab. كُور, fossio terræ; كُور, dimidiatus uter, &c. See כִּיֹּר, primarily, a hole or pit dugged in the earth: thence, meton. I. A sort of pot, or brazier, in which fire was kept, Zech. xii. 6. II. Lavers of brass, in which the sacrifices were washed; five of these were placed on each side of the house, exclusive of the great brazen sea: and each containing forty baths. Also a laver for the use of the priests in the Tabernacle: for which the brazen sea was a substitute in the Temple of Solomon, Exod. xxx. 18, 28, &c.; 1 Kings vii. 38, 40; 2 Chron. iv. 6, &c. III. A fire-pan for cooking meat, 1 Sam. ii. 14. IV. A pulpit, from its resembling a vessel of this sort. Auth. Vers. A scaffold, 2 Chron. vi. 13.

Ver. 16.

וְאֵת־הַכִּיֹּרֹת וְאֵת־הַנִּיָּעִים וְאֵת־הַמְּבִלֹת וְאֵת־כָּל־כֵּלֵיהֶם עָשָׂה חִירָם מִצֹּרֶם מִבְּנוֹת לְמֶלֶךְ שְׁלֹמֹה לְבֵית יְהוָה נְחֹשֶׁת מְרִיקָה :

καὶ τοὺς ποδιστήρας, καὶ τοὺς ἀναλημπτήρας, καὶ τοὺς λίβητας, καὶ τὰς κρεάγρας, καὶ πάντα τὰ σκεύη αὐτῶν, ἃ ἐποίησε Χιράμ, καὶ ἀνήνεγκε τῷ βασιλεῖ Σαλωμών ἐν οἴκῳ Κυρίου, χαλκοῦ καθαροῦ.

*Au. Ver.*—16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram his father make to king Solomon for the house of the Lord of bright [Heb., made bright, or, scoured] brass.

*Pots.* See the notes upon 1 Kings vii. 45, vol. ii., pp. 778, 779.

*Shovels.* See the notes upon 1 Kings vii. 40, vol. ii., pp. 778, 779.

*Fleshhooks.* See the notes upon Exod. xxvii. 3, vol. i., p. 336.

*Did Hiram his father.* See the notes upon chap. ii. 13, vol. iii., p. 155.

*Pool.*—His father, i. e., Solomon's father; the relative being put before the antecedent, which is not unusual in the Hebrew tongue. And he is so called here, because Solomon usually called him by that name, out of that great respect which he bore to him for his excellent art and service which he did for him; it being usual to call great artists and inventors of things by this name; of which see Gen. iv. 20, 21. Or, Hiram Abiu, or Abif [so Dathe], a man so called, or Hiram Abi, as chap. ii. 13.

*Bp. Patrick.*—In 1 Kings vii. 45, it is said, "which Hiram made;" and that is the meaning here: for the words are best translated Hiram Abi, or Abif, did make. See upon ch. ii. 13, which seems more easy than other expositions which may be given of the words. For some think Solomon calls him his father, out of great respect to him; or because he was the inventor of all this excellent work (as in Gen. iv. 20, 21), or it is a short speech, for "Hiram and his father."

*Commentaries and Essays.*—"Did Hiram his father make to king Solomon." Heb. מִצֹּרֶם. Which is manifestly absurd. Commentators have tortured their wits here, to account for what is, after all, a plain blunder of transcribers. The LXX did not read מִצֹּרֶם; but some word of which ἀνήνεγκε was the version, probably, רִיקָה. And then the sense will be clear and proper. "And all their instruments did Hiram make, and bring to king Solomon." If the word was originally רִיקָה, it might by an erroneous transposition of the letters become מִצֹּרֶם; and a future transcriber, supposing it meant מִצֹּרֶם, "his father," and was wrongly spelt, might drop



the first ('). Many instances of such transpositions we meet with in the Hebrew text, and in the MSS. sometimes, with a little change of the letters, sometimes without; as הסה, 2 Chron. xxxiv. 22, is in 2 Kings xxii. 14, דסח; דסח, Nehemiah xii. 3, is, in verse 15, דסח, &c., &c. The LXX then, we see, will clear up a passage, to explain which commentators have tortured themselves much to little purpose. Some have supposed that Hiram is here called Solomon's father, from the respect Solomon had for him. Others, that "*Huram his father*," is put for "*Huram and his father*," by an ellipsis; a most curious criticism! But, as it happened, his father was then dead, 1 Kings vii. 14. Others suppose, that Hiram's name was, "*Huram Abif*," called, in chap. ii. 13, "*Huram Abi*," whom Patrick follows; but Abif and Abi are two different names, and the sense of chap. ii. 13, is, "*I have sent a skilful man of Hiram my father*," i. e., belonging to Hiram my father, as our translators understand it. King Hiram, his father, and this workman were of the same name; a thing not improbable.

*Dr. A. Clarke.*—*Huram his father.*] אב, father, is often used in Hebrew to signify a master, inventor, chief operator, and is very properly used here in the former sense by the Chaldee: *All these Chiram, his master, made for king Solomon; or Chiram Abi, or rather Hiram, made for the king.*

*Ged., Booth.*—Hiram Abiu made.

*Houb.*—Hiram fecit.

16 אב: Nos id omittimus, ut superfluum, et falsè expressum ad formam ejus אב, quod suprà vidimus cap. ii. 12. Id Græci omittunt. Vulgatus, *pater ejus*, Codicem suum, ut erat, exhibens, sed nullà sententià. Clericus multa ex suo ingenio supplet. Vide ipsum, si juvat.

*Dathe.*—b) Ex h. 1. clarum esse videtur, cap. ii. 13, ubi idem nomen hujus artificis occurrit, דסח, posterius vocabulum partem nominis constituere, non vero nomen esse appellativum, *patri mei*, sc. qui fuit, sive, quo pater meus usus est, uti vulgo explicatur. Nam in h. 1. scribitur אב, דסח. Igitur ad prioris loci explicationem tuendam existimat Clericus excidisse post דסח hæc verba: *quem miserat rex Tyri servum patri sui. Hubigantius* prorsus omittit vocem אב ut superfluum, et falsè expressam, uti loquitur, ad formam alterius loci cap. ii. 13. —Utramque crisin nimis audacem esse,

facile intelligitur. Vulgatus receptam lectionem exhibet, quæ obscura est, si אב ver-tatur *pater ejus*. Num ol ó hanc vocem correxerint, an in codice suo litteris inversis legerint דסח, quoniam vertunt; καὶ ἀνέσχεκε, nolo decidere. Sed planum est, hanc lectionem minus esse aptam. Versio Syriaca et Arabica h. 1. mutila est. Igitur nihil fere superesse videtur, nisi valde illud אב, f. אב, torquere velimus, quam ut statuatur, partem hanc vocem esse nominis hujus Hurami; cf. *Beckius* in notis ad paraphrasin Chaldaicam horum librorum.

Ver. 17.

*Au. Ver.*—17 In the plain of Jordan did the king cast them, in the clay ground [Heb., thicknesses of the ground] between Succoth and Zeredathah.

*Clay ground.* See the notes upon 1 Kings vii. 46, vol. ii., p. 778.

*Zeredathah.*

*Booth.*—Zarthan [1 Kings vii. 46].

Ver. 18.

*Au. Ver.*—18 — for the weight of the brass could not be found out.

See the notes upon 1 Kings vii. 47, vol. ii., p. 778.

Ver. 19.

*Au. Ver.*—19 And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the shewbread was set.

*Bp. Patrick.*—*The tables whereon the shewbread was set.*] One table only was made by Moses, but Solomon made ten (ver. 8), for the greater convenience of the priests in their ministration: that they might have a table at hand whereon to set the bread which they took off, when they set on new upon the table of shew-bread. But it is not improbable that *tables* in the plural are put for *table* in the singular, and that he speaks of that on which the bread stood before the Lord. Which I suppose was of gold, as the others were of silver.

*Shewbread.* See the notes upon Exod. xxv. 30, vol. i., p. 329.

*Au. Ver.*—*Oracle.* See the notes upon 1 Kings vi. 5, vol. ii., p. 749, &c.

Ver. 21.

והפכה והערוה והמלחמים וזב  
הוא מכלול זב:

καὶ λαβίδες αὐτῶν, καὶ οἱ λύχνοι αὐτῶν, καὶ τὰς φιάλας, καὶ τὰς θύσικας, καὶ τὰ πυρεῖα χρυσίου καθαροῦ.

*Au. Ver.*—21 And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold [Heb., perfections of gold].

*Houb.*—21 חַדָּשׁוֹת: Sic videtur esse iterandum, חדוּת חדוּת חדוּת, auro; aurum autem illud erat perfectio, seu consummatio auri. Judicium esto Lectoris.

Ver. 22.

וְהַחֲפָצִים וְהַחֲפָצִים וְהַחֲפָצִים  
וְהַחֲפָצִים וְהַחֲפָצִים וְהַחֲפָצִים  
וְהַחֲפָצִים וְהַחֲפָצִים וְהַחֲפָצִים  
וְהַחֲפָצִים וְהַחֲפָצִים וְהַחֲפָצִים

καὶ ἡ θύρα τοῦ οἴκου ἡ ἐσωτέρα εἰς τὰ ἅγια τῶν ἁγίων, καὶ τὰς θύρας τοῦ οἴκου τοῦ ναοῦ χρυσᾶς καὶ συνετελέσθη πᾶσα ἡ ἐργασία, ἣν ἐποίησε Σαλωμὼν ἐν οἴκῳ Κυρίου.

*Au. Ver.*—22 And the snuffers, and the basons [or, bowls], and the spoons, and the censers, of pure gold; and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.

*Snuffers, basons, spoons, censers.* See the notes upon 1 Kings vii. 50, vol. ii., p. 779.

And the entry of the house, &c., were of gold.

*Bp. Patrick.*—The entry of the house, &c., were of gold.] Not entirely of massy gold, but of wood (as we read 1 Kings vi. 31, &c.), covered with plates of gold (ver. 35, and see 1 Kings xviii. 16).

*Bp. Horsley.*—“and the entry of the house.” For חַדָּשׁוֹת, read, with Cappellus and Houbigant, as in the parallel place 1 Kings vii. 50, חַדָּשׁוֹת.

—“and the hinges.” But in what follows, for חַדָּשׁוֹת, read חַדָּשׁוֹת; and for חַדָּשׁוֹת, read חַדָּשׁוֹת.

*Ged., Booth.*—The hinges [1 Kings vii. 50], also, of the doors of the inner house or sanctuary, and of the doors of the outer house or temple [Booth., the house of the temple], were of gold.

*Houb.*—*Etiam aurei erant cardines foresque Templi interioris in Sancto sanctorum, portæque ædis exterioris.*

22 חַדָּשׁוֹת, et porta. Nos, et cardines, ex scripturâ חַדָּשׁוֹת, quæ loci est paralleli. Et sic in hunc locum Lud. Cappellus: “1 Reg. vii. 50 scribitur חַדָּשׁוֹת, hoc est cardines portæ, quæ melior est lectio. Etsi enim porta ipsa

tota obducta erat laminis aureis, non tamen id voluit eo loco innuere Sacer scriptor. .... חַדָּשׁוֹת, ædis exterioris. Sic Vulgatus, *forinsecus*. Nam opponitur hic *Sanctum Sanctorum*, ædi exteriori, quæ erat *Sanctum*. In eandem sententiam venerat חַדָּשׁוֹת, vers. 7 et 8.

CHAP. V. 1.

וְהַחֲפָצִים וְהַחֲפָצִים —

— τὸ ἀργύριον, κ.τ.λ.

*Au. Ver.*—1 Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

*And the silver.*

*Pool.*—Or, even (as that particle is oft understood) the silver and the gold, the remainder of those vast sums mentioned, 1 Chron. xxii. 14.

*Houb.*—1 חַדָּשׁוֹת, et argentum. Omnes Veteres legunt חַדָּשׁוֹת, sine ἢ præeunte. Quod ἢ, si non tollitur, erit hoc loco ἢ διὰ δυοῖν; ita ut quæ consecrârat David eadem esse intelligantur, atque aurum et argentum, quæ David dono dederat, postquam fecisset peculium: vide suprâ, lib. i., xxix. 3.

Ver. 3.

וַיָּקָהְלוּ אֶל־הַמֶּלֶךְ כָּל־אִישׁ יִשְׂרָאֵל  
בְּיָמָיו הַהֵם הַחֲדָשִׁים

καὶ ἐξεκκλησιάσθησαν πρὸς τὸν βασιλεῖα πᾶς Ἰσραὴλ ἐν τῇ ἑορτῇ, οὗτος δὲ μὴν ἔβδομος.

*Au. Ver.*—3 Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.

*In the feast, &c.* See the notes upon 1 Kings viii. 2, vol. ii., p. 780.

*Houb.*—3 Itaque omnes viri Israel ad regem convenerunt in die festo, mense Ethanim: hic erat mensis septimus.

3 בְּיָמָיו, in festo. Addinus post, in mense Ethanim; ex loco parallelo 1 Reg. viii. 2. Nam, וַיָּקָהְלוּ, ille erat mensis, significat esse lacunam in ante-dictis; quia, ut rectè observat Vatablus, nulla antè facta fuerat mensis mentio. Clericus, mensis erat septimus, tanquam nihil hic deesset, nec animadvertens pronomen הַ demonstrativum, וַיָּקָהְלוּ, ille mensis. ... חַדָּשׁוֹת: Pars Codicum plenè, חַדָּשׁוֹת, septimus.

*Dathe.*—3 *Qui cum omnes apud regem convenissent mense Ethanim, a) qui est septimus, ad festum celebrandum.*

a) Hoc supplendum esse, apparet ex 1 Reg. viii. 2.

Ver. 4.

*Au. Ver.*—4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.

4 *And the Levites.*

*Booth.*—The priests [1 Kings viii. 3] and the Levites.

*The priests.*] I have joined the reading of the parallel place to the text, because the next verse has both. Some think that the Levites first took up the ark and brought it to the temple, and the priest carried it into the most holy place.

5 *Tabernacle of the congregation.* See the notes upon Exod. xxvii. 21, vol. i., p. 339.

*The priests (and) the Levites.*

*Ged.*—Twenty-six MSS. with all the antient versions, read אֲדָרִים.

Ver. 7.

*Au. Ver.*—Oracle. See the notes upon 1 Kings vi. 5, vol. ii., p. 749.

7, 8 *Cherubims.* See the notes upon Exod. xxv. 18, vol. i., p. 325.

Ver. 9.

וַיֵּצֵאוּ הַכֹּהֲנִים וַיִּרְאוּ רָאשֵׁי הַבָּתִּים  
מִתְּהַלְּכֵי עַל-פְּנֵי הַדָּבָר וְלֹא יָרָא  
הַחֹזֶק וַיִּהְיֶינָם עַד הַיּוֹם הַזֶּה :

καὶ ὑπερείχον οἱ ἀναφορέαι, καὶ ἐβλέποντο αἱ κεφαλαὶ τῶν ἀναφορέων ἐκ τῶν ἁγίων εἰς πρόσωπον τοῦ θαβιρ, οὐκ ἐβλέποντο ἔξω, καὶ ἦσαν ἐκεῖ ὥς τῆς ἡμέρας ταύτης.

*Au. Ver.*—9 And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day [or, they are there, as 1 Kings viii. 8].

See the notes upon 1 Kings viii. 8, vol. ii., p. 780.

*Ged.*—9 So that, although the poles, being longer than the ark, were visible from the inside of the sanctuary, they were not visible from the outside:—there they remain unto this day.

*Sanctuary.* So LXX with five MSS. and p. p. 1 Kings viii. 8. The present text has ark.

*Booth.*—And though the staves were so long, that the ends of the staves might be seen from the ark before the oracle, yet they could not be seen without: and there they are unto this day.

*Dathe.*—9 *Vectes tam longi erant, ut partes eorum extremæ videri possent ante adytum, a) sed foris non poterant videri, atque etiamnum ibi prostant.*

a) Pro הָאֵין מִן הָאֵין legendum est הָאֵין מִן הָאֵין et pro הָאֵין leg. הָאֵין. Sic omnes veteres, et sic quoque exstat in loco parallelo 1 Reg. viii. 8.

*Houb.*—9 וַיֵּצֵאוּ: Loco parallelo, וַיֵּצֵאוּ, et erant, ut et hic legendum. Nam de *veclibus* Arcæ hic sermo est, ut et in cætero hoc versu, non de *Arcd.* Neque locum habere hic potest numerus *impersonalis*, cū nullum subsequatur nominativi casus nomen.

Ver. 10.

וַיֵּצֵאוּ רֶגֶל שְׁנֵי הַלְחָזֹת אֲשֶׁר-  
נָתַן מֹשֶׁה בְּהַרְבֵּי אֲשֶׁר בְּרַת יְהוָה עִם-  
בְּנֵי יִשְׂרָאֵל בְּצִמְתָּתָם מִמִּצְרַיִם :

οὐκ ἦν ἐν τῇ κιβωτῷ πλὴν δύο πλάκες, ἀς ἔθηκε Μωσῆς ἐν Χωρήβ, ἀ διέθετο Κύριος μετὰ τῶν υἱῶν Ἰσραὴλ, ἐν τῷ ἐξελθεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου.

*Au. Ver.*—10 There was nothing in the ark save the two tables which Moses put therein at Horeb, when [or, where] the Lord made a covenant with the children of Israel, when they came out of Egypt.

See the notes upon 1 Kings viii. 9, vol. i., p. 782.

*Ged.*—In the ark was nothing, but the two tables of stone [Syr., one MSS. and p. p. 1 Kings viii. 9. Arab. has tables of the covenant], which Moses, at Horeb, had placed there; containing the covenant which the Lord made with the children of Israel, on their coming out of Egypt.

*Put therein.*

*Dathe.*—Addo שָׁם ex loco parallelo.

Ver. 11, 12, 13.

וַיְהִי בְצִמְתָּתָם הַהִנֵּה הָיָה מִתְּהַלְּכֵי  
כְּלֵי-הַפָּתָחִים הַנִּמְצָאִים הַתְּחַלְשֻׁוּ אֵין  
לְשֹׁמֵר לְמַחְלָזֹת: 11 וְהַלְוִיִּם הַמְשַׁרְבִּים  
לְכֹלֶם לְאַסֵּף לְחִמָּן לְיָדֵיהֶם וּלְבִגְדֵיהֶם  
וּלְאַחֲרֵיהֶם מְלָבָשִׁים בּוֹץ בְּמִצְרַיִם  
וּבְכִנְיָוִים וּבְלֹחֹת עֲמִידִים מִיָּתֵד לְמִצְרַיִם  
וְעֲמֻתָּם בְּחִנִּים לְמַעַר וְעֲשִׂיָּה  
מִחֲזָרִים בְּתַחֲצֹרוֹת: 13 וַיְהִי לְאַחֵד

לְמַחְצָצִים וְלִמְשָׁרִים לְהַשְׁמִיעַ קוֹל־  
אֶחָד לְהַלֵּל וּלְהוֹדוֹת לַיהוָה וּבָהָרִים  
קוֹל בְּהַחֲצָצְרוֹת וּבִמְצַלְתִּים וּבְכָל־  
הַשָּׂר וּבַהֲלֵל לַיהוָה כִּי טוֹב כִּי  
לְעוֹלָם חֲסִדוֹ וְחַבְּנֵת מְלָא עֲנֹן בְּרִית  
: יְהוָה :

ver. 12. "ר' חזר.

ver. 13. "צ' חזר.

11 και ἐγένετο ἐν τῷ ἐξελθεῖν τοὺς ἱερεῖς ἐκ τῶν ἁγίων, ὅτι πάντες οἱ ἱερεῖς οἱ εὐρεθέντες ἡγιασθήσαν, οὐκ ἦσαν διατεταγμένοι κατ' ἐφημερίαν. 12 καὶ οἱ Λευῖται οἱ ψαλτφοὶ πάντες τοῖς υἱοῖς Ἀσάφ τῷ Αἰμᾶν τῷ Ἰδιθὺν καὶ τοῖς υἱοῖς αὐτοῦ, καὶ τοῖς ἀδελφοῖς αὐτοῦ τῶν ἐνδεδυμένων στολὰς βυσσίνας ἐν κυμβάλοις καὶ ἐν νάβλαις καὶ ἐν κινύραις, ἐστηκότες κατέναντι τοῦ θυσιαστηρίου, καὶ μετ' αὐτῶν ἱερεῖς ἑκατὼν εἰκοσι σαλπίζοντες ταῖς σάλπιγξι. 13 καὶ ἐγένετο μία φωνὴ ἐν τῷ σαλπίζειν καὶ ἐν τῷ ψαλταδεῖν καὶ ἐν τῷ ἀναφωνεῖν φωνῇ μιᾷ τοῦ ἐξομολογεῖσθαι καὶ αἰνεῖν τῷ Κυρίῳ· καὶ ὡς ὕψωσαν φωνὴν ἐν σάλπιγξι, καὶ ἐν κυμβάλοις, καὶ ἐν ὀργάνοις τῶν ᾠδῶν, καὶ ἔλεγον, Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθὸν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ. καὶ ὁ οἶκος ἐνεπλήσθη νεφέλης δόξης Κυρίου.

*Au. Ver.*—11 And it came to pass, when the priests were come out of the holy place: (for all the priests that were present [Heb., found] were sanctified, and did not then wait by course:

12 Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD.

12 *White linen.* See the notes upon 1 Chron. xv. 27, vol. iii., p. 80.

12, 13 *Cymbals.* See the notes upon 1 Chron. xxv. 1, vol. iii. p. 118.

*Psalteries.* See the notes upon 1 Sam. x. 5, vol. ii., p. 387, and upon 1 Chron. xxv. 1, p. 118.

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*Harps.* See the notes upon 1 Chron. xxv. 1, vol. iii., p. 118.

12, 13 *Trumpets.* See the notes upon 2 Kings xii. 13 (Heb., 14), vol. ii., p. 932.

*Bp. Patrick.*—13 For he is good; for his mercy endureth for ever.] Many think they sung the whole psalm, which thus begins, "O give thanks unto the Lord, for he is good," &c. And so the LXX in this place, ἐξομολογεῖσθε τῷ Κυρίῳ, &c., and the Vulgar in like manner.

Then the house was filled with a cloud, even the house of the Lord.] In the Hebrew there is nothing answering to the word *even*: but the whole may be thus plainly rendered, "The house was filled with the cloud of the house of the Lord." That is, with the cloud that was wont to be in the most holy place, and was the token of the gracious presence and favour of the divine majesty among them.

*Commentaries and Essays.*—The Hebrew runs thus, the house was filled with a cloud, the house of the Lord. The repetition of the house here seems unnecessary. The LXX read כבד, instead of the latter ביה, "the house was filled with the cloud of the glory of Jehovah." "The glory of Jehovah," is the phrase in the other passages relating to this subject.

*Ged.*—11 Now as soon as the priests were come out of the sanctuary (for all the priests present had been sanctified; nor did they then wait by courses), 12 and while the Levites, the musicians, the whole bands of Asaph, Heman, and Jeduthun, with their sons and their brethren, arrayed in muslin, and having cymbals, lutes, and harps, stood at the east end of the altar; together with an hundred priests, sounding trumpets:—13 as soon as the trumpets united in one symphony with the singers in praising and thanking the LORD; and when the singers had attuned their voices to the trumpets and cymbals, and other musical instruments and were praising the LORD: Because he is good! because everlasting is his bounty! a cloud so filled the house of the Lord.

13 *A cloud.* I have followed the reading of p.p. 1 Kings viii. 10, and this reading is agreeable to the text here: save that the word *house* is awkwardly repeated: and seems to be an interpolation. Some moderns, with Sep., would read, the house was so filled with a cloud of the glory of the Lord.

*Booth.*—11 Now when the priests had come

out of the holy place: (for all the priests present were sanctified, nor did they then wait by course :) 12 And the Levites, the singers, the whole choir of Asaph, of Heman, of Jeduthun, with their sons and their brethren, arrayed in white muslin, having cymbals, and psalteries and harps, stood at the east end of the altar: and with them were a hundred and twenty priests, sounding trumpets: 13 And the trumpeters and singers united in one grand chorus, praising and thanking Jehovah; and when they raised their voice with the trumpets and cymbals, and instruments of music, and praised Jehovah, saying, For he is good; for his mercy endureth for ever; then the house was filled with a cloud, the house of Jehovah.

*Houb.*—11 *Cum autem sanctuario exirent Sacerdotes: (nam omnes Sacerdotes, qui tum aderant, se se lustrant, neque suam quisque vicem expectat:)* 12 *Levitae universi cantores, de familiis Asaph, Heman et Idithun, filii ipsorum et cognati, bysso induti, cum tympanis, nabliis et citharis stabant ad latus altaris orientale, cumque eis Sacerdotes fere centum et viginti, tubis clangebant.* 13 *Et cum alii tuba clangerent, alii cantarent, erant quasi unus; quippe unus sonus exaudiebatur laudantium Dominum et cantantium. Sed ut primum sonitum dederunt tubarum, tympanorum, musicorumque instrumentorum, cum laudarent Dominum, quoniam bonus, quoniam in saeculum misericordia ejus, nubes gloriae Domini domum implevit.*

11 ואין לשמר למדאון (unus Codex) verbum pro verbo, non ita, ut observarent classes suas, i. e., classibus singulorum non observatis; quia omnes et visendi et ministrandi studio confluerant. Itaque non necessarium, quod facit Clericus, advocare Ellipsim vocabuli צד, *necessitas*; nullo praesertim prolato Ellipsis talis exemplo.

12 ונכחו Codex Orat. 42 ונכחו, et citharis, non omisso כחצצרים..... Monet Masora alterum ל esse supervacaneum, tanquam esset legendum כחצצרים; sed legendum כחצצרים, quanquam ver. 13, ex verbo כחצצרים tollit alterum כ. Nam utrumque כ in hoc verbo requiritur, ut legitur in Codice Orat. 42 tùm כחצצרים, tùm לכוזצרים.

13 וכחצרים Unus Codex, וכחצרים, cum Beth, accommodatè ad illud ובחל, quod sequitur. Sequuntur hæc verba, הבית מלא ענן ברוך יהוה, quæ Arias sic convertit, et domus impleta est

nube domus Domini, menda, ut sunt, sua more interpretans. Sed Clericus, ut mendum quomodocunque exsequatur, sic habet, *aedes impleta est nube, aedes, inquam, Jehovah; quo nihil infantius, et Sacra Pagina indignius.* Nam quod pertinebat vocabulum *aedes* iterari; et quam peregrinum istud *aedes, inquam.* Græci. Intt. νεφέλης δόξης, *nubis gloriae*; legunt כבוד, *gloriae*, non בית, *domus*; quod sic legendum esse demonstrabat versus inferior, in quo recurrit כבוד יהוה, *gloria Domini.* Nullus Veterum id alterum בית legebat: vide Polyglotta.

*Dathe.*—11 *Postquam sacerdotes e sanctuario egressi erant, (nam omnes lustrati erant, nulla classium ratione habita,)* 12 *Levitae, cantores Asaphus, Heman, Jeduthun cum filiis suis et cognatis bysso induti, cum cymbalis, nabliis et citharis stabant ad orientem aræ, et juxta eos sacerdotes centum et viginti, qui tubis canebant.* 13 *Et fuit, quasi una tuba clangeret et cantaret, dum una modo vox audiebatur laudando et celebrando Jovam. Cum vero ederetur sonitus ille turbarum, cymbalorum, aliorumque instrumentorum musicorum, quibus Jova laudabatur. quod bonus esset et benignitas ejus æterna; nubes majestatis divinæ a) symbolum templum implevit.*

a) Pro. יהוה צבא־יהוה legendum est haud dubie צבא־יהוה. Sic veteres. Alias prorsus illa verba redundant.

#### CHAP. VI. 1.

אָז אָמַר שְׁלֹמֹה יְהוָה אֱמַר לְשָׁכֹן  
בְּעֵרְבָל :

τότε εἶπε Σαλωμών, Κύριος εἶπε τοῦ κατασκευῶσαι ἐν γρόφῳ.

*Au. Ver.*—1 Then said Solomon, The Lord hath said that he would dwell in the thick darkness.

*The Lord hath said, &c.*

*Houb.*—O Lord, thou hast said thou wouldest dwell in a thick cloud.

*Houb.*—1 *Tum Salomon dixit; pollicitus es, Domine, te in nube habitaturum.*

1 אמר לשכן Nos, אדם אחד, personâ in secundâ, ut Syrus אדם אחד, et Arabs, אדם קהל, tu dixisti. Personam eam secundam postulant hæc, quæ sequuntur, *edificavi tibi domum.* Nec inutile יהוה, tu, in principio; quod pronomen nihil erat cur adderet Syrus, nisi et legeret. Omissum fuit יהוה, ex similitudine, post יהוה, vocabulum similiter desinens. Vulgatus, *pollicitus est.* Rectè

17 וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל יִחַם  
הַבְּרִיחַ אֱלֹהֵי הַצָּרָה לַעֲבָדָה לְדָוִיד :

18 **Nos, ed ut** *habitet reverà Deus cum hominibus*; nam adverbium **האמנם**, sic tractamus, ut affirmans; non autem, ut interrogans. Ita **Syrus** **ܕܝܡܬܘܬܐ**, *in veritate*, et similiter **Arabs** **بإلحاحه**. Nunquam venit, post **כי**, interrogatio **ה**, Hebr. in Linguâ; neque vult ipsa oratio, ut in eo adverbio interrogetur. Nimirum, si, cum Vulgato, sic convertas, *an credibile est ut habitet Deus cum hominibus*, nihil jam resonabit illud **כי**, in quo sententia initium habet; et peribit societas adverbii **האמנם**, cum verbo **יבן**, quod antecessit, quæ quidem societas est talis: Tu patri meo David promisisti filios ejus in throno Israel seassuros, si modò tuis mandatis obsequerentur. Ratum fac, Domine, id quod promisisti, ed ut verè Deus sit super terram, gubernans populum suum Israel, per filios David fideles. Optat Theocratiam non deficere, quæ hactenùs perseveravit, et propter quam Sàul fuerat solio expulsus, quoniam suo arbitratu, non

Deo duce ac regnante, regnare voluerat: eo voto significans, tum verè super terram Deum habitaturum, si populum suum reget, regibus utens, ut sui regni administris, non autem, si in Templo manu-facto habitet. Propterea subjungit, *cæli cælorum non te capiunt*; *quantò minùs id Templum quod ædificavi.*

Ver. 20.

וְהִפְלִיל עֲבָדָי אֱלֹהֵי הַמָּקוֹם הַזֶּה :

— ἡς προσεύχεται ὁ παῖς σου εἰς τὸν τόπον τούτων.

*Au. Ver.*—20 — to hearken unto the prayer which thy servant prayeth toward this place [*or, in this place*].

*Toward this place.* See the notes upon 1 Kings viii. 29, 30.

*Houb.*—20 לשמוע: Duo Codices, sine י, ut suprâ ver. 19....אֵל הַמָּקוֹם הַזֶּה, *in loco isto*; Etiam possis interpretari, *pro loco isto*, ut significetur id, quod mox Salomon proluxè oraturus est, ut audiantur preces eorum, qui hoc in Templo precaturi sunt, ut omnes gentes cognoscant, Templum esse Dei Templum, atque ejus nomine jure censeri.

Ver. 21.

— וְשָׁמַעְתָּ וְסָלַחְתָּ :

— καὶ ἀκούσῃ καὶ ἴλεως ἔσῃ.

*Au. Ver.*—21 — hear thou from thy dwelling place, *even* from heaven; and when thou hearest, forgive.

*And when thou hearest, forgive.*

*Houb.*—21 ושמעת וסלחת, *et audias et parcas*: ἐν διὰ δυνόν, figura sermonis Hebræis frequentissima; sic ferè Latinè, *fac ut parcas*, vel ut nos, *præbeas te exorabilem*.

Ver. 23.

וְאָמַתָּה | תִּשְׁמַע מִדֹּעֲשֵׁי וְעֲשִׂיתָ | וְשָׁמַעְתָּ אֶת־עֲבָדָי | לְהַשִּׁיב לְרָשָׁע | לִתֵּת דָּרְכּוֹ בְּרָאשׁוֹ וְנוֹ

καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ, καὶ ποιήσεις, καὶ κρινεῖς τοὺς δούλους σου, τοῦ ἀποδοῖναι τῷ ἀνόμῳ, καὶ ἀποδοῦναι ὁδοὺς αὐτοῦ εἰς κεφαλὴν αὐτοῦ, κ.τ.λ.

*Au. Ver.*—23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

*And do, and judge thy servants.*

*Ged., Booth.*—And do justice to thy servants.

*By requiting, &c.*

*Houb.*—23 *Audi, quæso, id de cælis, neque omittas judicium dare servis tuis, ut impii etiam in caput ipsius convertas, et ut justum, &c.*

23 ושמע...אשר: Nos duo hæc verba, uno verbo, *convertas*, ut intelligatur esse hic etiam ἐν διὰ δυνόν; quod vel eo cognoscitur, quòd אשר, verbum activum, casu proprio caret, atque aded ejus esse casum eundem, quem verbi אשר, nimirum ודעו, *viam ejus*.

Ver. 24.

*Au. Ver.*—And shall return.

*Ged., Booth.*—And shall turn again unto thee [*Syr., Arab., with p. p. 1 Kings viii. 33*].

Ver. 26.

*Houb.*—26 וסמאח: Nos, *et à peccatis suis, addito et*. Nam abest conjunctio י in impressis. Sed lego וסמאח, in duobus Codicibus Orat.

Ver. 27.

וְאָמַתָּה | תִּשְׁמַע הַשָּׂפִיּוֹם וְסָלַחְתָּ | לְחַטֹּאת עֲבָדָי וְעַמּוֹ יִשְׂרָאֵל כִּי | תִּוְּחָם אֱלֹהֵי הַדֶּרֶךְ חֲשׂוֹבָה אֲשֶׁר יִלְכִּדְבָּרָה | וְנוֹ

καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ, καὶ ἴλεως ἔσῃ ταῖς ἀμαρτίαις τῶν παιδῶν καὶ τοῦ λαοῦ σου Ἰσραὴλ, ὅτι δηλώσεις αὐτοῖς τὴν ὁδὸν τῇ ἀγαθῇ, ἐν ἣ πορεύσονται ἐν αὐτῇ, κ.τ.λ.

*Au. Ver.*—27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk, &c.

*From heaven.*

*Houb.*—26 וסמאח: Abest præpositio כן, *ex, quæ loco in parallelo legitur, quæque non abest suprâ et infrâ, hoc eodem capite, in locis similibus vers. 23, 25, &c.*

*When thou hast taught them the good way.* See the notes upon 1 Kings viii. 36, vol. ii., p. 785.

*Ged.*—Shew them the good way.

*Booth.*—And teach them, &c.

Ver. 28.

לֵב פִּי־יִהְיֶה בְּאֶרֶץ חֶבְרוֹן כִּי־יִהְיֶה | שָׁדְפוֹן וְיִרְאוּן אֶת־הָאֵל וְהָסִיל פִּי יִהְיֶה | כִּי־יִצְרֹלֹ אִיבּוֹ בְּאֶרֶץ שְׁעָרָיו כִּלְכַּנְגַּע | וְכָל־מַחְלָה :

Λιμὸς ἐὰν γένηται ἐπὶ τῆς γῆς, θάνατος ἐὰν

γένηται, ἀνεμοφθορία καὶ ἕτερος, ἀκρις καὶ βροῦχος ἐὰν γένηται, καὶ ἐὰν θλίψῃ αὐτὸν ὁ ἐχθρὸς κατέναντι τῶν πόλεων αὐτῶν, κατὰ πᾶσαν πληγὴν καὶ πάντα πόνον.

*Au. Ver.*—28 If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land [Heb., in the land of their gates]; whatsoever sore or whatsoever sickness *there be*.

*Blasting, mildew.* See the notes upon Deut. xxviii. 22, vol. i., p. 742.

*Locusts.* See the notes upon Levit. xi. 22, vol. i., p. 428.

*Caterpillars* [so Prof. Lee].

*Gesen.*—צָרָה, m. a species of locust, pp. devourer, (r. צָרָה q. v.), 1 Kings viii. 37; 2 Chron. vi. 28; Ps. lxxviii. 46; Isaiah xxxiii. 4; Joel i. 4. Sept., ἀκρις, and in 2 Chron. βροῦχος, which, however, is rather the צָרָה.

*In the cities of their land.*

*Ged., Booth.*—In any of their cities. See the notes upon 1 Kings viii. 37.

*Ver. 29.*

See the notes upon 1 Kings viii. 38.

*Ver. 30.*

וְהָאֵלֹהִים תִּשְׁמַע מִן־הַשָּׁמַיִם מִכֶּזֶן וְגו'

καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἐτοίμου κατοικητηρίου σου, κ.τ.λ.

*Au. Ver.*—30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men).

*Thy dwelling place.*

*Houb.*—30 מכֶּזֶן, Infrā, vers. 33 et 39, quod melius, quia מכֶּזֶן, locus, appositum est nominis וְהָאֵלֹהִים, quod obliqui est casus. Nam Hebr. appositio nominis eundem casum sequitur, quem ipsum nomen.

*The children, &c.*

*Ged., Booth.*—All [Sy., Arab., and seven MSS., with p. 1 Kings viii. 39] the children, &c.

*Ver. 31.*

See the notes upon 1 Kings viii. 40.

*Ver. 36.*

See the notes upon 1 Kings viii. 46.

*Ver. 39.*

See the notes upon 1 Kings viii. 50.

*Ver. 41.*

וְהַכֹּהֲנִים יִתְּנוּ בְּלִוְיָם יְלִבְשׁוּ  
וְהַשָּׂדֵה וְהַחֲסִידִים וְגו'

ver. 41. וְהַכֹּהֲנִים בְּלִוְיָם

— *lepeis* σου Κύριε ὁ Θεὸς ἐνδύσονται σωτηρίαν, καὶ οἱ υἱοὶ σου εὐφρανθήτωσαν ἐν ἀγαθοῖς.

*Au. Ver.*—41 — let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

*Salvation—goodness.*

*Ged.*—Security—happiness.

*Pool.*—Let thy priests, O Lord God, be clothed with salvation, i. e., let them be adorned and encompassed on every side with thy protection and benediction. For he seems rather to speak of the salvation afforded to the priests, than of that which by God's blessing on the priests' labours is conferred upon the people; this being a prayer for God's blessing upon the whole community, consisting of priests and people. Let thy saints rejoice in goodness, i. e., let them have cause of rejoicing and thanksgiving for the effects of thy goodness imparted unto them.

*Ver. 42.*

וְהָאֵלֹהִים יִתְּנוּ בְּלִוְיָם יְלִבְשׁוּ  
וְהַכֹּהֲנִים יִתְּנוּ בְּלִוְיָם יְלִבְשׁוּ

κύριε ὁ Θεὸς, μὴ ἀποστρέψῃς τὸ πρόσωπον τοῦ χριστοῦ σου, μνήσθητι τὰ ἐλέη Δαυὶδ τοῦ δούλου σου.

*Au. Ver.*—42 O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.

*The mercies* [so most commentators].

*Pool.*—The mercies of David thy servant, i. e., those which thou hast promised to David and to his house for ever.

*Ged.*—The pious deeds of David.

*Gesen.*—צָרָה, pp., desire, ardour, zeal. Hence

1. In a good sense, *zeal towards any one, kindness, love*. Spec. a) Of men towards one another, *kindness, good-will*. b) Of men towards God, *piety, goodness, love* of God. אֱשֵׁרָה, i. q. אֱשֵׁרָה, the pious, Isa. lvii. 1. Hence of God as the object of piety, Ps. cxliv. 2; Jon. ii. 9. c) Of God towards men, *goodness, mercy, grace*, Ps. v. 8, al. Plur., אֱשֵׁרָה, mercies, benefits from God, Ps. lxxxix. 2, 50; cvii. 43; Is. lv. 3:



יְהוָה הַחַסְדִּים, *the sure mercies of David*, i. e., the perpetual benefits bestowed on David.

*Prof. Lee.*—חַסְדֵי דָוִד, *favours of David*, Is. lv. 3; 2 Chron. vi. 42.

### CHAP. VII. 3.

*Au. Ver.*—3 And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, &c.

*And worshipped, and praised, &c.*

*Houb.*—3 וַיִּשְׁתַּחֲוּ וַיִּשְׁבְּחוּ, *et adorabunt et confitendo*. Vitium orationis palam faciebat Arias, cum sic verteret. Aut legendum וַיִּשְׁתַּחֲוּ, *et confitebantur*, ut legunt Græci Intt. qui καὶ ᾠόντων, *et laudabant*; aut mutandum ἰ in λ, ut sit וַיִּשְׁבְּחוּ, *confitendo*.

### Ver. 5.

*Au. Ver.*—5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

*Houb.*—5 וַיִּזְבֹּחַ שְׁלֹמֹה וְכָל יִשְׂרָאֵל, *boum viginti duo millia*; sequuntur ovium centum viginti millia. Pecudum tantam vim tam exiguo et loco et tempore fuisse immolatam vix credebatur Joan. Clericus, et eo propendebat, ut crederet ab Judæis scribis prodigialiter fuisse auctum victimarum numerum; cui lectores ii fortè assentientur, qui observabunt hic commemorari eas tantum victimas, quas Salomon litabat; illas autem, quas populus seorsim mactavit, multò plures esse debuisset. Augēbit suspicionem id, quod supra legimus, Davidem thesaurum confecisse centum millium auri talentorum, argenti mille millium. Tamen hodiernus, quem hic legimus, numerus victimarum sic defendi potest, 1o. non narrari Salomonem uno eodemque die tot victimas immolasse; sed totos dies quindecim sacrificia durasse, nempe septem in festo tabernaculorum, septem in templi dedicatione. 2o. Nec narrari populum proprias immolasse victimas, et Salomonis victimas potuisse ab Sacro Scriptore appellari eas, quas ille populo dono dabat, ut pro se sacrificaret. 3o. Quoniam Jerosolymæ tunc erat infinita multitudo, non debere mirum videri, si pecudum tantum numerum Salomon mactarit, quantum satis esset conviviis festo in utroque celebratis.

### Ver. 6.

*Au. Ver.*—6 And the priests waited on their offices: the Levites also with instruments of musick of the Lord, which David the king had made to praise the Lord, because his mercy endureth for ever, when David praised by their ministry [Heb., by their hand]; and the priests sounded trumpets before them, and all Israel stood.

*Of music of the Lord.*

*Ged., Booth.*—Sacred music.

*Because his mercy endureth for ever.*

*Ged., Booth.*—Because he is good [Syr. and three MSS.]; because his mercy endureth for ever.

*Sounded trumpets.* See the notes on the noun, 2 Kings xii. 13, vol. ii., p. 932.

*Houb.*—6 וַיִּשְׁמְרוּ, *stationes suas*. Alii Codices sic, alii שִׁמְרוּם, numero in sing. quod quidem usitatus; nam sic alibi passim. ...מִצְדִּים. Adhuc Masora tollit alterum ז, ut fecerat cap. v. 12, contrā omnium exemplorum fidem: vide Concordantias Buxtorfianas.

### Ver. 7.

*Au. Ver.*—7 Moreover Solomon hallowed the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

*Peace offerings.* See the notes upon Levit. iii. 1, vol. i., p. 395.

*Meat offerings.* See the notes upon Lev. ii. 1, vol. i., p. 391.

*Was not able.*

*Houb.*—7 וְלֹא יָכֹל, *non poterat*. Castigatur ו circulo superno in codicibus: rectè; nam radix est יל, *posse*, non יל, *continere*; neque admittit ו penultimo in loco verbum יל, *posse*. Aut legendum יל; aut ו in suum locum restituendum, ut sit יל יל.

*And the fat.*

*Ged., Booth.*—And the fat of the peace offerings [Syr., Arab., with p. p. 1 Kings viii. 64].

### Ver. 8, 9.

וַיַּעַשׂ שְׁלֹמֹה אֶת-הַחֹג בְּצֶת הַהִיא שְׁבַע יָמִים וְכָל-יִשְׂרָאֵל צִלּוּ קָהֵל בְּדֹל מֵאֵד מִלְּבוֹא הַמָּת עַד-נְחֹל מִצְדִּים : 9 וַיַּעֲשׂוּ בַיּוֹם הַשְּׁמִינִי

עֲצָרָתָא פִּי וְהַנִּזְנָת הַמִּזְבֵּחַ עָשָׂה שְׁבַע־יָמִים  
וְהַנִּזְנָת שְׁבַע־יָמִים :

8 καὶ ἐποίησε Σαλωμὼν τὴν ἑορτὴν ἐν τῷ καιρῷ ἐκείνῳ ἑπτὰ ἡμέρας, καὶ πᾶς Ἰσραὴλ μετ' αὐτοῦ, ἐκκλησία μεγάλη σφόδρα ἀπὸ εἰσόδου Αἰμᾶθ καὶ ἕως χειμάρρου Αἰγύπτου. 9 καὶ ἐποίησεν ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξόδιον, ὅτι ἑγκαίνισμὸν τοῦ θυσιαστηρίου ἐποίησεν ἐπὶ τῇ ἡμέρᾳ ἑορτῇ.

*Au. Ver.*—8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

9 And in the eighth day they made a solemn assembly [Heb., a restraint]: for they kept the dedication of the altar seven days, and the feast seven days.

See the notes upon 1 Kings viii. 65, 66, vol. ii., p. 785.

*River of Egypt.* See the notes upon Num. xxxiv. 5, vol. i., p. 640.

*Solemn assembly.* See the notes upon Lev. xxiii. 36, vol. i., p. 483.

*Ged.*—8 On this occasion, Solomon, with all the Israelites (a very great assemblage, from the entrance into Hamath unto the river of Egypt), kept a festival of seven days, and seven days, fourteen days [Syr., Arab., with p.p. 1 Kings viii. 65]: 9 for on the eighth day they held a convocation: and thus kept the dedication of the altar seven days, and seven days the festival of booths.

*Booth.*—8 Also at the same time, Solomon and all Israel with him, a very great congregation, from the entrance of Hamath unto the river of Egypt, kept a feast of seven days, and seven days, fourteen days. For on the eighth day, they kept a solemn assembly: thus they kept the dedication of the altar seven days, and the feast seven days.

*Houb.*—8 *Eo autem tempore Salomon festum egit septem dierum, et cum eo omnis Israel, multitudo ingens, quæ convenerat ab usque Emath, usque ad Egypti fluvium. 9 Sed die octavo diem solemnem celebrârunt; quia dedicationem altaris septem dies egerunt, et festum (septimi mensis) pariter septem dies.*

8 et 9 וְהָעֵרָא, festum, cum ה demonstrativo, indicat festum Tabernaculorum, adjunctum ad septem dies, qui postea veniunt. Versu 9 וְהָעֵרָא, octavus, habet diem, non mensis, sed festi dedicationis octavum, ut significant verba ea, quæ sequuntur, nam dedicationem altaris egerunt septem dies. Etenim dedi-

catio facta est ante diem mensis septimi decimum quintum, quo die initium sumebat festum Tabernaculorum, quod protrahabatur septem dies, usque ad diem vigesimum secundum. Illud *septimi mensis*, quod perspicuitatis causâ ver. 9 addimus, idem postea ver. 10 omittimus, ne iteretur in versione id, quod semel tantum in Fonte legitur.

*Ver. 10.*

*Au. Ver.*—10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people.

See the notes upon 1 Kings viii. 66, vol. i., p. 788.

*Dr. A. Clarke.*—On the three and twentieth day.] This was the ninth day of the dedication of the temple; but in 1 Kings viii. 66, it is called the eighth day. "The meaning is this," says Jarchi: "he gave them liberty to return on the eighth day, and many of them did then return; and he dismissed the remainder on the ninth, what is called here the twenty-third, reckoning the fourteen days for the duration of the two feasts; in all, twenty-three."

*For the goodness, &c.*

*Ged., Booth.*—For all [LXX, Syr., Arab., and twelve MSS.] the good, &c.

*Ver. 13.*

*Au. Ver.*—13 — or if I command the locusts to devour the land, &c.

*Locusts.* See the notes upon Lev. xi. 22, (where the word is translated in our authorized version grasshopper,) vol. i., p. 428.

*To devour the land.*

*Houb.*—אֲכָלוּ: Pars Codicum, אֲכָלוּ, sine ו, ut *absumat* הִיָּס, *terram*; Græci Intt. τὸ ἐξλοῦν, *lignum*, cum legant וְהָעֵרָא, quod non vituperandum, etsi postea recurrit אֲכָלוּ, ver. 14.

*Ver. 15.*

*Au. Ver.*—15 Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place [Heb., to the prayer of this place].

*Pool.*—Or, *that shall be in or towards this place*; for he speaks of the answers which he will give to the prayers that shall be made here. Heb., *of this place*.

*Ver. 17.*

*Au. Ver.*—17 *Statutes, judgments.* See the notes upon 1 Kings ii. 3, vol. ii., p. 714.

Ver. 20.

וַיִּתְשָׁתִּים מִצֵּל אֲדָמָהּ אֲשֶׁר־נָתַתִּי  
לָהֶם וְגו'

נ"א אֲשֶׁר

καὶ ἐξαρῶ ὑμᾶς ἀπὸ τῆς γῆς, ἧς ἔδωκα  
αὐτοῖς, κ.τ.λ.

*Au. Ver.*—20 Then will I pluck them up by the roots out of my land which I have given them, &c.

*Pluck them—given them, &c.*

*Houb., Dathe, Horsley, Ged., Booth.*—Then will I pluck you up by the roots, out of the land which I have given you.

*Bp. Horsley.*—The pronouns should be of the second person; "pluck you up—given you."

*Ged.*—The text has *them*: but that is an Hebraism equivalent to *you*: and so the Greek, Syriac, Arabic, and Latin translators have rendered it.

*Houb.*—20 וַיִּתְשָׁתִּים, *et eradicabo eos*: Legendum, וַיִּתְשָׁתִּים, *et eradicabo vos*; sic legunt omnes Veteres, et sic jubet persona secunda, in qua oratio insistit toto in versu antecedenti. Similiter post legendum וְכֵן, *vobis*, non ἰλλῖς, *illis*; ut et legunt Syrus et Vulgatus. Quod verò Græci Intt. ponunt αὐτοῖς, *illis*, postquam vos posuerunt, Codicem suum, qualis erat, sequuntur, atque eo ipso demonstrant se Codicis sui fidem secutos fuisse, cùm converterent, ἐξαρῶ ὑμᾶς, *auferam vos*.

*Maurer.*—20 "Legendum videtur וַיִּתְשָׁתִּים et pro sequenti לָהֶם, לָכֵן. Præcedit enim persona secunda in protasi vers. 19, igitur eadem sequi debet in apodosi, quæ est in hoc versu." Dathius. Sed nihil frequentius est apud Hebræos hac personarum mutatione.

Ver. 21.

וַחֲבִית הָזֶה אֲשֶׁר־הֵיָה עֲלִיּוֹן לְכָל־  
עֵבֶר עָלָיו יֵאָמֵר וְאִמָּר בְּמֶדֶה עָשָׂה  
יְהוָה לָפָנָה לְאֶרֶץ הַגֹּאֲלֹת וּלְבִית הָזֶה :

καὶ ὁ οἶκος οὗτος ὁ ὑψηλός, πᾶς ὁ διαπο-  
ρευόμενος αὐτὸν ἐκστήσεται, καὶ ἐρεῖ, Χάριν  
τίσους ἐποίησε Κύριος τῇ γῇ ταύτῃ καὶ τῷ οἴκῳ  
τούτῳ.

*Au. Ver.*—21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house?

See the notes upon 1 Kings ix. 8, vol. ii., p. 789.

*Gesen.*—עָלִיּוֹן. 1. *High, higher, upper*, Gen. xl. 17; al. Once of a thing exposed in an elevated place as an example of punishment, corresponding to the Greek, παραδειγματίζεσθαι, 1 Kings ix. 8, וְהָיָה תָּהָה, Vulg. *et domus hæc erit in exemplum*.

שָׁמַם. 1. *To be astonished, amazed*, pp. to be struck dumb, since the primary idea is that of silence; comp. the kindr. roots דָּמַם and דָּמָה, and see the note under דָּמַם. 1 Kings ix. 8, Jer. xviii. 16; seq. עַל at any one, Isaiah lii. 14, Jer. ii. 12. So 2 Chron. vii. 21, see under ל' A. 6. b. Hence, *to be confounded*, Psalm xl. 16.

• ל' 6. *to, even to, until, usque ad*; b) Of degree, amount, *even*; Deut. xxiv. 5 וְיָבֵר אֱלֹהִים עָלָיו *there shall not pass over* (be imposed) *upon him even any thing*, not the slightest charge; comp. עַל in the phrase אֶתְּ עַל. So 2 Chron. vii. 21, *hæc domus.....adeo transeuntium quisque eam stupebit*, homines adeo ex trivio. Eccl. ix. 4 וְכֵן חַי חֹבֶב טֶבֶל טֶבֶל *for even a dog alive is better than a lion dead*.

*Prof. Lee.*—עָלִיּוֹן. (a) *Lofty*, of a building. 1 Kings ix. 8; 2 Chron. vii. 21.

*Houb.*—21 *Hæc verò domus, quæ fuerat magni nominis, propter eam stupebunt quicunque præter eam transibunt, et dicent: quare Dominus sic fecit huic terræ et huic Templo?*

21 לֵכַל: Lege, כִּי, sine ל, ut loco parallelo 1 Reg. cap. ix. 8. Ità Græci Intt. qui πᾶς, *omnis*. Nisi fortè mutatur ל in י, ut sit וְכֵן עַל, *et omnis transiens*, quam scripturam Syrus sic exsequitur, וְכֵן כֵּן דַּעַר, *et omnis qui transibit*. Aliter duorum verborum וְכֵן וְאִמָּר, aut unum, aut utrumque, suo nominativo carebit. Nam si verbo וְכֵן nominativum facias nomen הַבַּיִת, ut sit, *domus desolabitur*, quid fiet de verbo וְאִמָּר? Num domus *dicet*? Neque verò etiam *dicere* potest וְכֵן, *transiens*, cùm sit in dandi casu, eodem qui pronominis לֵכַל. Vulnus obducebat Clericus, non sanabat, cùm sic converteret, *obstupescet viator*, addens *viator*.

*Maurer.*—וְהָיָה הַזֶּה—לְכָל־עֵבֶר עָלָיו יֵאָמֵר [Winerus optionem tibi facit, utrum convertere velis: *hæc domus omni transeunti eam stupori erit* (p. 510), an: *hæc domus omni transeunti eam vastata erit, wird sich—als Ruinæ darstellen* (p. 997.) Quarum interpretationum neutra mihi placet. Priori obstat usus loquendi; posterior aliquantulum quæsitā videtur. Equidem in ea sum sen-

tentia, ut existimem הָיָה הַיָּצֵר esse nominativum absolutum, ל' ut sæpissime: *quod attinet ad, וְלִי* relatum ad עָשָׂה (cf. Jes. lii. 14, al.), עָשָׂה vero impersonaliter positum: *et hæc domus, quod attinet ad omnem transcurrentem, ad eam obstupescunt*, h. e., *et ad hanc domum, quicumque transierit, obstupescet*. Cf. similis structura Deut. xxiv. 5, et observat. ad h. l. Ceterum non vehementer repugnabo, si quis עָשָׂה cum עָבַד construere maluerit, modo reliqua intacta esse sinat.

## CHAP. VIII. 2.

וַיְבָנֶה הָעָרִים אֲשֶׁר נָתַן חִירָם לְשֹׁלֹמֹה  
בְּנֵה שְׁלֹמֹה אוֹתָם וְגו'

καὶ τὰς πόλεις, ἃς ἔδωκε Χιρὰμ τῷ Σαλωμῶν, ᾠκοδόμησεν αὐτὰς Σαλωμῶν, κ.τ.λ.

*Au. Ver.*—2 That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

*Restored.*

*Houb.*—2 השׁים אֲשֶׁר נָתַן חִירָם לְשֹׁלֹמֹה, *quas urbes Hiram Salomoni reliquerat*. Utimur verbo *reliquerat*, quia urbes illæ aguntur, de quibus 1 Reg. cap. ix. quæ Regi Hiram, ab Salomone ei datæ, displicuerunt, quasque adeo Salomoni reliquisse Hiram rectè con-jicitur. Eas autem urbes Salomon ab Hiram repudiatas, tradit filiis Israel habitandas, quia non fuerant antea Israelitarum, sed populorum vicinorum bello victorum tributoque servientium. Quippe Salomoni regi non licuisset urbes Tribuum Israel tradere alienis.

*Dathe.*—2 *Oppida, quæ ei Huramus dederat.* a)

a) Fortasse *restituera*t, si sermo est de iisdem, de quibus 1 Reg. ix. 12 narratur, ea Hiramo displicuisse.

*Built them.*

*Houb., Ged., Booth.*—*Repaired them.*

## Ver. 4.

וַיִּבְנוּ אֶת־תַּדְמוֹר בְּצִמְרָד וְאֵת כָּל־  
עָרֵי הַמִּסְכָּנוֹת אֲשֶׁר בְּנֵה בְּחָמָת׃

καὶ ᾠκοδόμησε τὴν Θεομὸρ ἐν τῇ ἐρήμῳ, καὶ πάσας τὰς πόλεις τὰς ὀχυράς ἃς ᾠκοδόμησεν ἐν Ἠμαθ.

*Au. Ver.*—4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

*Houb.*—4. *Ædificavit etiam Palmiram in*  
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*deserto, nec non cæteras urbes Thesaurorum, quæ in Emathæa.*

4 אֲשֶׁר בְּנֵה Series, quæ nunc habetur, talis est: *Ædificavit urbes, quas ædificavit*; quam quidem evitant interpretes, inter quos Clericus sic, *et urbes quas muniit*, quanquam Hebraice *ædificare* non sit *munire*. Aut legendum אֲשֶׁר cum, non אֲשֶׁר, *ædificavit Palmiram, cum urbibus, quas ædificavit in Emath*, aut potius pro אֲשֶׁר בְּנֵה, legendum אֲשֶׁר בְּנֵה, *et ædificavit urbes, quæ in Emath, seu in Emathæa provincia: vide locum parallelum 1 Reg. ix. 19.*

## Ver. 5.

*Au. Ver.*—5 Built. So *Houb.*  
*Ged., Booth.*—*Repaired.*

## Ver. 6.

*Au. Ver.*—6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build [Heb., all the desire of Solomon which he desired to build] in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

See the notes upon 1 Kings xi. 19.

*Houb.*—וּבְלִבְנוֹן, *et in Libano*. Intelligenda ea *domus Libani*, quæ erat propè Jerusalem, ubi horti regii. Erat enim mons Libanus in ditione Tyriorum.

## Ver. 8.

מִן־בְּנֵיהֶם אֲשֶׁר נֹתַרְוּ אַחֲרֵיהֶם  
בְּאֶרֶץ אֲשֶׁר לֹא־כִלְּוּם בְּנֵי יִשְׂרָאֵל  
וַיַּעֲלֵם שְׁלֹמֹה לִפְנֵי עַד הַיּוֹם תְּהֵאֵה׃

ἀλλ' ἦσαν ἐκ τῶν νῶον αὐτῶν τῶν καταλειφθέντων μετ' αὐτοὺς ἐν τῇ γῇ, οὓς οὐκ ἐξωλόθρευσαν οἱ υἱοὶ Ἰσραὴλ, καὶ ἀνήγαγεν αὐτοὺς Σαλωμὼν εἰς φόρον ὥς τῆς ἡμέρας ταύτης.

*Au. Ver.*—8 But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

*Houb.*—8 *Filiosque eorum, quos illi post se reliquerant, quoniam eos filii Israel non deleverant: illos, quotquot Israelitæ non erant, fecit, tributis operum, ut adhuc serviunt, servire.*

8 יִסֵּם, *tributo; addimus operum*, tam ex sententiâ, quàm ex ipso verbo יִסֵּם; ut non necesse sit hùc advocare scriptionem parallelam עָבַד, quanquam facillè omissum fuit עָבַד propè עָבַד. Agitur hoc loco servitium operum exercendorum, non tributum id, quod imperatur hostibus debellatis.

Ver. 9.

וּמִרְבֵּי יִשְׂרָאֵל אֲשֶׁר לֹא־נָתַן שְׁלֵמָה  
לְעֶבְדָּיִם לְמַלְאָכָיו כִּי־רָחֳמָה אֲנִשִּׁי  
מִלְחָמָה וְשָׂרֵי שְׁלֵשִׁי וְשָׂרֵי רֶבֶב  
וּפָרָשָׁיו :

καὶ ἐκ τῶν υἱῶν Ἰσραὴλ οὐκ ἔδωκε Σαλωμὼν  
εἰς παῖδας τῇ βασιλείᾳ αὐτοῦ· ὅτι, ἰδοὺ, ἄνδρες  
πολεμιστὰι καὶ ἄρχοντες, καὶ οἱ δυνατοὶ καὶ  
ἄρχοντες ἁρμάτων καὶ ἰππέων.

*Au. Ver.—9* But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

*Chief of his captains.*

*Houb., Dathe, Ged., Booth.*—His chiefs and captains.

*Captains.* See the notes upon Exod. xiv. 7, vol. i., p. 267.

*Hallet.*—The Hebrew words which our translators have rendered, *And chief of his captains*, are וְשָׂרֵי. But the translators have erred. The words, as they have written them, signify, *The captains of his captains*, which is not likely to be the sense of the author. The words are written well 1 Kings ix. 22, וְשָׂרֵי וְשָׂרֵי, *and his princes, and his captains*. Thus also the Greek translator has rendered the words in both places, as *Le Clerc* has observed.

*Houb.—9* Sed de filiis Israel neminem Salomon ad operum servitutem coegit; quippe illi erant viri militares, principes ejus ac tribuni, et quadrigarum equitumque præfecti.

9 וְשָׂרֵי אֲדָם: Abest אֲדָם ex loco parallelo 1 Reg. ix. 22, et id supervacaneum esse, sole clarius est. Nemo Veterum id legebat, et id fuit iteratum scribæ imprudentiâ, propè וְשָׂרֵי, ex similitudine priorum trium litterarum, unâ scribendi, alterâ pronuntiandi... וְשָׂרֵי אֲדָם: ex eodem loco parallelo emendandum sic, וְשָׂרֵי וְשָׂרֵי, *principes ejus ac tribuni ejus*. Nam et *principes tribunorum* nullibi legitur, et nullus Veterum sic interpretatur. Rectè Græci Intt., δυνατοὶ καὶ ἄρχοντες, *potentes et principes*.

*Dathe.—9* Israëlitis vero non ut servio usus est ad opera sua, sed milites erant, duces, et tribuni, a) quadrigarum atque equitum præfecti.

a) Primo וְשָׂרֵי omittendum est, quod prorsus redundat, neque ab interpretibus antiquis lectum, sed ex errore scribarum propter similem vocem præcedentem וְשָׂרֵי ortum est.

Deinde pro וְשָׂרֵי וְשָׂרֵי legendum est וְשָׂרֵי וְשָׂרֵי, uti est in loco parallelo 1 Reg. ix. 22, et apud veteres. Alterum Vau propter sequens scribarum errore, uti sæpe, est omissum.

Ver. 10.

וְאֵלֶּה שְׂרָי הַחֲזָקִים אֲשֶׁר לְמֶלֶךְ  
שְׁלֵמָה חֲמֵשִׁים וּמֵאָתַיִם הָרָדִים בָּעָם :

καὶ οὗτοι ἄρχοντες τῶν προστατῶν βασιλέως Σαλωμὼν, πενήκοντα καὶ διακόσιοι ἐργοδιωκτοῦντες ἐν τῷ λαῷ.

*Au. Ver.—10* And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people.

*Two hundred and fifty.* See the notes upon 1 Kings xi. 23, vol. ii., p. 795.

*Booth.—Five hundred and fifty.*

*Houb.—10* וְשָׂרֵי הַחֲזָקִים אֲשֶׁר לְמֶלֶךְ, *principes præfectorum qui erant regi*. Multò antefera scriptio parallela 1 Reg. ix. 23, וְשָׂרֵי הַחֲזָקִים (principes...) qui erant super opus Salomonis. Sed qui postea leguntur fuisse numero 250 in libro Regum numerantur 550, unde colligebat Lud. Cappellus esse in alterutro loco errorem librarii. Respondet Buxtorfius non opus esse isto violento remedio corrigendi textum; neque tamen quidquam affert, nisi nugas quasdam suorum rabbinorum. Neque violentum id remedium videri debet, quo unus locus ex altero emendatur, et quod sacrâ ex ipsâ scripturâ petitur. Statuebat Edm. Calmet hos præfectos longè esse alios, quàm eos, qui libro Regum numerantur. Nempè hoc in libro esse exercitiis duces, libro verò Regum, operum præsidēs regionum. Atqui utrobique illi nominantur וְשָׂרֵי, qui multitudinì præerant, neque unquam sic nominantur militum præfecti. Mendum in alterutro loco natum videtur ex similitudine litterarum וְ וְ finalis. Nam וְ numerum indicat 200; וְ autem numerum 500. Vix dubitari potest, quin Judæi numeros suos ad exemplum Græcorum, in quorum ditione agebant, per compendia litterarum scripserint. Nam multa exempla id confirmant, in quibus numerandi errores deprehenduntur nati ex similitudine litterarum alphabeti Hebraicarum.

*Dathe.—10* In his principes primarii numero ducenti et quinquaginta, a) quos populi gubernatores Salomo constituerat.

a) Sed 1 Reg. ix. 23, legitur 550. Cujus erroris origo probabiliter repetenda est ex

more antiquo, numeros scribendi per litteras. Quarum similium confusione frequens dissensus in numeris deprehenditur. Sic h. l. pro 7, Caph finali, quod 500 notat, scriptum est 7, 200. Vid. aliud exemplum infra ver. 18.

## Ver. 11.

*Au. Ver.*—11 And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy [Heb., holiness], whereunto the ark of the Lord hath come.

*Pool.*—Not because every place where once the ark came was thereby consecrated to God, and might not after the ark was gone be put to any common use; for then both the house of Obed-edom and all other places where the ark either rested or passed were made holy thereby, and unlawful for men to dwell in; but either, 1. Because she was a woman, and attended by many other women, who, besides the common pollutions of all, are subject to many and frequent ceremonial pollutions peculiar to their sex, and either she, or at least many of her followers, might be heathens at this time; and therefore he thought it indecent that such persons should come as it were in God's stead, and succeed him in the place where he had dwelt. Or, 2. He speaks not of the time when the ark was gone, but whilst it was there; and these words contain a reason not of the more remote words, why he now brought her up thither, but of the words immediately preceding, why he built this house for her; because the ark was now in the house of David, which therefore ought to be kept pure and free from the very danger and appearance of pollution.

## Ver. 12, 13.

*Au. Ver.*—12 Then Solomon offered burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch.

13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, &c.

13 *Even after a certain rate.*

*Houb.*—12, 13 ודבר יום: Tollen- dum punctum majus, quod seriem intercipit, et בדי, sine 1, legendum, ob eandem causam.

Istam 1 conjunctionem omnes Veteres omit- tunt...שלו: melius pars Codicum שלו.

## Ver. 15.

וְלֹא קָרָא קִצְנֹת הַמֶּלֶךְ וְגו'

οὐ παρήλθον τὰς ἐντολὰς τοῦ βασιλέως, κ.τ.λ.

*Au. Ver.*—15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

*Houb.*—15 וְלֹא קָרָא, et non discesserunt à præcepto, ex scripturâ קִצְנֹת. Pars Codicum circulum notat inter duo hæc verba, quo signo demonstrari solet aliquid deesse. Alius Codex in margine habet, כן נפץ, ob- servans ita legi, etsi insolitum id videbatur. Rectè igitur hoc loco Joan. Clericus: "Ex- cidit כן propter ejus repetitionem. Hoc et similia multò rectius librariorum incuriæ, quàm linguæ anomalie tribuantur, quamvis aliter vulgò sentiant grammatici." Quâ unâ observatione Clericus, quasi transverso calamo, delet ex suis Commentariis propè innumeras, quas fecerat, de Hebraicæ linguæ anomalâ conquestrationes.

*Dathe.*—Pro קִצְנֹת legendum videtur סכנות. Sic alias semper כן construitur. Sed omis- sum est scribæ errore alterum כן; cf. not. b) ad ver. 9. Duo Kennicotti codd. 9 et 172 habent סכנות.

## Ver. 16.

וַתֵּלֶךְ כָּל-מְלָאכְתָּהּ שְׁלֹמֹה עַד-יְהִי מִסְקַד בְּיַחְזָקָה וְעַד-יִבְלֹתָהּ שְׁלֹמֹה בְּיַחְזָקָה:

καὶ ἡτοιμάσθη πᾶσα ἡ ἐργασία ἀφ' ἧς ἡμέρας ἔθεμελιώθη ἕως οὗ ἐτελείωσε Σαλωμὼν τὸν οἶκον Κυρίου.

*Au. Ver.*—16 Now all the work of Solo- mon was prepared unto the day of the foundation of the house of the Lord, and until it was finished. So the house of the Lord was perfected.

*Hallet.*—Unto the day of the foundation, &c. All the versions of this place in the Polyglot read, From the day of the founda- tion even until it was finished: which seems to be the true reading, as Le Clerc also thought.

## Ver. 18.

וַיִּשְׁלַח-לֵהּ חֹרֵם בְּיַד-עֲבָדָיו מִזְבֵּיֹת וְעֹבְדִים, וְיָדְעֵי יָם וְיָבֵלָא עִם-עֲבָדָיו שְׁלֹמֹה מִזְבֵּיֹת וְיָדְעֵי יָם וְיָבֵלָא עִם-עֲבָדָיו



Sed erat cur regina Saba admiraretur de *holocaustorum*, quæ Salomon in domo Domini offerebat, multo numero, de ordine, de ritu sacrificandi. Adde, quod penè omisimus, *הַלְלָה* esse *cœnaculum*, non *ascensum*. Sic infra vers. 18 et 19, *gradus*, seu *ascensus*, vocantur *סִלְסִלָּה*, non *עֲלִיָּה*: vide etiam Concordantias Buxtorf.

Ver. 5, 6.

וַתֹּאמֶר הַמֶּלֶךְ אֶל־הַמַּלְּאָכִים  
וְעַל־הַמִּשְׁמָרִים  
וְעַל־הַמִּשְׁמָרִים  
וְעַל־הַמִּשְׁמָרִים  
וְעַל־הַמִּשְׁמָרִים  
— ἀληθινὸς ὁ λόγος, ὃν ἤκουσα ἐν τῇ γῇ  
μου περὶ τῶν λόγων σου, καὶ περὶ τῆς σοφίας  
σου. 6 καὶ οὐκ ἐπίστευσα τοῖς λόγοις ἕως  
οὗ, κ.τ.λ.

*Au. Ver.*—5 And she said to the king, *It was a true report* [Heb., word] which I heard in mine own land of thine acts [or, sayings], and of thy wisdom:

6 Howbeit I believed not their words, until I came, and mine eyes had seen it, &c.

*Houb.*—5 —*omnino illud verum est, quod ego in terrâ meâ de tuâ personâ, deque tuâ sapientiâ audiveram.* 6 *Quæ cum ad me perlata fuerunt, non credebam, donec advenirem, &c.*

5 and 6 *עַל־דָּבָר*: Nos, *de tuâ personâ*; nam idem est atque *עַל־דָּבָר*, *de te*, ex pleonasmio verbi *דָּבָר* Heb. linguæ familiari. Itaque non tam verbum ipsum, quàm sententiam Vulgata exprimebat, cum poneret, *de virtutibus*. Similiter *וְעַל־דָּבָר*, ver. 6. idem ac *עַל־דָּבָר* affixum plur. quod pertinet ad Salomonem et ad ejus sapientiam.

Ver. 10.

See the notes upon 1 Kings x. 11, vol. ii., p. 799.

Ver. 11.

וַיַּעַשׂ הַמֶּלֶךְ אֶת־עֲצֵי הָאֲלִנְיָהִים  
מִסְּלֹת לְבֵית־יְהוָה וּלְבֵית הַמֶּלֶךְ  
וְכַנְּזוֹת וְנָקְלִים לְשָׁרִים וְגו'  
וְגו' וְגו' וְגו'

καὶ ἐποίησεν ὁ βασιλεὺς τὰ ξύλα τὰ πύκινα ἀναβάσεις τῷ οἴκῳ Κυρίου, καὶ τῷ οἴκῳ τοῦ βασιλέως, καὶ κιθάρas καὶ νάβλαs τοῖς ψδοῖs, κ.τ.λ.

*Au. Ver.*—11 And the king made of the alnum-trees terraces [or, stays; Heb., high-ways] to the house of the Lord, and to the king's palace, and harps and psalteries for singers, &c.

See the notes upon 1 Kings x. 12.

*Terraces.*

*Ged.*—A balustrade.

*Booth.*—Balustrades.

*Gesen.*—*הָעֵלִיָּה* f. (r. הָעֵלִיָּה) a raised way, high-way, for public use, Judg. xx. 31, al.

2 a staircase, stairs, i. q. *סִלְסִלָּה*, 2 Chr. ix. 11.

*Prof. Lee.*—*הָעֵלִיָּה*. (a) A raised, or high way, as a breastwork in fortification.

(d) Elevations; terraces perhaps. See under *הָעֵלִיָּה*. [See the notes upon 1 Kings x. 11, vol. ii., p. 800.] *Gesen.*—*scala*: but without authority or probability.

*Harp and psalteries.* See the notes upon 1 Sam. x. 5, vol. ii., p. 387, and upon 1 Chron. xxv. 1.

Ver. 12.

וַתֵּלֶךְ שְׁלֹמֹה בְּתוֹךְ הַמִּלְכֹּת  
וַתֵּלֶךְ שְׁלֹמֹה בְּתוֹךְ הַמִּלְכֹּת  
וַתֵּלֶךְ שְׁלֹמֹה בְּתוֹךְ הַמִּלְכֹּת  
וַתֵּלֶךְ שְׁלֹמֹה בְּתוֹךְ הַמִּלְכֹּת  
וַתֵּלֶךְ שְׁלֹמֹה בְּתוֹךְ הַמִּלְכֹּת

καὶ ὁ βασιλεὺς Σαλωμὼν ἔδωκε τῇ βασίλισσῃ Σαβὰ πάντα τὰ θελήματα αὐτῆς, ὃ ᾔτησεν, ἐκτὸς πάντων, ὅν ἤνεγκε τῷ βασιλεὶ Σαλωμὼν, κ.τ.λ.

*Au. Ver.*—12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

*Houb., Ged., and Booth* place this verse after ver. 9. See the notes upon 1 Kings x., vol. ii., p. 709.

*Beside that which she had brought unto the king.*

*Houb., Hallet, Ken., Dathe, Ged., Booth.*—"Besides what he gave to her of his royal bounty." The present text has, *what she gave to him*: a manifest but early corruption.—*Ged.*

*Hallet.*—*Besides that which she had brought the king.* I cannot see what meaning can be put upon these words but this, that Solomon gave back to the queen of Sheba all she had first given him. But this is a most unlikely story. *Le Clerc* would have the meaning to be, Solomon gave her gifts of equal value with what she brought. But if he had compared this place with the parallel account, he would not have put such a force upon the words. I could not but suspect, as I read the passage, that the transcribers have been guilty of some mistake. Upon this I compared the place with the parallel account, which shows that there is



a mistake, and *how* it may be rectified. The true reading is that in 1 Kings x. 13. *Solomon gave unto the queen of Sheba all her desire, whatever she asked, besides that which Solomon gave her of his royal bounty*: i. e., he not only gave her all she asked, but a great deal more. Instead of רבִּיחַ אֶל הַמֶּלֶךְ, we should read in Chron. as the words are in Kings, כִּן הָיָה כִּד הַמֶּלֶךְ. This error in Chron. is older than the present Greek version of it. But the Syriac seems to have been made from a correct copy.

*Houb.*—12 ... רַחֲמֵיךָ סֹלֶמֶן, *Rex autem Salomon...* Hunc versum 12, collocamus proximè post versum 9, ne ea, quæ de reginâ Saba narrantur, per ea intercipientur, quæ nunc vers. 10 et 11 de Hiram et de classe Salomonis memorantur; et ut post reginæ dona Salomoni facta, (ver. 9) commodè veniant dona regis ad reginam delata. Eum esse ordinem antiquum et germanum facillè judicabit lector, qui videbit in versibus 11 et 12 ut nunc sunt, collocatis, nihil esse, quod ad superiora et ad inferiora possit pertinere. Sed hæc verba, מֶלֶךְ אֶתְּרָהּ אֶתְּרָהּ אֶתְּרָהּ, כִּלְכִּל אֶתְּרָהּ אֶתְּרָהּ אֶתְּרָהּ, quam sententiam habere possint judicet lector ex versione illâ Clericanâ, *Rex Salomo donavit Reginam... omnibus quæ... petiit, præter ea, quæ ad Regem attulerat*. Expectabatur, *præter ea, quæ ipse sponte reginæ dederat*. Itaque etiam ita Syrus, לְכָר כִּן רָבָה, *præter id quod dederat ei* (Reginæ). Nam Syrum legenti planum est pronomen הָ, generis esse feminini. Ergo, cum nunc sic legatur, רַבִּיחַ אֶל הַמֶּלֶךְ, *attulit illa ad regem*, afferente ad regem reginâ ibi, ubi regis est afferre ad reginam, Syrus sic legebat, רַבִּיחַ אֶלֶּה הַמֶּלֶךְ, *attulerat ad eam rex*, sententiâ tali, qualem lector expectabat. *Vulgatus, multò plura, quàm ad eum attulerat*, pravæ scriptionis nodum, ut quidem poterat, expediens, sed aberrans ab significato adverbii מֶלֶךְ, cujus est distinguere ac separare, non augere, ac rem re facere majorem, aut numerosiorem.

Ver. 14.

לְכָר מֶאֱנָשֵׁי חֲמָרִים וְחֲמָרִים  
מִבְּיָאִים וְכִלְכִּילֵי עֵרֶב וּפְחֹת הָאֶרֶץ  
מִבְּיָאִים וְחֲבִיבֵי זָהָב לְשִׁלְחָה :

πλήν τῶν ἀνδρῶν τῶν ὑποτεταγμένων καὶ τῶν ἐμπορευομένων, ὃν ἔφερον καὶ πάντων τῶν βασιλείων τῆς Ἀραβίας καὶ σατραπῶν τῆς γῆς, πάντες ἔφερον χρυσίον καὶ ἀργύριον τῷ βασιλεὶ Σαλωμών.

*Au. Ver.*—14 Beside that which chapmen and merchants brought. And all the kings of Arabia and governors [or, captains] of the country brought gold and silver to Solomon.

See the notes upon 1 Kings x. 15, vol. ii., pp. 801, 802.

*Houb.*—*Præter ea verò quæ mercatores et institores apportabant, cuncti Arabia reges et terræ præsides aurum Salomoni et argentum deferabant.*

לְכָר מֶאֱנָשֵׁי חֲמָרִים כַּמֶּלֶךְ, *præter homines mercatores et negotiatores adducentes*. Hæc verba, quæ nihil dicunt, si sic legentur, לְכָר מֶאֱנָשֵׁי חֲמָרִים וְחֲמָרִים כַּמֶּלֶךְ, sic dicent, *præter merces mercatorum et negotiatorum, quæ advehabantur*. נֶשֶׂא, verbum pro verbo, *allata*, i. e., sarcinas. Ita videntur legere loco parallelo Veteres; ubi nomen מֶאֱנָשֵׁי, item mendosum, Græci convertunt τῶν φόρων, *tributorum*; Chaldaeus, מֶרְכָּס, *merces*; Arabs, עֵרֶב, *præter vectigalia*, et hoc ipso in loco Syrus מֶרְכָּס, *vectigalia*. Clericus, *præter id quod accipiebat à mercatoribus*, addens *id quod accipiebat*: hæc est cavillatio, non interpretatio.

Ver. 15.

וַיֵּשֶׁב הַמֶּלֶךְ שְׁלֵחָה מִמֶּלֶךְ אֶתְּרָה  
וְחֲבִיבֵי זָהָב מִמֶּלֶךְ אֶתְּרָה  
וְשִׁלְחָה עַל־הַזָּהָב הַחֲמָרִים :

καὶ ἐποίησεν ὁ βασιλεὺς Σαλωμών διακοσίους θυρεοὺς χρυσοῦς ἑκατὸς ἐξακόσιος χρυσοὶ καθαροὶ ἐπῆσαν ἐπὶ τὸν ἓνα θυρεόν.

*Au. Ver.*—15 And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of beaten gold went to one target.

*Beaten gold.*

*Ged.*—Fine gold.

*Houb., Dathe.*—Auro ductili.

*Gesen.*—וְשִׁלְחָה 1 *to kill animals, to slaughter.*

2 *to kill persons.*

3 וְחֲבִיבֵי זָהָב, 1 K. x. 16, 17; 2 Chr. ix. 15, 16, prob. *mixed gold*, alloyed with some other metal; comp. Arab. ساء, to dilute wine with water, and see more in Comment. on Isa. i. 22.—Sept. *beaten gold*, i. e., drawn out into plates; comp. פָּשַׁט, to spread out, to expand, the letters being transposed.

*Prof. Lee.*—b) וְחֲבִיבֵי זָהָב, probably *alloyed gold*; as opposed to זָהָב טָהוֹר, *pure gold*.

Ver. 18.

וַיֵּשֶׁב מַעֲלֹת לְעֶסֶא וְלִכְשׁ בְּזָהָב

לְפָנָי מִמַּחֲזִיזִים וַיְדֹת מִנָּה וּמִנָּה עַל-  
מְקוֹם הַשֵּׁבֶת וּשְׁנַיִם מַרְזִיחַי עֲמָדִים  
אֶצֶל הַדְּרוֹת :

καὶ ἐξ ἀναβαθμοῦ τῷ θρόνῳ ἐνδεδεμένοι  
χρυσίῳ, καὶ ἀγκῶνες ἔθεν καὶ ἔθεν ἐπὶ τοῦ  
θρόνου τῆς καθέδρας, καὶ δύο λέοντες ἐστη-  
κότες παρὰ τοὺς ἀγκῶνας.

*Au. Ver.*—18 And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays [Heb., hands] on each side of the sitting place, and two lions standing by the stays.

*Ged.*—18 The throne had six steps, with a foot-stool of gold; \* and the top of the throne, behind, was round: on each side of the seat-place were arm-stays, and two lions standing by the arm-stays.

18 \* Wanting in Syr., Arab., most copies of Sep., and p. p. 1 K. x. 19, in lieu of which is the addition that follows; which is also here in Syr. and Arab.

*Houb.*—18 Erant in throno sex gradus scabellumque aureum, quæ in eo adherescebant; duæque manus hinc et hinc in loco sedis, et duo leones stantes juxta manus duas.

18 מַחֲזִיזִים: Nos, quæ in eo (throno) adherescebant. Quippe hunc locum conatus sumus explicare, non mutatum. Etsi displicebat מַחֲזִיזִים genus masculinum, quod pertineat ad כַּדִּיחַ, gradus, et ad כַּבֵּשׂ, scabellum, quorum verborum alterum est femininum, alterum masculinum. Nam compositio talis non parùm olet peregrinitatem; ut Castalioni facillè assentiamur sic observanti: “מַחֲזִיזִים legendum videtur, ut in 1 Reg. x. 19. Alioqui si מַחֲזִיזִים legas, non constabit sententia.” Sed quoniam מַחֲזִיזִים, post eum, non convenit scabellum, quod in partem throni anteriorem prominebat, videntur ex loco parallelo accersenda hæc verba, וְאֵת עֲמָדָי, ut tota series sit talis, et scabellum aureum erat throno, et caput rotundum throno à tergo ejus. Quorum verborum omittendorum occasio fuerit verbum מַחֲזִיזִים. Nam cum id bis legeretur hoc modo, ‘וכַּבֵּשׂ בְּדֶבַח לְכַסֵּא, וְאֵת עֲמָדָי, וְאֵת עֲמָדָי,’ Scriba ex priori מַחֲזִיזִים, ad posterius, omissis, quæ interjacent, saltum fecerit, et per imprudentiam דָּבַר מַחֲזִיזִים in מַחֲזִיזִים, mutavit. Animadversionem hanc confirmat Syrus, qui sic hoc loco, et labrum solii rotundum erat à tergo, non omittens de throni dorso dicere.

*Dathe.*—18 Sex gradus habebat illud solum et scabellum aureum. Summa ejus

pars a tergo erat rotunda. a) Manus habebat utrimque ad locum sessionis, quibus duo leones adstabant.

a) Locus haud dubie corruptus ex 1 Reg. x. 19, est emendandus. Pro מַחֲזִיזִים, quod cum præcedenti וְאֵת nullo modo potest construi, ex loco parallelo legendum est מַחֲזִיזִים, ex quo simul restituendum h. l. וְאֵת עֲמָדָי. Vocum similitudo facile omissioni dare potuit occasionem. Sic fere quoque Syrus et Vulgatus. \*)

*Bindseil.*—\*) Meo quidem judicio non est, cur hunc locum corruptum putemus, cum omnia optime cohæreant. Nam מַחֲזִיזִים participium Hoph. verbi וָאֵת, quod illa forma affigi, conjungi significat, in plurali numero positum est, quoniam ad utrumque nomen præcedens, כַּדִּיחַ et כַּבֵּשׂ, pertinet. Sic igitur hæc verba transferenda sunt: Illi solio sex gradus et scabellum aureum affixa erant.

*Ver. 20.*

— וְכָל קִלְיוֹת הַיַּיִן עֲשֵׂי כֶסֶף  
קִנְיָר מֵאֵין קָסָף נִחָשֵׁב בְּיָמֵי שְׁלֹמֹה  
לְמַמְצָחָה :

— καὶ πάντα τὰ σκεῖη οἴκου δρυμοῦ τοῦ  
Λιβάνου χρυσίῳ καταληγμένα· οὐκ ἦν ἀργύ-  
ριον λογιζόμενον ἐν ἡμέραις Σαλωμῶν εἰς  
οὐθέν.

*Au. Ver.*—20 And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold [Heb., shut up]: none were of silver [or, there was no silver in them]; it was not anything accounted of in the days of Solomon.

*Forest of Lebanon.* See the notes upon 1 Kings vii. 2, vol. ii., p. 762.

*Pure gold.*

*Gesen.*—Part. pass. קָנָה shut up, closed, Ez. xlv., 1, al. Hence also precious, whence קָנָה precious gold, i. e., pure, unadulterated, 1 K. vi. 20, 21; vii. 49, 50; x. 21; 2 Chr. iv. 20, 22; ix. 20. Vulg., aurum purum; Chald., aurum bonum. Others less well, aurum dendroides, from شجر tree, i. e., native gold, shooting out in the form of a tree.

*Prof. Lee.*—קָנָה, refined gold.

None were of silver, &c.

*Houb.*— in diebus Salomonis argentum in qualicunque re, quasi nihili reputabatur.

*Ver. 21.*

קִרְיָאֵנוֹת לְשֵׁלֶךְ חֲלִכּוֹת תְּרָשִׁישׁ

עַם עֲבָדֵי הָרָגָם אֶחָד לְשָׁלוֹשׁ שָׁנִים  
תָּבֹאוּנָהוּ אֲנִיּוֹת תַּרְשִׁישׁ נִשְׂאוֹת וְהָב  
וְלָקָח שָׁנָה־בָּשִׁים וְקוֹרָסִים וְהַגְבִּיּוֹת :

דבש ודוד שור

ὅτι αὐτὸς τῷ βασιλεῖ ἐπορεύετο εἰς Θαρσεῖς  
μετὰ τῶν παίδων Χιράμ, ἀπαξ διὰ τριῶν ἐτῶν  
ἤρχετο πλοῖα ἐκ Θαρσεῖς τῷ βασιλεῖ γέμοντα  
χρυσίου καὶ ἀργυρίου, καὶ ὀδόντων ἐλεφαν-  
τίνων, καὶ πιθήκων.

*Au. Ver.*—21 For the king's ships went  
to Tarshish with the servants of Hiram :  
every three years once came the ships of  
Tarshish bringing gold, and silver, ivory [or,  
elephants' teeth], and apes, and peacocks.

See the notes upon 1 Kings x. 22, vol. ii.,  
p. 808.

*Houb.*—21 *Naves enim regiae, quæ ibant  
Tharsis cum servis Regis Hiram, tertio  
quoque anno ex Tharsis adveniebant onustæ  
auro, argento, ebore, simiis, et pavonibus.*

21 אֲנִיּוֹת תַּרְשִׁישׁ, *naves Tharsis*. Senten-  
tiam expedire vix possis, nisi legas מִרְשָׁשׁ,  
*ex Tharsis*. Nam verbum הלכו, quod an-  
tecessit, significat profectionem navium Sa-  
lomonis, verbum חבא, regressionem. Quod  
quidem vel ex eo cognoscitur, quod mox  
subjungitur, *afferentes aurum et argentum* ;  
propter quam auri et argenti *ex Tharsis*  
advectionem, ad omnia opera aurum ad-  
hibebatur, et argentum pro nihilo putabatur.  
Clericus interpretatur מִרְשָׁשׁ, *naves Thar-  
sienses*; durè ac incredibiliter, ut naves  
Salomonis et Hiram, quæ Tharsis ibant,  
*naves Tharsenses* nominentur. Alterum  
orationis membrum incipit in verbo אחר:  
Nam rectè ante אחר interpunctio minor facta  
est; et in eo altero membro docetur, illas  
naves quæ Tharsis ibant, tertio quoque anno  
rediisse.

Ver. 24.

הָבָה

στακτήν.

*Au. Ver.*—24 And they brought every  
man his present, vessels of silver, and vessels  
of gold, and raiment, harness, and spices,  
horses, and mules, a rate year by year.

*Harness.*

*Gesen.*—הָבָה וְהָבָה m. in pause הָבָה R.  
הָבָה II. to bend a bow.

1. *weapon*, collect. *weapons*, Job xx. 24 ;  
xxxix. 21 ; Ps. cxl. 8. In a wider sense,  
*arms*, weapons and armour, 1 Kings x. 25 ;  
(2 Chr. ix. 24 ; ) 2 Kings x. 2 ; Ez. xxxix. 10.

In Ez. xxxix. 9, it is coupled with various  
other kinds of arms and armour.

*Prof. Lee.*—הָבָה, and הָבָה, m. (a) *The  
arrangement of an army; battle.* (b) *An  
army drawn up in battle array.* (c) *Arms.*  
(d) *An armoury.* (a) Ps. cxl. 8. (b) Job  
xxxix. 21. (c) 1 Kings x. 25 ; 2 Chron.  
ix. 24 ; Ps. lxxviii. 9 ; Ezek. xxxix. 9, 10.  
(d) 1 Kings x. 2 ; Neh. iii. 19 ; Isa. xxii. 8.

Ver. 25.

וַיְהִי לְשָׁלֹמֹה אַרְבַּעַת אֲלָפִים אֲרִיֹּת  
סוּסִים וּמִרְכָּבוֹת וּשְׁנַיִם-עָשָׂר אֲלָפִי  
בָּרָשִׁים וַיַּגְבִּיהֶם בְּעֵרֵי הָרָקֶב וְעַם הַתְּלָחָה  
בִּירְשָׁלָּם :

καὶ ἦσαν τῷ Σαλωμὼν τέσσαρες χιλιάδες  
θήλειαι ἵπποι εἰς ἄρματα, καὶ δώδεκα χιλιάδες  
ἰππέων, καὶ ἔθετο αὐτοὺς ἐν πόλεσι τῶν ἁρμά-  
των, καὶ μετὰ τοῦ βασιλέως ἐν Ἱερουσαλὴμ.

*Au. Ver.*—25 And Solomon had four  
thousand stalls for horses and chariots, and  
twelve thousand horsemen; whom he be-  
stowed in the chariot cities, and with the  
king at Jerusalem.

See the notes upon 1 Kings iv. 26, vol. ii.,  
pp. 727—730. Also the note of Kennicott  
on 2 Chron. xiii. 3.

*Ged.*—*Four thousand.* There is here a  
considerable variety of reading. Sept.,  
Alex., and Vulg., with two MSS., have  
*forty thousand*; and Chald. has a singular  
reading indeed, namely, *an hundred*. The  
word which we render *stalls*, is in all edit.  
of Sept. translated *mares*. And the whole  
verse is wanting in Syr. and Arab.

*Houb.*—25 *Erant autem Salomoni equorum  
quadrigarum stabula quatuor millia et duo-  
decim millia equitum, quos posuit partim in  
urbibus quadrigarum, partim Jerosolymæ  
prope regem.*

25 ומרכבו: Legendum מרכבו, *curribus*,  
vel *ad currus*, ut 1 Reg. iv. 26, vel v. 6.  
Sic hoc loco Græci Intt., *eis ἄρματα, ad  
currus*. Etenim *currus* quot fuerint non  
narratur, quo ipso satis declaratur, eos sepa-  
ratim non tangi, sed adjungi ad equos, qui  
numerantur, quemadmodum postea equites.

Ver. 26.

*Au. Ver.*—From the river, &c.

*Ged.*—From the river Euphrates [Syr.,  
Arab.].

Ver. 28.

*Ged.* and *Booth.* place this verse after  
ver. 26.

## Ver. 29.

*Au. Ver.*—29 Now the rest of the acts of Solomon, first and last, *are* they not written in the book [Heb., words] of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

*Bp. Patrick.*—29 In the first book of the Kings it is only said, that his acts were written in the book of the acts of Solomon (see chap. xi. 41). But here we are told the particular books wherein they were recorded. And the last of these authors (viz., Iddo) wrote also the acts of Rehoboam, ch. xii. 15 of this book; and some suppose he lived till the time of Aza, ch. xv. 1, where he is called Obed. Howsoever that be, it appears by this that the prophets, as I noted before, were also historians, who gave an account of what passed in their times; out of whose work this short history was extracted. And Abarbinel is of opinion that there were two books or catalogues written of the acts of Solomon; one, *De Rebus Prioribus*, of what passed in the beginning of his reign, giving an account of his great buildings, and of the splendour wherein he lived, and the prosperity he enjoyed; and these were written by Nathan: the other, *De Rebus Posterioribus*, giving an account of what passed in the latter end of his life; how he doated upon women, and fell into idolatry, and was threatened with terrible punishments, and had several adversaries raised against him, &c., which were all written by Ahijah the Shilonite. And some of these things were also recorded by another author, Iddo, who wrote concerning the acts of Jeroboam, which could not be related without touching upon some part of Solomon's reign. These three did not join to make one book, but severally and distinctly gave an account of such things as occurred to their knowledge; out of which, it is probable, Ezra took many things, which he hath supplied in this book.

*Against* [ח] *Jeroboam.*

*Ged., Booth.*—Concerning Jeroboam.

## CHAP. X. 2, 3.

*Au. Ver.*—2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So

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Jeroboam and all Israel came and spake to Rehoboam, saying.

2 See the notes upon 1 Kings xii. 2, 3, vol. ii., p. 812.

*Pool.*—3 *And they sent:* or, for (as that particle is oft used, as hath been noted before) *they had sent*, &c. So this is the reason why he returned, as was said ver. 2.

## Ver. 5.

וַיֵּאמֶר אֵלָיו וַיִּגְדֹּה הָעָם:  
וַיֵּאמֶר אֵלָיו וַיִּגְדֹּה הָעָם:

καὶ εἶπεν αὐτοῖς, Προέβηθε ὡς πρὶν ἡμερῶν, καὶ ἔρχεσθε πρὸς μὲ· καὶ ἀπηλθὲν ὁ λαός.

*Au. Ver.*—5 And he said unto them, Come again unto me after three days. And the people departed.

*Hallet.*—5 Our translators have carefully concealed the defect of the present Hebrew in this place. In the parallel account, 1 Kings xii. 5, the sentence is complete: *Depart yet for three days, then come again to me*, וַיֵּאמֶר אֵלָיו, *depart*, is omitted in the Hebrew copies of the Chronicles, while it is retained in the Greek, Arabic, and Syriac versions of Chronicles, as well as in the Hebrew text and all the versions of Kings. Upon this occasion I would observe something odd in the printing of the English Bible in the places now quoted. In Kings our translators have caused the word *for* to be printed in different characters, to let the reader know that there is no word in the original to answer to it. But this seems to be *over nice*. For the Hebrew expression, and, I suppose, the English too, *Depart yet three days*, is the same as *Depart yet for three days*. Yet, in Chronicles the translators have not caused the word *after* to be printed in different letters; though, it is certain there is nothing in the Hebrew that answers to it. It was necessary to observe these things, that the English reader might not argue against my emendation from the errors of the English. The two parallel verses here compared are in Hebrew the same, excepting that Chron. omits the word וַיֵּאמֶר, *depart*. They should agree then in retaining this word, which is necessary to make good grammar.

## Ver. 10.

*Au. Ver.*— — Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou

say unto them, My little *finger* shall be thicker than my father's loins.

See the notes upon 1 Kings xii. 10, vol. ii., p. 813.

*My little (finger).*

*Houb.*—10 קֶבֶץ, *minor meus (digitus)*. Ideò omittit מצבץ, *digitus*, sacer Scriptor, quia proverbium id, ut voce proferebatur, scripto demonstrat.

*Shall be thicker* [so *Dathe*, *Booth.*, *Houb.*, *Pool*].

*Ged.*—Is thicker.

Ver. 11.

*Au. Ver.*—11 For whereas my father put [Heb., laded] a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

See the notes upon 1 Kings xii. 11, vol. ii., p. 813.

*I will chastise you* [so all the versions, with two MSS., *Ged.*].

Ver. 12.

*Au. Ver.*—12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

*Houb.*—12 שֵׁשֶׁת, *tertio*. Etiam mutila scriptura. Duo Codices השֵׁשֶׁת, plenè. Ejusmodi verba deficientia multa habent Codices recentiores, quæ eadem plena vetustiores demonstrant. Quippe hod. impressa excusa sunt ad Codicum fidem et recentiorum, et notæ inferioris, ut docuimus in prolegomenis nostris ad Pentateuchum.

Ver. 14.

*Au. Ver.*—my father chastised you with whips, but I *will chastise you* with scorpions.

*I will chastise you.* So all the versions, except the Chald.—*Ged.*

Ver. 15.

See the notes upon 1 Kings xii. 15, vol. ii., p. 814.

Ver. 16.

וְכָל־יִשְׂרָאֵל רָאָה אֵת אֲשֶׁר־עָשָׂה הָאֱלֹהִים  
לְיִשְׂרָאֵל בְּיַד יְהוֹשָׁפָט בְּכָל־הַיָּמִים  
הָהֵם וְיִשְׂרָאֵל לֹא־נָחַת מִיָּד יְהוֹשָׁפָט  
בְּכָל־הַיָּמִים הָהֵם וְיִשְׂרָאֵל לֹא־נָחַת  
מִיָּד יְהוֹשָׁפָט בְּכָל־הַיָּמִים הָהֵם  
וְיִשְׂרָאֵל לֹא־נָחַת מִיָּד יְהוֹשָׁפָט  
בְּכָל־הַיָּמִים הָהֵם

καὶ παντὸς Ἰσραὴλ, ὅτι οὐκ ἤκουσεν ὁ βασι-  
λεὺς αὐτῶν· καὶ ἀπεκρίθη ὁ λαὸς πρὸς τὸν  
βασιλέα, λέγων, Τίς ἡμῶν ἢ μερὶς ἐν Δαυὶδ καὶ

κληρονομία ἐν νύφ' Ἰεσσαί; εἰς τὰ σκηνώματά  
σου Ἰσραὴλ· νῦν βλέπε τὸν οἶκόν σου Δαυὶδ,  
κ.τ.λ.

*Au. Ver.*—16 And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents.

See the notes upon 1 Kings xii. 16, vol. ii., p. 814.

*Hallet.*—16 And when all Israel saw that the king would not hearken unto them, the people answered the king, &c. There appear to be two defects in the Hebrew in these words. Our translators have well noted, that the word *saw* is not in the original. But every one sees at first sight that it is not possible, in the nature of things, that the genius of any language can suffer such a material and necessary word to be omitted. Without knowing anything farther, one might certainly conclude, as *Le Clerc* does, that it was omitted by the carelessness of the transcribers. It was omitted in the Hebrew copies from which the Greek and Latin versions were made. But it was in the Hebrew copies which were used by the Syriac and Arabic translators. And, which is much more material, the word is retained in the parallel passage, 1 Kings xii. 16, and in some editions of Chronicles.

In the now mentioned text in Chronicles, there appears to be another defect in the Hebrew, which the English translation has concealed in the expression, *The people answered the king*. This is undoubtedly the sense of the place. But as the Hebrew words now stand they are not capable of this sense. The words are וַיֹּאמְרוּ הָעָם וַיֵּשְׁבוּ אֵלֶיךָ דָּוִד, which can signify nothing but *they restored*, or, *brought back the king*. The expression should be as it is in the parallel place, 1 Kings xii. 16, וַיֹּאמְרוּ דָּוִד, *they brought the king word*, i. e., they brought him an answer to his proposal.

*What portion have we, &c.*

*Houb.*— — *Quæ nobis pars cum David?* Nihil nobis hæreditatis est cum filio Isai; eat Israel ad suum quisque tentorium. Tu verò, David, pæce familiam tuam. Tum in sua tentoria omnis Israel reversus est.

דָּוִד, *cum David*, significatu præpositionis ב sat frequenti; non autem in David. In

Davide intelligunt tùm tribum Juda, cujus primùm unius David rex fuerat, tùm Davidis ipsam personam, quia David erat in tribu Juda natus... *ראה ביתך, vide domum tuam.* Ita id Hebraicè, ut Latinè. Nam legitima oratio esset *ראה לביתך, prospice domui tuæ.* Græci Intt. loco parallelo 1 Reg. xii. 16, *Βόσκει, pasce domum,* ex scriptione *ראה, quam nos antetulimus.* Nam *pascere* in sacris paginis idem sonat, ac *gubernare*: sic de Davide in Psalmo dicitur, *ut pasceret populum suum.* Sic alibi passim; neque non in novo Testam. Nam *pasce oves meas,* Christo Domino ad Petrum apost. loquente, idem est, ac *guberna.*

Ver. 18.

*Au. Ver.—Hadoram.*

*Ged.*—The text has *Adoram*, or *Aduram*; but all the versions, except Chald. and Vulg., have *Adoniram*, with p. p. 1 Kings iv. 6 and 54. See the notes upon 1 Kings xii. 18, vol. ii., p. 814.

CHAP. XI. 4.

— *נִיאָבו מִלֵּכָה אֶל־יִרְבֵּעַם :*

— *καὶ ἀπεστράφησαν τοῦ μὴ πορευθῆναι ἐπὶ Ἱεροσόμ.*

*Au. Ver.*—4 Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the Lord, and returned from going against Jeroboam.

*Against Jeroboam.*

*Houb.*—4 *אֶל יִרְבֵּעַם, ad Jeroboam.* Potiùs *עַל, contrà.* Neque enim *אֶל* et *unum* pro altero est, nisi ut significet *super.* In cæteris *עַל* plus habet significantiæ quàm *אֶל*, et ut plurimum vult *contrà, adversus*, ubi præsertim bellum agitur, aut actio hominis adversus inimicum, non item *אֶל*: vide infra xii. 2.

Ver. 6.

*Au. Ver.*—6 He built even Beth-lehem, and Etam, and Tekoa.

*Buill.* So *Houb.*

*Ged., Booth.*—Repaired.

*Dathe.*—Munivit.

*Etam.*

*Bp. Patrick.*—We are told in 1 Chron. iv. 32, that Etam was a town in the tribe of Simeon: therefore this shows that some portion of that tribe adhered to the house of David, after Jeroboam made this rent in the kingdom.

Ver. 10.

*Au. Ver.*—10 And Zorah, and Aijalon,

and Hebron, which are in Judah and in Benjamin fenced cities.

*Bp. Patrick.*—10 It is apparent from hence, that by "building cities of defence" (ver. 5), is meant only repairing and fortifying them: for they were built before, but perhaps he now enlarged some of them, and made them more capacious.

Ver. 12.

— *נִיחִילָו יְהוּדָה וּבִנְיָמִן :*

— *καὶ ἦσαν αὐτῶ Ἰούδα καὶ Βενιαμίν.*

*Au. Ver.*—12 — having Judah and Benjamin on his side.

*Ged.*—His domain was Judah and Benjamin.

*Booth.*—And he ruled over Judah, &c.

Ver. 15.

— *וַיִּצְעֲדוּלָו בְּהָרִים לְמִזְבֹּת וּלְעֹשִׁיִּים וּלְצִבְעָלִים אֲחֶר עֲמָח :*

*καὶ κατέστησεν αὐτοῦ ἱερεῖς τῶν ὑψηλῶν καὶ τοῖς εἰδωλοῖς καὶ τοῖς ματαιοῖς καὶ τοῖς μύσχοις, ἃ ἐποίησεν Ἱεροσόμ.*

*Au. Ver.*—15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

*High places.*—See the notes upon 1 Kings iii. 2, vol. ii., p. 719—721.

*Pool.*—Or, *for the high places, both for the devils* (i. e. the Baals, or false gods, which divers of his people worshipped, whom he permitted and encouraged to do so, giving them liberty to do anything but to serve God at Jerusalem) *and for the calves.* So he erected two sorts of high places, some for Baal, and some for the true God, whom he pretended and would be thought to worship in and by the calves.

*Bp. Patrick.*—15 See 1 Kings xii. 28, 29, &c. A new religion being set up by Jeroboam, devised out of his own head, wherein he ordained a solemnity in the eighth month, which was not of God's institution, all that he did was profane. The priests profane, the feasts profane: and so were the sacrifices and the whole worship. And therefore he calls (as Bochartus well observes) the objects of their worship *devils and gods*: and the ministers of this religion he calls not *cohen, priests*, but *chemarim* (Hosea x. 5): and their solemnities, instead of the *feast of God*, he calls the *day of their king* (Hosea vii. 5, because instituted by their king, and not by God); and the place of

worship, instead of Beth-el, he calls Beth-aven (Hos. x. 5, 8), that is not the *house of God*, but the *house of wickedness*, or of *idolatry* (see his Hierozoicon, par. i., lib. ii., cap. 34, p. 357). There is a late writer, indeed, (Antonius van Dale,) who labours to persuade us, that the word *seirim* (which we translate *decils*) signifies no more than *goats*; which were worshipped in Egypt: from whence Jeroboam lately coming brought this worship along with him. But who can think the Israelites would have been drawn to adore so filthy a creature? which was worshipped by the Egyptians, as several other hairy creatures were, and the image of them held in great veneration (Pan being represented below in that form), as Bochartus hath observed: yet signified also *demons*, which appeared in that shape. Thus the ancient interpreters, the Chaldee, the Syriac, the Arabic, and all the Jews understand it, as the same learned man hath largely shown, in the same book, lib. ii. cap. 53, p. 643.

*Dr. A. Clarke.*—עֲרִים, the hairy ones; probably *goats*: for as the *golden calves*, or *oxen*, were in imitation of the Egyptian or-god, *Apis*; so they no doubt paid Divine honours to the *goat*, which we know was an object of religious veneration in Egypt.

*Gesen.*—עֲרִים m. (r. עֲרִי). 1. hairy, rough.

2. a he-goat, buck, (Lat. *hircus* i. q. *hirtus*, *hirsutus*, hairy,) Lev. iv. 24; xvi. 9, sq. Fully עֲרִים עֲרִי, buck of the goats, goat-buck, Gen. xxxvii. 31, al. עֲרִי עֲרִי, goat of the sin offering, Lev. ix. 3, al. For the worship of the he-goat among the Hebrews, after the example of the Egyptians, see Lev. xvii. 7; 2 Chron. xi. 15. Fem. עֲרִי עֲרִי she-goat, q. v.—Plur. עֲרִי עֲרִי he-goats, for *satyrs*, *wood-demons*, resembling he-goats, for said to live in deserts, Isaiah xiii. 21; xxxiv. 14. Sept. δαυμόνα. See on these popular superstitions, Comment. on Isaiah ll. cc. Bochart. Hieroz. II., p. 844.

*Prof. Lee.*—עֲרִי. (a) *Hairy*, Genesis xxvii. 11, 23. (b) *A goat*, from its long hair, Lev. iv. 24, &c. Always preceded by the fuller form, עֲרִי עֲרִי, or עֲרִי עֲרִי, Gen. xxxvii. 3, &c.; except in [1] Lev. xvii. 7; 2 Chron. xi. 15, where (pl.) spoken of as objects of idolatrous worship: and [2] Isaiah xiii. 21; xxxiv. 14, where they are said to leap, skip, among ruins, and to call out to each other; most probably some species of wild goat.

Ver. 18.

וַיִּקְחֶלָהּ רְחֹבָם בְּתוֹלָתָהּ  
וַיִּקְחֶלָהּ רְחֹבָם בְּתוֹלָתָהּ  
וַיִּקְחֶלָהּ רְחֹבָם בְּתוֹלָתָהּ  
וַיִּקְחֶלָהּ רְחֹבָם בְּתוֹלָתָהּ

בְּתוֹלָתָהּ

καὶ ἔλαβεν ἑαυτῷ Ῥοβοὰμ γυναῖκα τὴν Μοολὰθ θυγατέρα Ἰεριμοὺθ υἱοῦ Δαυὶδ, καὶ Ἀβιγαίαν θυγατέρα Ἐλιὰβ τοῦ Ἰεσσαί.

*Au. Ver.*—18 And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse.

*Bp. Patrick.*—18 *Jerimoth.*] We never read of Jerimoth among the sons of David, but only here. Some think he was by a concubine, who is not named.

*Abihail.*] His grand-daughter; for he was David's eldest brother.

*Bp. Horsley.*—"To wife, [and] Abihail." The conjunction copulative is not in the original. The nineteenth verse speaks of one woman only that bare children, and the twentieth of one wife only before Maacah. From these circumstances I am inclined to think that Abihail is the name not of another wife, but of the mother of Mahalath; and that Kennicott's MS., 176, gives the true reading, בְּתוֹלָתָהּ.

18 "And Rehoboam took him Mahalath, the daughter of Jerimoth the son of David to wife, the daughter of Abihail."

*Houb.*—18 *Cepit autem Roboam in matrimonium, præter Mahalath, filiam Jerimoth, filii David, Abigail filiam Eliab, filii Isai.*

18 כֻּמָּהּ אִמָּהּ, cum Mahalath, idem ac præter.... בְּ: Rectè Masora בְּ, filiâ; sic habent ad marginem plerique Codices; sed Codex Orat. 42 habet בְּ in contextu.

Ver. 20.

*Au. Ver.*—20 And after her he took Maachah [1 Kings xv. 2. She is called Michaiah the daughter of Uriel, ch. xiii. 2] the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith. See the notes upon 1 Kings xv. 2, vol. ii., p. 827.

*Dr. A. Clarke.*—*Maachah the daughter of Absalom.*] See the note on 1 Kings xv. 10. She is called *Michaiah*, the daughter of *Uriel*, chap. xiii. 2. For this the Targum gives the following reason: "Abijah reigned three years in Jerusalem; and his mother's name was Michaiah, daughter of Uriel of Gibeatha. She is the same as Micah, the

daughter of Absalom; but, because she was an upright woman, her name was changed into the more excellent name Michaiah, and her father's name into that of Uriel of Gibeatha, that the name of Absalom might not be remembered."

Ver. 22, 23.

וַיַּעֲמֵד לְרֹאשׁ רֵחָבִים אֲבִיחָה  
בְּרִמְעָה לְנָגִיד בְּאֶחָיו כִּי לְהַמְלִיכוֹ  
וַיִּבְּרַח מִכָּל-בָּנָיו לְכָל-אֲרָצוֹת  
יְהוּדָה וּבְנֵימָן לְכָל עָרֵי הַמְצֻדוֹת וַיִּתֵּן  
לָהֶם מִחֻזּוֹן לְרֹב וַיִּשְׁאַל מִחֻזּוֹן נָשִׁים :

22 καὶ κατέστησεν εἰς ἀρχοντά 'Αβιά τὸν τῆς Μααχὰ εἰς ἡγούμενον ἐν τοῖς ἀδελφοῖς αὐτοῦ, ὅτι βασιλεῦσαι διανοεῖτο αὐτόν. 23 καὶ ᾠξήθη παρὰ πάντας τοὺς υἱοὺς αὐτοῦ ἐν πᾶσι τοῖς ὁρίοις 'Ιουδα καὶ Βενιαμίν, καὶ ἐν ταῖς πόλεσι ταῖς ὀχυραῖς, καὶ ἔδωκεν αὐταῖς τροφὰς πλῆθος πολὺ, καὶ ἡγήσατο πλῆθος γυναικῶν.

*An. Ver.*—22 And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives [Heb., a multitude of wives].

*Ged., Booth.*—22, 23 And Rehoboam made Abijah, the son of Maachah, the chief ruler among his brethren: for he intended to make him king. He, therefore, prudently disposed of all his other sons, throughout the whole territory of Judah and Benjamin, in every fortified city; where he allowed them abundance of victuals, and procured them wives.

*And procured them wives.*—This passage in the present text runs thus: *and he sought a multitude of wives*; and so Sept., Vulg., and Chald. render it. But this has no connexion with what goes before: and besides the phrase is not Hebrew. I have, therefore, adopted the emendation of Houbigant, followed by Dathe. If I thought that the word which is commonly rendered *multitude* had been originally in the text; my translation should be: *And he procured for them a multitude of wives*. It was undoubtedly a prudent step in Rehoboam to give his sons the government of distant cities, and provide them with every luxury; that they might

not think of rebellion; on account of his partiality to Abiah.

*Houb.*—22 *Constituitque Roboam principem Abiam, filium Maacha, ut fratribus suis imperaret, quia eum solio destinabat.* 23 *Filios autem suos ceteros, per omnem regionem Juda et Benjamin, urbibus in munitis separatim collocavit, quibus annonam plurimam suppeditabat, cepitque eis uxores.*

22 et 23 כִּי לְהַמְלִיכוֹ רִבְרִי: Nemo non videt, si relinquitur, ante רִבְרִי, interpunctio major, mancama fore orationem. Nam quid sibi vult, *quia ad eum regem faciendum*? "Subauditur, inquit Clericus, וַיִּתֵּן לָהֶם מִחֻזּוֹן, fuerat cum animo ejus, aut simile quidpiam." Sed cum Sacri Scriptores hæc verba omittere non soleant, dicendum fuerat, non *subauditur*, sed *desideratur*. Græci Intt. ὅτι βασιλεῦσαι διανοεῖτο αὐτόν, *quia regem facere cogitabat eum*. 1o. Non legunt interpunctionem majorem, quæ nunc extat ante רִבְרִי. Itaque ex eorum Codice auctoritatem habemus ejus tollendæ. 2o. Sic accipiunt רִבְרִי, ex בָּן, ut *cogitare, in animo habere*; quod haud scio an non rectè. Certè id novum videtur, ut בָּן, vel רִבְרִי, *intelligere*, habeat *proponere animo*, cum verbo subsequente, notante rem eam, quam facere tibi proponas; et quanquam ita esset, tamen præpostero loco esset בָּן post לְהַמְלִיכוֹ. Hæc res mihi persuadent 1o. legendum, non רִבְרִי, sed רִבְרִי, ex radice בָּן, *præparare, destinare*. 2o. ordinem sic esse restituendum, *ut לְהַמְלִיכוֹ, כִּי יִתֵּן, vel יִבְרַח, vel יִתֵּן, quia destinabat eum regem facere...* וַיִּשְׁאַל מִחֻזּוֹן נָשִׁים, *et petiit turbam uzorum*. Sic Arias interpretatur, et post eum, sic ferè omnes, quanquam manifesto in mendo. Primum non dicitur cui, vel quibus petierit uxores. Deinde *petere uxores*, וַיִּשְׁאַל נָשִׁים, inusitata forma est, et sine altero exemplo; usitatum לָקַח נָשִׁים, vel וַיִּשְׂא, *capere uxores*, tum sibi, tum aliis. Præterea וַיִּתֵּן נָשִׁים, *multitudo uzorum*, non minùs novum, pro וַיִּשְׂא נָשִׁים, *mulieres multas*. Itaque emendandum videtur hic locus ex ferè simili loco xiii. 21 ubi legimus וַיִּשְׂא לוֹ נָשִׁים, *et cepit sibi uxores*, ut legatur וַיִּשְׂא לָהֶם נָשִׁים, *et cepit pro eis uxores*, vel וַיִּשְׂא לָהֶם, *scripturâ hodiernæ ferè simili, et sententiâ eadem*.

*Dathe.*—22 *Ejus filium Abijam principem et ducem constituit fratrur suorum, quod eum regno destinaverat.* 23 *Reliquos autem filios suos consulto distribuit per omnem Judeam et Benjaminitidem et per oppida munita, redivit eis largos destinavit, et cepit eis uxores.* a)

a) Sic textum emendandum puto, ex conjectura quidem, non assentientibus antiquis,



sed quam contextus confirmat et tantum non flagitat. Nam in verbis lectionis receptæ יהוה וְהָיָה לְיָמָיו, *et petiit multitudinem mulierum* primo ambiguum est, cui Rehabeamus multas uxores duxerit, num sibi, an filiis? Utrovis modo explices, sensus est incommodus. Si de Rehabeamo, non cohæret cum antecedentibus; si de ejus filiis, sensus est ineptus. Deinde forma loquendi prorsus aliena est, neque aliud habet exemplum. Semper dicunt Hebræi de matrimonio in eundo וְהָיָה לְיָמָיו vel וְהָיָה לְיָמָיו, ut cap. xiii. 21. Neque וְהָיָה לְיָמָיו est ex usu loquendi Hebræorum, secundum quem esse deberet וְהָיָה לְיָמָיו. — Quæ omnia mihi persuadent, legendum esse וְהָיָה לְיָמָיו *sumsit illis*, sc. filiis suis, de quibus sermo est, *uxores*.

*Maurer.*—Mihi certum est, retinendam esse lectionem receptam. Neutiquam ambiguum est, cui rex multas uxores sumserit. Filiis sumsiase, luce clarius fit ex præcedenti וְהָיָה לְיָמָיו, quod hic est omissum, quia pronomen in eodem contextu non solet repeti. Pro וְהָיָה לְיָמָיו *consulto* dicitur, regem *magnam mulierum multitudinem petiisse* h.e. coëgisse, ubi opus visum, adhibita vi, scilicet ut significetur, Rehabeamum omnibus nervis contendisse atque in eo laborasse, ut regnum tutaretur cum familia augenda tum effeminandis filiis.

#### CHAP. XII. 1.

*Au. Ver.*—1 And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

*Commentaries and Essays.*—*All Israel with him.* The Masorets say, there are six places where Israel is put for Judah; this appears to be one of them. See 1 Kings xiv. 22—24. The sixth verse below is likely another, where one MS. reads Judah. As also 2 Chron. xxi. 2, “Jehoshaphat king of Israel.” Where the LXX, Syriac, Arabic, and Vulgate read Judah, and many MSS., and chap. xxviii. 9, “Ahaz, king of Israel;” where the LXX and Vulgate read Judah, and many MSS.

Ver. 3.

— לְיָמָיו וְהָיָה לְיָמָיו

— *Libues*, Τρωγοδύται, καὶ Αἰθίοτες.

*Au. Ver.*—3 With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.

*Bp. Patrick.*—*The Lubims, the Sukkiims,*

*and the Ethiopians.*] There is no doubt the Lubims were the people of Lybia, a famous country in Africa, adjoining to Egypt. And the Sukkiims are the people called Troglodytes, who lived near the Red Sea: and had that name Troglodytes, because they dwelt ἐν τρωγλαῖς “in caves and dens of the earth:” which is the very signification of the Hebrew word *succha*: which in that language imports not only *tabernacles*, but also *caves* or *dens*, as in Psalm x. 9; Job xxxviii. 40. From this people there was a town, upon the coast of the Red Sea, called *Succhæ*: and at this day, with a little alteration, *Suachen*, as Bochartus observes in his Phaleg. lib. iv. cap. 29. As for the people called *Cush* (which we translate *Ethiopians*), they were either those to the south of Egypt, or the Scenitæ in Arabia: for I have observed elsewhere it was a name common to both (see the same most learned author in the same book, cap. 33).

*Geen.*—לְיָמָיו gentile n. plur. 2 Chron. xii. 3; xvi. 8; Nah. iii. 9, and לְיָמָיו Daniel xi. 43, *Libyans*, everywhere joined with the Egyptians and Ethiopians. Comp. לְיָמָיו.

Arab. لُوبِي Libyan, strictly, “inhabitant of a dry and thirsty land,” from r. לָב. Obsol. to thirst.

לְיָמָיו (dwelling in booths) *Sukkiim*, pr. n. of an African people mentioned along with the Libyans and Ethiopians 2 Chron. xii. 3. Sept., Vulg., *Troglodytes*, who dwelt along the coast of Ethiopia and also in Arabia.

לְיָמָיו pr. n. *Cush*, i.e., 1. *Ethiopia* (f. Psalm lxviii. 32) and the *Ethiopians*, Sept. *Aithiopia*, *Aithiopes*, comp. Jos. Ant. i. 6. 2. Peshito Acts viii. 27; a people descended from Ham Genesis x. 7, 8. This country was flowed around by the river Gihon, Genesis ii. 13, comp. Isaiah xviii. 1; Zeph. iii. 10; was inhabited by a people of black colour, Jer. xiii. 23; was opulent, Isaiah xliii. 3; xlv. 14; was situated on the south of Egypt, Ezra xxix. 10; and is very often coupled with Egypt, Isaiah xx. 3—5; xxxvii. 9, where see Comment on Isaiah. Nah. iii. 9; Ez. xxx. 4, 5, 9. See also 2 Kings xix. 9; 2 Chron. xiv. 11 sq.; Psalm lxviii. 32; lxxxvii. 4; Jer. xlv. 9; Ezra xxx. 4 sq.; Daniel xi. 43; Amos ix. 7; Job xxviii. 19. The name *Kush* for Ethiopia is found also upon the hieroglyphic monuments of Egypt; Champoll. Gramm. pp. 150, 151. Lepsius Lett. à Rosellini, p. 78. See more in

Thesaur. p. 673.—Bochart, with less caution than usual, places the *Cushites* in a part of Arabia Felix, Phaleg. iv. 2; and with no better reason, J. D. Michaëlis makes them inhabitants partly of Arabia and partly of Ethiopia, Spicileg I., p. 143 sq. But as Schulthess has justly remarked, Paradies p. 10 sq. there is no passage of the O. T. which makes it necessary to suppose that the  $\text{כּוּשִׁיִּם}$  were not in Africa; for nothing is proved by passages like Num. xii. 1; Hab. iii. 7; 2 Chron. xxi. 16; xiv. 8. Indeed all the nations enumerated in Gen. x. 7, as sprung from  $\text{כּוּשׁ}$ , are to be sought in Africa.

## Ver. 6.

*Au. Ver.*—6 Whereupon the princes of Israel and the king humbled themselves; and they said, The Lord is righteous.

*Of Israel.*

*Ged.*—The text has *Israel*; but one MS. with Sep. Alex. have the true reading, *Judah*. So Booth., Commentaries and Essays. See the notes upon ver. 1.

## Ver. 10.

*Au. Ver.*—10 Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house.

*Committed (them).*

*Houb.*—10  $\text{וַיִּתֵּן$ : fortè  $\text{וַיִּתְּנֵם}$ , et deposuit eos. Nam id verbum affixum desiderat.  $\text{וַיִּתֵּן}$ , *cursorum*, quo nomine notantur regii corporis custodes, qui eum in itineribus stipabant, et illos clypeos gestabant. Eâdem sententiâ Vulgatus, *sculariorum*. Sed nos genus ipsum verbi retinuimus, sequentes radicem  $\text{וָרַץ}$ , *currere*.

*Guard.* See the notes upon 2 Kings x. 25, vol. ii., p. 920.

## Ver. 12.

וַיִּתְּנֵם לְיָדֵי הַגָּדָל  
שָׂרֵי הַגָּדָל

— και γὰρ ἐν Ἰουδᾷ ἦσαν λόγοι ἀγαθοί.

*Au. Ver.*—12 And when he humbled himself, the wrath of the Lord turned from him, that he would not destroy him altogether: and also in Judah things went well [or, and yet in Judah there were good things: see Gen. xviii. 24, and 1 Kings xiv. 13; ch. xix. 3].

*And also in Judah things went well.*

*Pool.*—Heb. There were good things. The meaning is either, 1. Though there were many corruptions in Judah, yet there were also divers good things there, which were not in Israel, as the word and ordinances, and pure worship of God, prophets and ministers of God's institution, and divers truly religious people. And so this is an additional reason why God would not destroy them. Or, 2. Notwithstanding this loss, they began to recruit themselves, and to regain some degree of their former prosperity; whence it follows, ver. 13, So there being some respite given, and peace being restored, Rehoboam strengthened himself, &c.

*Bp. Patrick.*—And also in Judah things went well.] They began again to prosper. But the words in the Hebrew being there, were good things in Judah, they may be understood of the reformation made in the whole kingdom; many good things being found among them in the midst of their corruption. For the priests, I suppose, kept up the worship of God in its purity, and many good people joined in it, especially such as had fled from the idolatry of Jeroboam.

*Ged.*—Nay, in Judah things took a better turn.

*Booth.*—And even in Judah the state of things became better.

*Houb.*—Nec non quædam in Juda feliciter advennerunt.

*Dathe.*—Atque etiam Judæorum res in melius sunt mutatæ.

## Ver. 13.

*Au. Ver.*—13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

See the notes upon 1 Kings xiv. 21, vol. ii., p. 21.

*One and forty years.*

*Houb.*, Booth.—Sixteen years.

*Dr. A. Clarke.*—One and forty years old.] Houbigant thinks he was but sixteen years old when he began to reign; and brings many and forcible arguments to prove that the number forty-one must be a mistake. That he was young when he came to the throne is evident, from his consulting the young men that were brought up with him,

chap. x. 8, 10. They were *young men* then; and if *he was brought up with them*, he must have been *young then also*. Besides, Abijah, in his speech to Jeroboam, chap. xiii. 7, says, that at the time Rehoboam came to the throne he was tender-hearted, and therefore could not withstand the children of Belial raised up against him by Jeroboam: but surely at that time no man could be reputed *young and tender-hearted*—quite devoid of experience, who was above *forty* years of age. Besides, if this reading were allowed, it would prove that he was born *before* his father Solomon began to reign, for Solomon reigned only *forty* years, and Rehoboam immediately succeeded him.

*Houb.*—13 ארבעים ואחת שנה, *alios annorum quadraginta et unius*. Nos, *annorum sedecim*, quomodo Græci Intt. loco parallelo in appendice capitis xii. 24, ἐξ καὶ δέκα. Nam hodiernam hujus loci scriptiōnem esse adulterinam probat id, quod suprà legimus, Roboamum consilium juvenum, qui secum nutriti fuerant, fuisse secutum. Etenim is, quicum juvenes fuerint educati, qui fieri potest, ut juvenis ipse non esset? Aut qui juvenis, si jam tum annum excesserat quadragessimum? Præterea si Roboam annum jam quadragessimum primum, cū regnare cœpit, attigerat, ergo erat antea natus, quam ipse Salomon regnaret, non enim plures annos, quàm quadraginta, Salomon regnavit. Ergo Salomon jam duxerat uxorem, antequam David moreretur, et jam pater erat. Possunt-ne hæc conciliari cum eo quod legitur 1 Reg. xxxvii. et suprà lib. i. xxix. 1. Salomonem, Davide moriente, fuisse puerum nondum maturum? Adde id quod Lud. Cappellus sic observat, “Salomonem uxorem duxisse ante susceptum regnum scriptura omnino non memorat, imò filia Pharaonis regis Ægypti (quam post initum regnum duxit in uxorem) memoratur prima ejus uxor.” Denique, cū Roboam sit filius Naamæ Ammonitidis, quis credat Salomonem, patre David superstite, duxisse uxorem Ammonitidem? Hanc etiam rationem urget Lud. Cappellus; neque quidquam Buxtorfius contra criticam eam Cappellianam mutire ausus est.

Ver. 14.

וַיַּעַשׂ הָרַע כִּי לֹא הָיוּ לְדָרוֹשׁ  
אֶת־יְהוָה :

καὶ ἐποίησε τὸ πονηρὸν, ὅτι οὐ κατεύθυνε τὴν καρδίαν αὐτοῦ ἐκζητῆσαι τὸν Κύριον.

*Au. Ver.*—14 And he did evil, because he prepared [or, fixed] not his heart to seek the LORD.

*Pool.*—*Prepared not, or directed not, or settled not, &c.*, i. e., although he seemed penitent for a season, yet he quickly relapsed into his former sins, because he was not sincere in his actions, and his heart was not right with God.

*Ged.*—14 He did evil in the eyes of the LORD [Syr., Arab., and two MSS.], in as far as he sought not the LORD with a steadfast heart.

*Booth.*—14 And he did evil in the eyes of Jehovah, because his heart was not steadfast in seeking Jehovah.

*Gesen.*—Hiph. הָיָן. 3. *to set*, i. e., *to direct, to adjust*, e. g., weapons against, c. 7, Ps. vii. 14; one's face towards or against, c. 7, Ez. iv. 3, 7. So God directs the steps of any one, Prov. xvi. 9; Ps. cxix. 133; a man his own steps, Jer. x. 23; a man his ways, 2 Chron. xxvii. 6; Prov. xxi. 29. Spec. a) הָיָן לֵב, *to set or fix the heart on anything, to apply the mind to do anything*; 2 Chron. xii. 14, *he had not applied his heart to seek the Lord*, xix. 3; xxx. 19; Ezra vii. 10. With לֵב, impl. 1 Chr. xxviii. 2. b) הָיָן לֵב אֶל־יְהוָה, *to set the heart upon Jehovah, to apply the mind to the worship of God*, 1 Sam. vii. 3; seq. 7, to idols, 2 Chr. xx. 33. With אֶל־יְהוָה, impl. Job xi. 13; Ps. lxxviii. 8. c) הָיָן, ellipt. for לֵב הָיָן, *to apply the mind, to give heed*, 1 Sam. xxiii. 22; Judg. xii. 6; 2 Chron. xxix. 36.

Ver. 15.

וְדִבְרֵי רַחֲבָעַם הָרִאשֹׁנִים וְהָאַחֲרֹנִים  
חֲלָלָהֶם בְּתַבְכִּים בְּדִבְרֵי שְׁמַעְיָה  
הַכְּפִיָּא וְעֵדוֹ הַחֹזֶה לַחֲתִימָשׁ  
בְּמִלְחָמוֹת רַחֲבָעַם וְיִרְבָּעַם פְּלִי־הַיָּמִים :

καὶ λόγοι 'Ροβοὰμ οἱ πρῶτοι καὶ ἔσχατοι οὐκ, ἰδοὺ, γεγραμμένοι ἐν τοῖς λόγοις Σαμαΐα τοῦ προφήτου, καὶ Ἀδδὰ τοῦ ὄντωντος, καὶ πράξεις αὐτοῦ; καὶ ἐπολέμησε 'Ροβοὰμ τὸν 'Ιεροβοὰμ πάσας τὰς ἡμέρας.

*Au. Ver.*—15 Now the acts of Rehoboam, first and last, are they not written in the book [Heb., words] of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And there were wars between Rehoboam and Jeroboam continually.

*Concerning genealogies.* See the notes upon 1 Chron. iv. 33, vol. iii., p. 22.

*Ged.*—15 Now, the acts of Rehoboam, first and last, are diligently written in the records of the prophet Shemaiah, and of Ado the seer. There was continual war between Rehoboam and Jeroboam.

*Booth.*—15 Now the acts of Rehoboam, first and last, are accurately written in the book of Shemaiah, the prophet, and of Iddo, the seer. And there was war continually between Rehoboam and Jeroboam.

*Houb.*—15 *Res autem gestæ Roboam tam priores, quam posteriores, scriptæ reperiuntur in libris Semeiæ prophete, et Ado videntis, in quibus recensuit singula bella Roboam et Jeroboam.*

15 נחמיה ושמאי: Nos, in quibus recensuit bella. Nam adjungimus litteram ו ad verbum prius, ut sit נחמיה, cum recenseret is; i. e., dum commentarium scriberet bellorum, כל הימים, omnibus diebus, quod nos, singula. Habet ו, recensere, generatim acceptum, non modo recensere genus, quod vel hoc uno exemplo docemur. Errorem creavit interpretibus, præsertim novis, interpunctio minor, quam Judæi post נחמיה, posuerunt, ut verbum subsequens, נחמיה, ad sequentia connecterent, cum tamen oratio id recusaret, quæ verbum pro verbo sic dicit, et bella Roboam et Jeroboam omnibus diebus, quæ verba nihil sonant. Nam cum multi interpretantur, fuit bellum Roboam cum Jeroboam omnibus diebus, 1o. non attendunt esse Roboam et Jeroboam in gignendi casu. 2o. Cum absit verbum ו, nihil esse in oratione, quod id moneat esse suppleendum; qualis esset præpositio ו, inter Roboam et Jeroboam posita hoc modo, bellum Roboam cum Jeroboam...aut quid simile.

*Dathe.*—15 *Ceterum res gestæ Rehabeami primæ et ultimæ ex ordine omnes memorie proditæ sunt in annalibus prophetarum Semajæ et Iddonis. Bellum fuit perpetuum Rehabeamum inter et Jerobeamum.*

Ver. 16; XIII. 1, 3, &c.

*Au. Ver.*—Abijah. See the notes upon 1 Kings xiv. 31, vol. ii., p. 826.

Ver. 2.

וְשָׁם אִמּוֹ מִיְחַיָּה בֶּתְאֻרִיאל מְרִנְבֶּעָה וְגו' —

— καὶ ὄνομα τῇ μητρὶ αὐτοῦ Μααχὰ θυγάτηρ Οὐρῆλ ἀπὸ Γαβαὼν, κ.τ.λ.

*Au. Ver.*—2 He reigned three years in Jerusalem. His mother's name also was Michaiah the daughter of Uriel of Gibeah.

And there was war between Abijah and Jeroboam.

*His mother's name also was Michaiah the daughter of Uriel of Gibeah.* See the notes upon 1 Kings xv. 2, vol. ii., p. 827.

*Pool.*—*Michaiah the daughter of Uriel, called Maachah the daughter of Absalom, 1 Kings xv. 2.* She might be daughter to one, and granddaughter to the other; or the proper and natural daughter of the one, and the other's by adoption, of which there are instances in Scripture; or the same person might be called Uriel and Absalom; see 1 Kings xv. 2.

*Bp. Patrick.*—*His mother's name also was Micaiah, the daughter of Uriel of Gibeah.* He gives a different account above, xi. 20, 21, for there his mother is called Maachah, and her father's name is said to be Absalom: and so we read 1 Kings xv. 2. The Targum, therefore, to reconcile these two places, adds a long gloss, in these words: Because she was his legal wife, her name was changed from Maachah to Michajaha, which was a more honourable name; and the name of her father changed into Uriel, that no mention might be made of the name of Absalom. But this reason is frivolous, for she is said to be the daughter of Absalom in the place above named. Therefore a better account of this is given by Jarchi and by Kimchi, who say that her entire name was Michaiah Maachah, and her father's entire name was Uriel Absalom (see what I have noted upon 1 Kings xv. 2).

*Houb., Ged., Booth.*—2 His mother's name was Maacah, the daughter of Absalom, the son [Syr., Arab., and two MSS.] of Uriel of Gibeah.

*Houb.*—2 *Tribusque annis in Jerusalem regnavit; ejus matris nomen fuit Maacha, quæ filia erat Abessalom, filii Uriel de Gabaa.*

2 מִיְחַיָּה בֶּתְאֻרִיאל, Michaia filia Uriel. Suprà xi. 20, eadem nominatur Maacha, filia Abessalom, et similiter 1 Reg. xv. 2. Nempè utrobique eadem dicitur filia Abessalom, vel Absalom, non autem filia Uriel de Gabaa. Non satisfaciunt illi interpretes, qui statuunt, fuisse binominem et filiam et patrem. Etenim postquam capite 11 dictum est, uxorem Roboam fuisse Maacha, filiam Abessalom, non commutarentur hoc capite 13 eorundem nomina, nisi etiam inoneretur diversa hæc nomina earundem fuisse personarum. Ergò hanc nominum dissimilitudinem conferre in librior debemus, qui

scripserint סיכרו, ubi legerent סיכח; quique, ex similitudine בן et בַּח, post סיכח omiserint בַּח אַבְסָלוֹם, *filia Abessalom*, ante אַרְיָא, *filii Uriel*, mutato per imprudentiam בן in בַּח, quomodo cap. xii. 18, mutatum fuit בַּח in בן, Masorâ ipsâ confitente. Nam libri hujus Scriptores feminas principes sic solet commemorare, ut eorum et patrem et avum nominet; cujus rei duo exempla sunt cap. xii. 18, ubi Roboam dicitur habuisse uxorem *Mahalath, filiam Jerimoth, filii David*; deinde *Abigail, filiam Eliab, filii Isai*. Quapropter nos sic interpretati sumus, tanquam legeretur, אַרְיָא, סיכח בַּח אַבְסָלוֹם, *Maacha, filiam Abessalom, filii Uriel*. Favent scriptiōni Græci Intt. qui Μααχά, Syrus et Arabs qui סיכח, *Maacha*; favent etiam loci paralleli. Nam hic tantum legitur סיכרו.

Ver. 3.

וַיִּאָסֶר אֲבִיחָה אֶת־חַמְלָקָה בְּחִיל  
בְּצוּרֵי מַלְחָמָה אַרְבַּע־מֵאוֹת אִלָּף אִישׁ  
בָּחֵר וְהִרְבָּעִם עִנְהוּ עָמָל מַלְחָמָה  
בְּשִׁמוֹנָה מֵאוֹת אִלָּף אִישׁ בָּחֵר בְּצוּר  
חִיל :

καὶ παρτάξατο Ἀβιά ἐν δυνάμει πολεμισ-  
ταῖς δυνάμειος τετρακσσίας χιλιάσιν ἀνδρῶν  
δυνατῶν καὶ Ἱεροβοὰμ παρτάξατο πρὸς αὐτὸν  
πδλεμον ἐν ὀκτακοσσίας χιλιάσι, δυνατοὶ πολε-  
μιστὰι δυνάμειος.

*An. Ver.*—3 And Abijah set [Heb., bound together] the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

*Ken.*—The learned Vignoles (in his "Chronologie de l'Histoire Sainte," liv. i. § 29) has offered a conjecture, which well deserves to be considered; and it is, that the Hebrew Bible numbers have been, at some time heretofore, expressed by marks analogous to our common figures 1, 2, 3, &c., and that these marks for numbers having, perhaps, been communicated by the Arabians together with their vowel-points, were used by some (if not all the) Jewish transcribers before the doctors of Tiberias published their particular copy of the Hebrew Bible, in which all contractions were discontinued, and the numbers were consequently expressed by words at full length. This conjecture, however new, is countenanced by some

numbers, the mistakes in which are most easily accounted for, by admitting the addition, omission, or transposition of a *cipher*. In 1 Sam. vi. 19 we read, that the Lord smote 50,070 Philistines for looking into the ark; but in the Syriac and Arabic versions the sum is only 5,070. In 1 Kings iv. 26 we read, that Solomon had 40,000 stalls for horses; but in 2 Chron. ix. 25 only 4,000. And in 2 Chron. xiii. 3, 17, we read, that Abijah took the field with an army of 400,000 *chosen men* of Judah, and was opposed by Jeroboam at the head of 800,000 *chosen men* of Israel; and that there were slain of the men of Israel 500,000. This wonderful battle not being recorded in Kings, we have no parallel place to *confirm* or *correct* these numbers by; for many learned men suppose them corrupted. The preceding author's conjecture seems here very probable that a cipher has been improperly inserted in each of these three sums; the subtraction of which will reduce them to 40,000, 80,000, and 50,000. Vignoles remarks (and he remarks truly) that the old Latin translation of Josephus has *these last numbers*, and that they were formerly in the Greek text of that author, he presumes farther, because *Abarbanel* (as the reader may see in Meyer's "Chron.," p. 797) *accuses Josephus of having made Jeroboam's loss no more than 50,000, contrary to the Hebrew text*, a charge which could not have been brought against Josephus, if the copy seen by Abarbanel had read 500,000 agreeably to the Hebrew text. The preceding *lesser* numbers are also in some MSS. of Epiphanius, as we are told by Hudson, the learned editor of Josephus. That the numbers of Josephus in this place have been altered seems farther probable from the nature of the oldest printed Latin versions. In the Venice edition of 1486, the numbers are 40,000, 80,000, and 50,000. But in an edition evidently older, though without the date *when* or the place *where* printed, the reading is, *Xl. millia virorum Jeroboam vero manus duplex erat—et—quingenta millia*. So that we are told here that 500,000 were slain out of 80,000; which is plainly impossible. This old edition is in the valuable library of the Rev. and very learned Mr. Sanford, Fellow of Balliol College, in which College library there is yet an older (and perhaps the *first-printed*) edition of Josephus, on vellum, given by Dr. Gray, Bishop of

Ely, who died in 1478; and in this curious edition the numbers are *quadraginta millia—duplex—et—quingquaginta millia*. If then, as seems extremely probable, the *larger* numbers now found in the Greek text of Josephus are not original, but inserted to confirm the numbers before corrupted in Chronicles; perhaps the clause now in Josephus, which magnifies the greatness of the slaughter, is also foisted in to support and countenance the *larger* numbers.

If, then, the numbers in the preceding texts of Scripture (one of which is certainly mistaken) seem to owe their corruption to the improper addition of a cipher; they furnish a strong presumption in favour of the conjecture before mentioned. (An Arabic cipher might very easily be *added or omitted*, because it is nothing more than *our period* (.), as appears not only from Erpenius, but from one Arabic almanack brought from Egypt by the late Rev. and learned Dr. Shaw, and from another in the possession of my worthy friend Mr. Costard, who has also transcribed the former.) But then, as mistakes in other numbers are more naturally accounted for on the principle of numeral letters; may it not be admitted, that *both customs* have formerly obtained among the Jews at different times, and in different countries? That this was the case among the Arabians we are assured by Erpenius, who says, that the *older* Arabians expressed numbers by the alphabetical letters, but that the *later* Arabians had borrowed from the Indians the figures 1, 2, 3, &c., which, however, were somewhat different from *our common* figures.—Kennicott's Dissertation, pp. 531—535.

Dr. A. Clarke.—3 *Abijah set the battle in array*] The numbers in this verse and in the seventeenth seem almost incredible. Abijah's army consisted of *four hundred thousand* effective men; that of Jeroboam consisted of *eight hundred thousand*; and the *slain* of Jeroboam's army were *five hundred thousand*. Now it is very possible that there is a *cipher* too much in all these numbers, and that they should stand thus: *Abijah's army, forty thousand; Jeroboam's, eighty thousand; the slain, fifty thousand*. Calmet, who defends the common reading, allows that the *Venice* edition of the Vulgate, in 1478; another, in 1489; that of Nuremberg, in 1521; that of Basil, by Froben, in 1538; that of Robert Stevens, in 1546; and many


others, have the *smaller numbers*. Dr. Kennicott says: "On a particular collation of the *Vulgate* Version, it appears that the number of chosen men here *slain*, which Pope Clement's edition in 1592 determines to be *five hundred thousand*, the edition of Pope Sixtus, printed two years before, determined to be only *fifty thousand*; and the two preceding numbers, in the edition of Sixtus, are *forty thousand* and *eighty thousand*. As to the different printed editions, out of *fifty-two*, from the year 1462 to 1592, *thirty-one* contain the *less* number. And out of *fifty-one* MSS. *twenty-three* in the Bodleian library, *four* in that of Dean Aldrich, and *two* in that of Exeter College, contain the *less* number, or else are corrupted irregularly, varying only one or two numbers."

This examination was made by Dr. Kennicott before he had finished his collation of Hebrew MSS., and before *De Rossi* had published his *Varie Lectiones Veteris Testamenti*; but from these works we find little help, as far as the Hebrew MSS. are concerned. One Hebrew MS., instead of ארבע מאות אלף, *four hundred thousand*, reads ארבע עשר אלף, *fourteen thousand*.

In all printed copies of the Hebrew, the numbers are as in the common text, *four hundred thousand, eight hundred thousand, and five hundred thousand*.

The Versions are as follow:—The Targum, or Chaldee, the same in each place as the Hebrew.

The Syriac in ver. 3 has *four hundred thousand young men* for the army of Abijah, and *eight hundred thousand stout youth* for that of Jeroboam. For the *slain* Israelites,

in ver. 17, it has  *five hundred thousand*, falsely translated in the Latin text *quinque millia, five thousand*, both in the Paris and London Polyglots: another proof among many that little dependance is to be placed on the Latin translation of this Version in either of the above Polyglots.

The Arabic is the same in all these cases with the Syriac, from which it has been translated.

The Septuagint, both as it is published in all the Polyglots, and as far as I have seen in MSS., is the same with the Hebrew text. So also is Josephus.

The Vulgate or Latin Version is that alone that exhibits any important variations; we

have had considerable proof of this in the above-mentioned collations of *Calmet* and *Kennicott*. I shall beg liberty to add others from my own collection.

In the *Editio Princeps* of the Latin Bible, though without *date* or *place*, yet evidently printed long before that of *Fust*, in 1462, the places stand thus: Verse 3, *Cumque inisset certamen, et haberet bellicosissimos viros, et electorum QUADRAGINTA millia: Iheroboam construxit e contra aciem OCTOGINTA millia virorum*; "With him Abia entered into battle; and he had of the most warlike and choice men *forty thousand*; and Jeroboam raised an army against him of *eighty thousand* men."

And in ver. 17: *Et corruerunt vulnerati ex Israel, QUINQUAGINTA millia virorum fortium*; "And there fell down wounded *fifty thousand* stout men of Israel."

In the *Glossa Ordinaria*, by *Strabo Fuldensis*, we have *forty thousand* and *eighty thousand* in the two first instances, and *five hundred thousand* in the last.—*Bib. Sacr.*, vol. ii., *Antv.* 1634.

In six ancient MSS. of my own, marked A, B, C, D, E, F, the text stands thus:—

A.—*Cumque inisset Abia certamen, et haberet bellicosissimos viros, et electorum XL. MIL. Jeroboam instruxit contra aciem LXXX. MIL.*

And in ver. 17, *Et corruerunt vulnerati ex Israel L. MIL. virorum fortium*. Here we have *forty thousand* for the army of *Abijah*, and *eighty thousand* for that of *Jeroboam*, and *FIFTY thousand* for the slain of the latter.

B.—QUADRAGINTA millia,  
FORTY thousand.  
OCTOGINTA millia,  
EIGHTY thousand.  
QUINQUAGINTA millia,  
FIFTY thousand.

The numbers being here expressed in words at full length, there can be no suspicion of mistake.

C.—cccc millia, dccc millibus,  
400 thousand. 800 thousand.  
D.—millia,  
500 thousand.

This is the same as the Hebrew text, and very distinctly expressed.

D.—xl. m. lxxx. m. l. v. m.  
40,000. 80,000. 50 and 5,000.

This, in the two first numbers, is the same as the others above; but the last is confused, and appears to stand for *fifty thousand* and

*five thousand*. A later hand has corrected the two first numbers in this MS., placing over the first four cccc, thus xl., thus changing *forty* into *four hundred*; and over the second thus, lxxx., thus changing *eighty* into *eight hundred*. Over the latter number, which is evidently a mistake of the scribe, there is no correction.

E.—xl. m. OCTOGINTA m. l. m.  
40,000. EIGHTY thousand. 50,000.  
F.—cccc. m. dccc. m. D. m.  
400,000. 800,000. 500,000.

This also is the same as the Hebrew.

The reader has now the whole evidence which I have been able to collect before him, and may choose; the smaller numbers appear to be the most correct. Corruptions in the numbers in these historical books we have often had cause to suspect, and to complain of.

Houb. — 3 ארבע מאות אלף, *quadringenta millia*. Castalio in hunc locum sic: "In Hebræo est *quadringenta*, itemque mox *octingenta*, et in victoriâ *quingenta* millia. Sed cum sit hic numerus incredibilis, sequi maluimus Græcum et Latinum Interpretem, et Josephum, qui omnes in hoc consentiunt." Tamen consentiunt cum Hebræo Græcus et Latinus Interpretes; nam Græci τετρακοσίας χιλιάς; Vulgatus, *quadringenta millia*. Neque hic numerus Castalioni videri debuit *incredibilis*, postquam eo in censu, quem David haberi iusserat, numerati sunt viri undecies centena millia. Quippe in Israel omnes cives erant milites; et, si ita nunc esset, in urbe Lutiâ faciliè reperirentur militum 400 millia. Neque verò etiam mirum videri debet, in exercitu Jeroboam cecidisse unâ in pugna hominum 500 millia, cum appareat ex versu 15 Deum in Jeroboam exercitum terrorem immisisse, ut exercitus Juda Jeroboam exercitum tam faciliè internecioni daret, quàm gregem imbellium feminarum.

Ver. 5.

קָהָל לָקָם לְדַעַת פִּי יְהוָה וְיִלְחָו  
יִשְׂרָאֵל נָתַן מִמְּלָכָה לְדָוִד צֶלֶ-  
יִשְׂרָאֵל לְעוֹלָם לוֹ וּלְבָנָיו בְּיָרִית קָלַח :

οὐχ ὑμῖν γινῶναι ὅτι Κύριος ὁ Θεὸς Ἰσραὴλ  
ἔδωκε βασιλεία ἐπὶ τὸν Ἰσραὴλ εἰς τὸν αἰῶνα  
τῷ Δαυὶδ καὶ τοῖς υἱοῖς αὐτοῦ, διαθήκη ἀλός;

Au. Ver.—5 Ought ye not to know that the LORD God of Israel gave the kingdom over

Israel to David for ever, *even* to him and to his sons by a covenant of salt?

*Gesen.*—כֶּלֶךְ מִלַּח *covenant of salt*, 2 Chr. xiii. 5, i. e., a league for ever sacred and inviolable, whence מִלַּח עֲלֵם, Num. xviii. 19. This formula arose from the circumstance, that salt as preserving from decay is a symbol of duration and perpetuity, see Philo Opp. II. p. 225. Hence the Arabs are said by some to eat bread and salt together in making a covenant; Steph. Schulz. V. p. 246. At any rate they have the phrase

מִלַּח בֵּינָנוּ *there is salt between us*, i. e., a covenant; whence lexicographers explain

מִלַּח מִלָּה, by *covenant, oath*. Hence we may understand why the offerings of the Hebrews were to be seasoned with salt, as in Lev. ii. 13, *nor shalt thou let lack the salt of the covenant of thy God from thy offering*, i. e., the offerings are to be seasoned with salt, because salt is the symbol of the perpetual covenant between God and Israel, which he thus daily renews and confirms. With other nations, too, salt was a symbol of friendship, and was added to their sacrifices; see Syke's Essay on Sacrifices. Rosenm. Schol. ad Lev. ii. 13.

*Houb.*—5 מִלַּח *foedere salis*; i. e., non violabili, et sine conditione facti; cum tamen foedus Dei cum Davide, de regno Israel in perpetuum habendo, ex conditione illâ penderet, si ejus filii Dei mandatis obsequerentur. Itaque etiam in promissis Dei Davidi factis non reperias hanc foederis faciendi formam, *in pactum salis*. Sed Abia Dei verbis in suam rem abutitur. Quod mirari non debemus eo in rege, qui decem tribus ad sui obedientiam revocare velit, postquam Deus, per prophetam Semeiam declaraverat, non sine suo numine factum fuisse, ut decem tribus ab Roboam obedientiâ desciscerent.

*Dathe.*—5 — foedere immutabili? a)

a) In textu est: *foedus salis*. Ol é, Vulg. et Chaldæus consentiunt cum lectione Hebræa; tantum Syrus, et qui eum sequitur,

Arabs, habent مِلْحَ, مَلِكْ, عَدَ

مِلْحَ *foedere regio*. Sic pro מִלַּח legit מִלְחָה. Sed quoniam non satis intelligo, quid hæc sibi velint: Deum Davidi et posteris ejus regnum Israëlitarum tradidisse *foedere regio*, malim acquiescere in lectione recepta, forma

loquendi tropica quidem, quæ tamen explanationem in versione positam, quam Chaldæus habet, admittit.

Ver. 7.

וַיִּקְבְּצוּ עָלָיו אֲנָשִׁים רָקִים בְּנֵי בְלִיָּעַל וַיִּתְמַצְצוּ עַל-רֶחֱבֹאִם בְּרִשְׁלָמָה וַיִּתְמַצְצוּ עָלָיו וַיִּרְדּוּ-לָבָב וְלֹא הָתִיחָה לִּקְרִיָּהֶם :

וַיִּתְמַצְצוּ

καὶ συνήχθησαν πρὸς αὐτὸν ἄνδρες λοιμοὶ νόιοι παράνομοι, καὶ ἀνέστη πρὸς Ῥοβοὺμ τὸν τοῦ Σαλωμών, καὶ Ῥοβοὺμ ἦν νεώτερος καὶ δειλὸς τῇ καρδίᾳ, καὶ οὐκ ἀντίστη κατὰ πρόσωπον αὐτοῦ.

*Au. Ver.*—7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them.

*Unto him.*

*Ged., Booth.*—About him.

*Children of Belial.* See the notes upon 1 Kings xxi. 10, vol. ii., p. 859.

*Tender-hearted.*

*Bp. Patrick.*—*And tender-hearted.*] This doth not so much aggravate their crime, as reflect upon his father, who wanted courage, as this phrase signifies. But if we take it in this sense, Abijah overshot himself; for Rehoboam gathered a great army, and would have fought, if God, by his prophet, had not forbidden him. And if that was his meaning, that he had a tender regard to God's commands, and yielded immediately to them, he spake the truth; for he was fearful then to offend God, and so could not withstand them, as it here follows.

*Gesen.*—7, 1. *tender*, 2. *soft*, 3. *weak*, *feeble*. Trop. 7, 2. *saint-hearted*, *timid*, Deut. xx. 8; 2 Chron. xiii. 7.

Ver. 8.

וַיִּצְתָּהּ אִתָּם אֲמָרִים לְהַתְּחִילָהּ לִפְנֵי מַמְלַכְתָּהּ יִהְיוּ בְּיָד דָּוִיד וְאִתָּם הָיוּ דָב וַיִּמָּצְקוּ עָלָיו וְהָב אֲשֶׁר עָשָׂה לָקֵם הִרְצֵם לְאֱלֹהִים :

καὶ νῦν ὑμεῖς λέγετε ἀντιστῆναι κατὰ πρόσωπον βασιλείας Κυρίου διὰ χειρὸς υἱῶν Δαυὶδ· καὶ ὑμεῖς πληθὺς πολλῶν, καὶ μεθ' ὑμῶν μόσχοι χρυσοῖ, οὓς ἐποίησεν ὑμῖν Ἱεροβοὰμ εἰς θεοῦς.



*Au. Ver.*—8 And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye be a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.

*Pool.*—*And ye be a great multitude*, or *because* (that Hebrew particle being oft so used) *ye be*, &c. This he mentions partly as the ground of their confidence, that they had more tribes and a greater host; and partly as a presage of their downfall, which trusting to the arm of flesh is. *And there are with you golden calves*, or, *but there are*, &c. There is that among you which may damp your courage and confidence; you worship those images which God abhors and severely forbids. *For gods, or for God*, as that plural word is most commonly used, i. e., instead of God, to give them the name of God, as Exod. xxxii. 4, and that worship which is peculiar to him.

*Bp. Patrick.*—*Ye be a great multitude.*] Or, *though ye be far more in number than we*; being two to one (ver. 3).

*There are with you golden calves.*] It may be better translated, “but there are with you,” &c., i. e., you have forsaken the Lord, and worshipped other gods (for so the golden calves were esteemed by God), and therefore your vast forces will do you no service.

#### Ver. 10.

*Au. Ver.*—10 But as for us, the Lord is our God, and we have not forsaken him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business.

*Houb.*—עבדו: legendum plenè עבדו, *deservimus eum*, ut sæpè gestant hod. ipsi Codices. Quoniam grammatici recentiores statuunt ex Hebr. linguæ indole easse litteræ ׀ defectum...באלתר: circulo superno animadvertit pars Codicum. Omnino legendum באלתרם, *in operibus suis*. Affixum repræsentant Græcè ac Latine Græci Intt. et Vulgatus; quod omisisse scribas, declarat status constructus. Neque enim is status pro absoluto unquam ponitur in fine membri, aut periodi.

#### Ver. 11.

*Au. Ver.*—11 And they burn unto the Lord every morning and every evening burnt sacrifices and sweet incense: the shewbread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening, &c.

*Pool.*—*The pure table*; so called, because it was made of pure gold, Exod. xxv. 23, 24. *The candlestick*; he saith *table* and *candlestick*, though there were ten of each, chap. iv. 7, 8; either, 1. Because Shishak had carried away all but one. Or, 2. The singular number is put for the plural, as 1 Kings vii. 48, and oft elsewhere. Or, 3. Because ordinarily there was but one of each used at a time for those uses.

#### Ver. 12.

*Au. Ver.*—*Trumpets.* See the notes upon 2 Kings xii. 13, (Heb. 14,) vol. ii., p. 932.

*To cry alarm.* See the notes upon Numb. x. 5, 6, vol. i., p. 935.

#### Ver. 17.

*Au. Ver.*—17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

*Five hundred thousand.* See the notes upon ver. 3.

*Bp. Patrick.*—This is the greatest slaughter that we ever read of in any story, as Bochartus observes: but it is not incredible when we consider that God fought for them, and chastised the idolatry of the Israelites to such a degree, that the Jews killed a hundred thousand of them, more than they had in their own army. So Josephus also long ago observes, that there never was such a slaughter heard of, either among the Greeks or barbarians.

#### Ver. 19.

*Au. Ver.*—19 — Ephraim with the towns thereof.

*Houb.*—עפרא, *Ephron*. Ita Græci. Intt. et Vulgatus, neque id nomen alibi occurrit. Itaque nihil mutandum, etsi aliter visum fuit Masoretis, qui quidem ad marginem ponunt עפרא, *Ephrin*.

#### Ver. 20.

וְלֹא־עָצָר לָהּ יִרְבָּעָם עוֹד בְּיָמָיו  
אֲבִיחָהּ וַיִּנָּחֶה יְהוָה וַיָּמָת׃  
καὶ οὐκ ἔσχεν ἰσχυρὸν Ἱεροβοὰμ εἶτι πάσας  
τὰς ἡμέρας Ἀβιά, καὶ ἐπάταξεν αὐτὸν Κύριος,  
καὶ ἐτέλειψεν.

*Au. Ver.*—20 Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died.

*Bp. Patrick.*—20 Some have made it a doubt, who it is of whom it is said that God struck him. And in Seder Olam Rabba,

cap. xxi., the Jews say it was Abijah : for Jeroboam lived a long time, but Abijah reigned only three years : God not granting him a longer life, because of his ingratitude for so great a victory : or, as others will have it, because, when he took Beth-el he did not destroy nor carry away the golden calf, but let it remain, although he had reproached the Israelites with it (ver. 8). But it is uncertain, as I said, whether it was there when the city was taken : and the next verse plainly shows, that Abijah, while he lived was mighty : and therefore it was Jeroboam who was struck, and died a year or two after this blow. And as long as he lived, after this defeat, some think he was full of anguish, and such pain in his bowels as Jehoram had (ch. xxi. 19). Thus Abarbinel, and many others.

Dr. A. Clarke.—*The Lord struck him, and he died.*] Who died? *Abijah* or *Jeroboam*? Some think it was *Jeroboam* : some, that it was *Abijah*. Both rabbins and Christians are divided on this point; nor is it yet settled. The prevailing opinion is that *Jeroboam* is meant, who was struck then with that disease of which he died about two years after; for he did not die till two years after Abijah: see 1 Kings xiv. 20; xv. 9. It seems as if *Jeroboam* was meant, not *Abijah*.

Ver. 21.

וַיִּתְחַנֵּן אֲבִיָּה וַיִּשְׁאָל רֹאשׁוֹ

וַיִּשְׁאָל רֹאשׁוֹ וַיִּשְׁאָל רֹאשׁוֹ

καὶ κατήχευεν Ἀβιά, καὶ ἔλαβεν, κ τ λ.

Au. Ver.—21 And Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

Waxed mighty.

Houb.—21 *Abia* autem, non cunctatus est quatuordecim ducere uxores, genuitque filios, &c.

21 וַיִּשְׁאָל, non cunctatus est. Nam verbum וַיִּשְׁאָל, *Hithpael*, latè patet, et tum usurpat, cum sit aliquid seu naviter, seu sine morâ, aut cunctatione, quomodò et verbum וַיִּשְׁאָל, cujus significatum similem vidimus suprâ x. 18. Non licuit convertere, ut *Vulgatus*, *confortato imperio*, nec, ut *Clericus*, *confirmavit se*, i.e., "Postquam sibi nihil timendum esse vidit à Jeroboamo, amoribus indulxit." Etenim, ut rectè *Edm. Calmet*, "Il les avoit épousées long-tems auparavant, puisqu'il ne survécut qu'un an,

ou deux au plus, après cette victoire, et que l'Ecriture dit qu'il eut vingt-deux fils, et seize filles; il ne les eut pas sans doute en si peu de tems."

Ver. 22.

וְהַיְתָּה דְּבָרֵי אֲבִיָּה וְדְבָרֵי בְּנָהוּגִים בְּקִדְרָשׁ חֲקָרִים עֲדוֹ :

καὶ οἱ λοιποὶ λόγοι Ἀβιά καὶ αἱ πράξεις αὐτοῦ καὶ οἱ λόγοι αὐτοῦ γεγραμμένοι ἐπὶ βιβλίου τοῦ προφήτου Ἀδδώ.

Au. Ver.—22 And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story [or, commentary] of the prophet Iddo.

Abijah. See the notes upon 1 Kings xiv. 31, vol. ii., p. 826.

Houb.—22 אביה : Codex Reg. xxix. אביה, rectè, si antea rectè ver. 21. Sed inconstanter Hod. Codices, qui modò אביה, modò אביה; etiam alibi אביה : quarum scriptioem quæcui præstet, ignoramus. ... כרבים, scriptæ. Non dubium quin כרבים כרבים, vel הכה הם, ecce illæ scriptæ sunt. Syrus habet אביה, ecce. Neque ejusmodi participia pluraliter usurpantur, nisi adjuncta sunt ad verbum plurale, seu substantivum, seu pronomen.

In the story.

Bp. Patrick.—22 In the Targum it is, "they are written in the Midrash of the prophet Iddo:" that is, in his commentary, as we translate the Hebrew word here, in the margin of our Bible (see ch. xii. 15).

Gesen.—כרבים m. (r. חרבים No. 5,) commentary, as often in Rabbinic. Arab.

مدرس, a commentary, book. 2 Chron.

xxiv. 27 וְהַיְתָּה דְּבָרֵי אֲבִיָּה וְדְבָרֵי בְּנָהוּגִים בְּקִדְרָשׁ חֲקָרִים עֲדוֹ commentary on the book of the Kings, i.e., an historical commentary containing a supplement, xiii. 22. Comp. Cæsar's Commentaries.

#### CHAP. XIV. I.

Au. Ver.—1 So Abijah slept with his fathers, and they buried him in the city of David : and Asa his son reigned in his stead. In his days the land was quiet ten years.

Abijah. See the notes upon 1 Kings xiv. 31, vol. ii., p. 826.

Ten years.

Dr. A. Clarke.—*Calmet* thinks these years should be counted from the fifth to the fifteenth of Asa's reign.

Heb., 2; LXX, Au. Ver., 3, 5.

וַיִּשְׁכַּח אֲבִיָּה וַיִּשְׁכַּח אֲבִיָּה וַיִּשְׁכַּח אֲבִיָּה



*Gesen.*—תָּצַח f. I. pp. a thorn, from r. תָּצַח I.

II. a shield, from תָּצַח No. II., to cover, to protect, i. e., of the largest size covering the whole body, *θυρεός*, see 1 K. x. 16, 17; Ps. xxxv. 2; Ez. xxiii. 24; xxxviii. 4; 1 Sam. xvii. 7, 41 al. Metaph. Ps. v. 13; xci. 4.

תָּצַח m. plur. תָּצַחִים, lance, spear, used by heavy-armed troops, Num. xxv. 7, coupled with תָּצַח 1 Chr. xii. 8, 24; 2 Chr. xi. 12; xiv. 7; xxv. 5. Sometimes the iron point, lance-head, Jer. xvi. 4; Joel iv. 10; 1 K. xviii. 28.

תָּצַח pp. part. Hiph. (r. תָּצַח, to cover) a shield, Judg. v. 8 al. The תָּצַח was of less size and weight than the תָּצַח, see 1 K. x. 16, 17; 2 Chr. ix. 16.

תָּצַח תָּצַח to tread a bow, i. e., to bend a bow by placing the foot upon it, as is usually done when the bow is strong and stiff, comp. Arrian. Ind. 16, Diod. Sic. 3, 8. So Ps. vii. 13; 2 Chr. xiv. 7, al. Trop. and without reference to the origin of the phrase, also תָּצַח תָּצַח to bend the arrows, Ps. lviii. 8; lxiv. 4.

Heb., 8; LXX, Au. Ver., 9.

וַיֵּצֵא אֶלְיָהוּם וְיָרָח חֲפָשִׁי בְּהִיל  
וַיִּלָּחֶם אֲלֵיהֶם וַיִּמְרָדּוּ שָׁלֹשׁ מֵאוֹת וָאֶחָד

καὶ ἐξήλθεν ἐπ' αὐτοὺς Ζαρὰ ὁ Αἰθίοψ ἐν θυμῷ ἐν χιλίαις χιλιάσι καὶ ὄπμασι τριακοσίοις, κ.τ.λ.

*Au. Ver.*—9 And there came out against them Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

*Ethiopian.* See the notes upon xii. 3.

*Pool.*—The Ethiopian; or, the Arabian, as the Hebrew word *Cush* is commonly used, as hath been noted before; these being much nearer to Asa than the Ethiopians, who also could not have come to Asa but through Egypt, which probably the king of Egypt would not permit him to do. *Mareshah*; a city upon and within the borders of Judah, Josh. xv. 44.

*Bp. Patrick.*—The Ethiopian.] King of the Arabians, as *Cush* here signifies: and must necessarily be so understood in ch. xxi. 16, and 2 Kings xix. 9. See what I have there noted; and Bochartus, in his *Phaleg.*, lib. iv., cap. 2, where he shows they were a very powerful nation.

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A thousand thousand. See the note of Kennicott upon xvii. 13—19.

Three hundred chariots.

*Houb.*—9 ומרבה של כרכוב, et curribus trecentis. Hic curruum numerus jure quibusdam videtur parum convenire in eum exercitum, in quo essent hominum mille millia. Neque verò etiam id convenit cum eo, quod legitur infra xvi. 8, ubi currus et equites Æthiopum dicuntur fuisse תרבה כרכוב, multi nimis; ut non mirum sit non consentire Veterum scriptioes; nam Syrus habet תרבה כרכוב, triginta millium, quod nescio cur Latinus interpres verterit, trecentis millibus. Conjectura nostra est, cum olim legeretur, של שלש ושל כרכוב, tribus millibus et trecentis, saltum fecisse librarium ex uno של ad alterum, ut scriberet tantum כרכוב של, trecentis. Eo modo conciliatur cum hoc loco locus supra memoratus. Nam tria millia currum cum trecentis, numerus est satis multus, cur infra dicatur fuisse currus multos nimis.

Heb., 10; LXX, Au. Ver., 11.

וַיִּקְרָא אֲסָא אֶל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל וַיֹּאמֶר  
יְהוָה אֱלֹהֵינוּ לִעֲזָרָנוּ כִּי־נִרְבֶּה לְמִן פֶּחַ וְנִגְוֶה

נֶאֱמָר לַעֲזָרָנוּ נֶאֱמָר

καὶ ἐβόησεν Ἀσὰ πρὸς Κύριον Θεὸν αὐτοῦ, καὶ εἶπε, Κύριε, οὐκ ἀδυνατεῖ παρὰ σοὶ σῶσαι ἐν πολλοῖς καὶ ἐν ὀλίγοις, κ.τ.λ.

*Au. Ver.*—11 And Asa cried unto the Lord his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man [or, mortal man] prevail against thee.

*Bp. Patrick.*—It is nothing with thee to help, whether with many, or with them that have no power.] Or, as the Targum renders it, "There is none besides thee, who helpeth both the strong and the weak."

*Ged.*—Asah invoked the Lord, his God, and said: "O LORD! it is nothing to thee, to succour the powerless against the powerful," &c.

*Booth.*—11 And Asa cried to Jehovah, his God, and said, O Jehovah, it is nothing with thee to help him, who hath no power, amidst a multitude, &c.

*Gesen.*—3 לַעֲזָרָנוּ, and לַעֲזָרָנוּ, disjunc-

D D

tively, i. q. *whether—or, sive—sive*. 2 Chr. xiv. 10 כִּי אִם בְּזָרְבַּן בֶּן זַבְדִּי *it is alike to thee to help, whether the strong or the weak*; pp. with thee, O God, is no distinction in helping, between the strong and the weak. The source of this idiom may be seen from Lev. xxvii. 12, and *the priest shall value it* (the beast) וְהָיָה בֶּן זַבְדִּי *whether it be good or bad*, pp. deciding between the good and the bad, Sept. *εἶτε καλῆ, εἶτε σαρπά*, 2 Sam. xix. 36. So in Rabbinic, בֶּן—בֶּן whether—or, as—so.

*Houb.*—11 *Tum Dominum Deum suum Asa his verbis invocavit: Domine, ut opem feras, nullo discrimine tibi est seu potens, seu infirmus, &c.*

*Dathe.*—10 *Ad Jovam Deum his verbis est precatus: Tu quidem, O Jova, potentem æque ac imbecillem potes adjuvare, &c.*

*Maurer.*—*Propr. apud te in opitulando nihil, nullum discrimen est inter potentem et imbecillem, i. e., tibi perinde est, sive potenti opitulantis sive imbecilli; tu potentem æque ac imbecillem potes adjuvare. cf. Lev. xxvii. 12.*

Heb. 12; LXX, Au. Ver., 13.

וַיִּפְּלֵם מִבְּנֵי־לֵוִי לְאִיִּרְלָתָם מִחֵיהָ

וְגִבֹּרִי

— *καὶ ἔπεσον Αἰθίοπες ὥστε μὴ εἶναι ἐν αὐτοῖς περιποίησιν, κ.τ.λ.*

*Au. Ver.*—13 — and the Ethiopians were overthrown, that they could not recover themselves, &c.

*Ethiopians.*—See the notes upon xii. 3. *Recover themselves.*

*Gesen.*—*מִחֵיהָ* f. (ר. וְחֵיהָ) *preservation of life*, Gen. xlv. 5; 2 Chr. xlv. 12; Ezra ix. 8, 9. Meton. *means of life, sustenance*, Judg. vi. 4; xvii. 10.

*Houb.*—13 *מִחֵיהָ* *nos, donec eis nullæ vires superessent*; eandem in sententiam, ac Græci Intt. qui *περιποίησιν*, et ut Chaldæus, qui, *עוֹסֵת עֲוִיָּה, evasio ad resurrectionem*; seu, donec nulla eis spes esset pugnae reparandæ. Arias, *מִחֵיהָ, vita, falso significatu*. Nam *מִחֵיהָ* habet *victum et alimenta, non vitam*. Et, cum exercitus *Æthiopum* esset militum decies centum millium, satis intelligitur, *Sacram Paginam non docere, in unâ pugna concidisse hominum decies centena millia*.

CHAP. XV. 3—7.

וַיָּבִיאוּ רָעִים לְיִשְׂרָאֵל לֵאמֹר וְאֵלֹהֵי

יִשְׂרָאֵל בְּלֹא פֶלֶן מִיָּדָה וּבְלֹא תוֹרָה :  
וַיִּשְׁבּוּ בְּצָרָתוֹ עַל־יְהוָה וְאֵלֹהֵי יִשְׂרָאֵל  
וַיִּבְקֶשְׁהוּ וַיִּשְׁמָע לָהֶם : 5 וּבְעֵתֵים הָהֵם  
אָזֹן שָׁלוֹם לַיִּזְרְעֵל וּלְבָנָא גַּי מְהוּמָה  
רַבּוֹת עַל כָּל־יִשְׂרָאֵל הָאֲרָצוֹת : 6 וּבְתַנּוּ  
גִּזְרֵי־בְנֵי וְעִיר בְּעִיר קִרְיָאֵלִים הִמָּקָם  
בְּכָל־צָרָה : 7 וְאַתָּם חֲזָקוּ וְאַל־יִרְפוּ  
יְדֵיכֶם כִּי יֵשׁ שָׂרָר לְפָעֲלָתְכֶם :

3 καὶ ἡμέραι πολλαὶ τῷ Ἰσραὴλ ἐν οὐ Θεῷ ἀληθινῷ, καὶ οὐχ ἱερέως ὑποδεικνύντος, καὶ ἐν οὐ νόμῳ. 4 καὶ ἐπιστρεφεί αὐτοὺς ἐπὶ Κύριον Θεὸν Ἰσραὴλ, καὶ εὐρεθήσεται αὐτοῖς. 5 καὶ ἐν ἐκείνῃ τῇ καιρῷ οὐκ ἔστιν εἰρήνῃ τῷ ἔκπορευομένῳ καὶ τῷ εἰσπορευομένῳ, ὅτι ἔστασις Κυρίου ἐπὶ πάντας τοὺς κατοικοῦντας τὰς χώρας. 6 καὶ πολεμήσει ἔθνος πρὸς ἔθνος καὶ πόλις πρὸς πόλιν, ὅτι ὁ Θεὸς ἐξέστησεν αὐτοὺς ἐν πάσῃ θλίψει. 7 καὶ ὑμεῖς ἰσχύσατε, καὶ μὴ ἐκλυσθῶσαν αἱ χεῖρες ὑμῶν, ὅτι ἔστι μισθὸς τῇ ἐργασίᾳ ὑμῶν.

*Au. Ver.*—3 Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them.

5 And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was destroyed [Heb., beaten in pieces] of nation, and city of city : for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak : for your work shall be rewarded.

*Pool.*—3 Heb., *For many days* have been to Israel *without the true God, &c.*, i. e., they have long lived without the sound knowledge and worship of the true God. The prophet confirms his foregoing exhortation, and the threatening annexed to it, that if they forsook God, he would forsake them, from the usual manner of God's dealing with Israel formerly, and therefore in the same case they may expect the same usage. *Israel*, here mentioned and propounded as an example, is here understood, either, 1. Specially of the ten tribes distinguished by that name from the kingdom of Judah. But these had not as yet turned unto God, or sought him, nor was God yet found of them, as is said of

this Israel, ver. 4. Nor had they as yet been exercised with those grievous and continual vexations, and wars, and mutual destructions of which he here speaks, ver. 5, 6, and which in succeeding times they felt; for except that one blow which they had from Abijah, chap. xiii., we read of none other great mischiefs which befell them. Or rather, 2. Generally of the whole nation of Israel in former times, and especially in the times of the judges; to which all that follows suits very well.

5 *Of the countries*, Heb., *of these countries*, i. e., the divers parts of the land of Israel, both within and without Jordan.

6 *Nation was destroyed of nation*, i. e., one part of the people of Israel destroyed the other by civil wars; of which see instances, Judg. ix. 23, &c.; xii. 1, &c. As all the people of Israel are called a *nation*, so the several tribes and families of them are sometimes called *nations*, as Gen. xvii. 4; Ezek. ii. 3; Acts iv. 27, compared with Psalm ii. 1.

7 *Be ye strong therefore*; go on therefore courageously and resolutely to maintain God's worship, and to root out idolatry, as you have begun to do; for this is the only right method of preserving yourselves from such calamities as your predecessors have felt.

*Bp. Patrick*.—3 *Now for a long season Israel hath been without the true God*.] The Targum explains it very clearly: "There have been many days since the house of Israel departed from the house of David, because of Jeroboam: in which they have not worshipped the true God, but the golden calves."

*Without a teaching priest, and without law*.] For all the priests were gone into the land of Judah: and the Israelites neglected the study of the law, as the Targum explains the last words. But there are a great number of learned men who will have these words, and those that follow, relate to the times of the judges: when they were more manifestly in such a condition as is here described. And truly Campegius Vitringa hath learnedly asserted this opinion, in his book *De Synagoga Veteri*, par. ii., lib. i., cap. 6.

4 If we follow the common interpretation, which respects the present and future state of Israel, these words should thus be translated; "If in their trouble they had turned &c., they should have found him."

5 We do not read of such troubles hitherto

in the kingdom of Israel; therefore the words must be translated, "In those times (if they continue to displease God) there shall be no peace," &c. No quiet, no safety; but they shall be infested both by external wars and intestine discords. Which was fulfilled, as we find in their history, 1 Kings xv., xvi. &c.

6 *And nation was destroyed of nation, and city of city*.] These words also must be translated in the future tense, "Nation shall be destroyed of nation," &c. Where by *nation* is meant tribe: one of which fought against another in those times, when there was no certain settled succession in the kingdom; but whosoever killed their king, hoped to make a party to help him to get into the throne.

*For God did vex them with all adversity*.] For God shall set them one against another, with mutual slaughters, and all those evils that accompany civil wars. The Targum here again translates it, "The Word of the Lord," &c.

*Dr. A. Clarke*.—3 There is a great diversity of opinions concerning the meaning of this text. Some consider it a prophecy relative to the future state of this people, and the final destruction of the Jews as to their political existence: others consider it, as referring to the state of the people under the reigns of Rehoboam and Abijah, which were happily changed under that of Asa; and this appears to me to be the most natural sense of the words.

*Ged*.—3 Often have the Israelites been without the true God, without an instructing priest, and without law: 4 yet when, in their distress, they turned to the Lord, the God of Israel, and sought him, he was found by them; 5 while, in those times of *apostasy*, there was no peace to him who went out, nor to him who came in; but great vexations affected all the inhabitants of the land; 6 a mutual destruction of peoples and of cities: for God afflicted them with every sort of adversity.—7 But be ye encouraged, and act not remissly: for your work shall be recompensed."

3 *Often*. So I render the words that are commonly translated for a long season. The prophet seems to refer to the days of the judges [so *Booth*.]. 5 *There was no peace*, &c. Comp. Judges v. 6, and recollect the intestine wars that happened so frequently among the Israelites.



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*Booth.*—3 Now for many days Israel were without the true God, and without a teaching priest, and without a law: 4 But when, in their trouble, they turned to Jehovah, the God of Israel, and sought him, he was found by them. 5 And in those times there was no peace to him that went out, or to him that came in, but great vexations were upon all the inhabitants of the land [Arab.]. 6 And nation was destroyed by nation, and city by city: for God afflicted them with every kind of adversity. 7 But be ye of good courage, and act vigorously: for your work shall be rewarded.

3—6 The prophet seems to refer to the days of the judges, when, owing to their idolatry and discords, there was no peace. Compare Judg. v. 6.

*Houb.*—3 *Erunt tempora multa, in quibus Israel erit absque Deo vero, absque Doctore, Sacerdote, et absque Lege.* 4 *Sed erit, ut in angustia sua revertatur ad Dominum Deum Israel: ut quaerat eum, et ut ille ei inveniatur.* 5 *Temporibus illis, quocunque ibitur, nihil pacis erit, quoniam apud omnes regionum habitatores maximi erunt tumultus.* 6 *Pugnabit enim gens cum gente, civitas cum civitate, quia Deus eos omnibus malis conteret.* 7 *Vos verò constantes estote, &c.*

3 וַיִּמְסוּ רַבִּים יִשְׂרָאֵל, *erunt dies multi Israeli.* Pessimè omnium, qui vertunt, *fuērunt*, cūm Prophetæ verba hæc de præteritis Roboam et Abiæ regnis intelligant, in quibus fuerit Israel sine Sacerdote ac sine Lege. Nam apertè contradicunt eis rebus, quæ de Abia cap. xiii. narrantur, in cuius exercitu erant Sacerdotes et Levitæ. Præterea his verbis, *fuit spiritus Domini super eum*, disertè declaratur, Azariam postea non modò hortaturum esse, sed vaticinaturum. ... וְלֹא אֱלֹהִים אִתּוֹ, *ut sint sine Deo veritatis, sine Deo fore Israellem, sed sine Deo veritatis, seu Israellem multis diebus eâ conditione futurum, ut de Dei promissis nihil jam ad ipsum pertinere videatur, etsi falsos Deos non colet; et similiter sine Sacerdote docente, quia, quæquam erunt apud Israel Sacerdotes, tamen nemo erit qui populum doceat, postquam seu Lex intercederit, seu Templum Judæ fuerit deletum.*

*Dathe.*—3 *Israëlita quidem per complures dies sine Deo vero, sine sacerdote, doctore et lege fuerunt; 4 sed calamitate pressi redi-*

*erunt ad Jovam, Deum suum, et cum eum implorarent, exoratus est eis.* a) 5 *Illis temporibus nemo tuto negotiis suis vacare poterat; nam turbatissimus erat status omnium incolarum istarum regionum.* 6 *Gens cum gente, civitas cum civitate conflictabatur, quod Deo eos omnis generis malis affligebat.* 7 *Vos vero alacres estote, &c.*

a) Hæc ambigue dicta intelligo de temporibus præteritis judicum, qui vulgo dicuntur.

Ver. 8.

וְכַשְׁמֶע אֶפְסָא הַדְּבָרִים הָאֵלֶּה וְהַנְּבִיאָה עֲבָד הַהִלָּחָה וַיַּעֲבֹד הַשְׂמָרָאִים מִכָּל-אֶרֶץ יְהוּדָה וּבְנֵימִן וּמְרֻחָאִים אֲשֶׁר לְבֵד מִתַּר אֲמָרִים וַיַּחֲדֹשׁ אֶת-מִזְבֵּחַ יְהוָה אֲשֶׁר לְפָנָי אֱמָלִם יְהוָה :

נ' אֱמָלִם

καὶ ἐν τῷ ἀκοῦσαι τοὺς λόγους τοὺτους καὶ τὴν προφητείαν Ἀδδὰ τοῦ προφήτου, καὶ κατέσχευε καὶ ἐξέβαλε τὰ βδελύγματα ἀπὸ πάσης τῆς γῆς Ἰουδα καὶ Βενιαμὴν καὶ ἀπὸ τῶν πόλεων, ὧν κατέσχευε Ἱεροβοὰμ ἐν ὄρει Ἐφραὶμ, καὶ ἐνεκαίνισεν τὸ θυσιάζηριον Κυρίου, ὃ ἦν ἐμπροσθεν τοῦ πύου Κυρίου.

*Au. Ver.*—8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable [Heb., abominations] idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the Lord that was before the porch of the Lord.

*Of Oded.*

*Le Clerc, Houb., Hallet, Dathe, Ged., Booth.*—Of Azariah the son of [LXX, Syr., and Vulg.] Oded.

*Hallet.*—Of Oded the prophet. In the first verse of this chapter this prophet is called, Azariah the son of Oded, which was undoubtedly his name. In the eighth verse, the careless transcribers have omitted the words, Azariah the son of, and so have called the son by his father's name. But the Latin and Syriac versions of the eighth verse call him, *Azariah the son of Oded*, as in verse 1. The Greek, in the Alexandrian MS., calls him, *Azariah*. The Arabic mentions no name at all in the eighth verse. It is easier to suppose that here is an error of the transcribers than that the father should be called



which was worshipped by Maachah, as Mr. Selden observes in his *De Diis Syris*, Syn- tagm. ii., cap. 2. And thus Abarbinel upon Jer. xlv. makes Asherah to be the same with the *queen of heaven* there mentioned, viz., the moon.

*Houb.*—16 *Cæterum Maacha, regis Asa matrem, rex Asa regia dignitate exauctoravit, eò quòd in luco simulachrum fecerat, &c.*

16... *מִן־הַמֶּלֶךְ אֲסָא*: *Vulgatus, matrem Asa regis ex augusto deposuit imperio; in quâ oratione Latinâ caret nominativo verbum deposuit; idem dixeris in Hebraicâ. Neque enim licet convertere, matrem Asa rex deposuit, sine addito Asa, ante rex, ut liquet ex toto hoc capite, ubi nunquam Asa nominatur rex sine addito. Itaque restituendum מִן־אֲסָא alterum, ut sic legatur, מִן־הַמֶּלֶךְ אֲסָא מִן־הַמֶּלֶךְ אֲסָא, matrem Asa rex, vel sic מִן־הַמֶּלֶךְ אֲסָא מִן־הַמֶּלֶךְ אֲסָא, matrem Asa regis Asa rex (deposuit). Vitio scriptionis medebantur Græci Intt. cùm ponerent μήτερα αὐτοῦ, matrem suam (Asa rex deposuit) non enim legebant אֲסָא, quod non esset Hebraicum. Neque enim Hebr. consuetudinis est, ut affixa pronomina, nomina ea, ad quæ pertinent, antecedant. Diceret Sacer Scriptor, Asa matrem suam deposuit, non autem matrem suam Asa... Qui hæc non sentiunt, aures eorum peregrinantur. Illud addimus verbum הִסִּירָהּ, amovit eam, non posse uti nominativo מִן־הַמֶּלֶךְ אֲסָא, quod est in gignendi casu, quia non intercedit conjunctio, vel particula, quæ orationem distinguat, et alterum membrum faciat, eò ut possit suppleri ex ante-dictis ille (Asa).*

Ver. 18.

*Dr. A. Clarke.*—*Silver, and gold, and vessels.*] The word כֵּלִים, which we translate *vessels*, signifies *instruments, utensils, ornaments, &c.*

Ver. 19.

וּמִלְחָמָהּ לֹא הָיָה עִדְ הַיָּהָה  
שְׁלֹשִׁים וְחָמֵשׁ שָׁנִים לְמִלְחָמָהּ אֲסָא :

καὶ πόλεμος οὐκ ἦν μετ' αὐτοῦ ὥς τοῦ πέμπτου καὶ τριακοστοῦ ἔτους τῆς βασιλείας Ἀσά.

*Au. Ver.*—19 And there was no more war unto the five and thirtieth year of the reign of Asa.

*Bishop Patrick.*—19 That is, as some interpret it, there was no war with the Ethiopians, or such-like people; though with Baasha he had perpetual war (1 Kings xv. 16). But Jacobus Cappellus in the place

above named would have the words thus translated, "There was no war in the kingdom of Asa till the thirty-fifth year," viz., of the kingdom of Israel, not of Judah, or Asa; for this was the thirty-fifth year after Jeroboam rent the kingdom from the house of David. In which he follows Torniiellus, as he doth Beroaldus and Junius, though he would not vouchsafe to name them. But more of this in the beginning of the next chapter.

*Dr. A. Clarke.*—*The five and thirtieth year of the reign of Asa.*] Archbishop Usher thinks that this should be counted from the separation of the kingdom, and that this fell on the *fifteenth* year of Asa's reign. To settle in every respect these chronologies is a most difficult undertaking; and the difficulty does not belong to the *sacred books* alone, all other chronological tables of all the nations in the world, are in the same predicament. With those of our own history I have often been puzzled, even while I had access to all the archives of the nation. Probably we should read here *the five and twentieth year.*

*Ged.*—*Five and thirtieth year.* So the text and v. v., yet it is irreconcilable with chronology and with 1 Kings xv. I believe the true reading to be *third*, and so again in the next chapter, ver. 1.

*Houb.*—19 וּמִלְחָמָהּ לֹא הָיָה, *et bellum non fuit.* Ludovicus Cappellus in hunc locum sic disputabat. "2 Chron. xv. vers. ultimo dicitur bellum non fuisse ad annum usque 35 regni Asæ. At 1 Reg. xv. 16 dicitur bellum fuisse inter Asam et Bahasam regem Israel omnibus diebus ipsorum. Jam verò Bahasa cœpit regnare anno tertio Asæ, regnavitque ad annum 26 regni ejusdem Asæ, per annos 24. Itaque 2 Chron. xv. videtur omninò legendum esse *usque ad annum quintum*, non verò 35. Ita ut quieverit Bahasa à bello tantum biennium, ne quidem integrum. Omittenda itaque vox שְׁלֹשִׁים unà cum copulâ, in sequenti voce חָמֵשׁ." Nos huic Cappellianæ criticæ non assentimur. Nam tolli verbum aliquod criticæ leges non sinunt ibi, ubi eo verbo non sublato, nodus solvi potest. Et credimus hujus loci esse voluntatem, ut significetur, post ea tempora, de quibus mox dictum est, pacatum fuisse Asæ regnum, usque ad annum ejus trigesimum quintum. Nam אַרְבָּע וְחֲמִישִׁים, *non fuit*, idem valet atque, *non fuit amplius*; in quâ interpretatione chronologiæ omnes diffi-

cultates in medio relinquuntur, quoniam non fuit suprâ memoratum, quo anno Asæ regnantis ea evenerint, quæ de reginâ exauctoratâ proximè dicta sunt. Neque consistere potest istud Cappellianum, *usque ad annum quintum*, cum eo, quod cap. xiv. incipiente legimus, Asâ primum regnante, *quiescisse terram annos decem*. Contrâ verò facilè conciliantur anni illi pacis *decem*, cum Baasæ et Asæ bellis perpetuis; quia hæc verba יָדוּם ל', *omnibus diebus ipsorum*, quæ habentur 1 Reg. xv. 16 latè patent, neque negant fuisse aliquam bellorum internissionem; id verò tantum affirmant, fuisse inter utrumque regem bella plurima et ferè perpetua. Norunt omnes, verbum ל' sæpè usurpari de parte, vel majori, vel potiori, neque id esse ad vivum resecandum. Chronologicas difficultates hoc libro non tangimus, de quibus dicimus ad libros Regum.

## CHAP. XVI. 1.

בשנת שלשים וָשש למלכות אסָא  
 צָלַח בְּעֶזְרָא מֶלֶךְ־יִשְׂרָאֵל עַל־יְהוּדָה  
 וַיָּבֹאוּ אֶת־הָרֶמֶשׁ לְכָל־הָאָרֶץ  
 לְאֶסָא מֶלֶךְ־יְהוּדָה :  
 מ' מֶלֶךְ מ' צָלַח

καὶ ἐν τῇ ὀγδόῃ καὶ τριακοστῇ ἔτει τῆς βασιλείας Ἀσά, ἀνίστη βασιλεὺς Ἰσραὴλ ἐπὶ Ἰούδαν, καὶ ψεκδομήσει τὴν Ῥαμὰ τοῦ μη θοῦναι ἔξωθεν καὶ εἰσόδον τῇ Ἀσά βασιλεὺς Ἰούδα.

*As. Fer.*—1 In the six and thirtieth year of the reign of Asa Baasha [940, viz., from the rending of the ten tribes from Judah, over which Asa was now king] king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

Six and thirtieth year, &c.

*Pool.*—Of the reign of Asa, or, of the kingdom of Asa, i. e., of the kingdom of Judah, which was now Asa's kingdom; or from the time of the division of the two kingdoms. Rehoboam reigned seventeen years, chap. xii. 13; Abijah three years, chap. xiii. 2; Asa had now reigned fifteen years, chap. xv. 10; all which, put together, make up the thirty-five years mentioned chap. xv. 19. And in the next year Baasha wars against him; and the ground of war was the defection of many of his subjects to Asa, chap. xv. 9, whom Asa endeavours to engage, together with his own subjects, by an oath and

a covenant, to be true and faithful to God, and consequently to himself; which was done in his fifteenth year, chap. xv. 9, 10; and therefore in his sixteenth year, called here the thirty-sixth year of his kingdom, he commenceth an open war against him. If it be objected, That the reign or kingdom of Asa is otherwise understood of the time of Asa's personal reign, (as I may call it,) chap. xv. 10; the answer is obvious, That there are many instances in Scripture (some of which have been formerly given, and others will be given in their proper places) where the same word or phrase is taken differently, and that in the very same chapter and history. And particularly this variety is elsewhere used, both by sacred and profane writers, in the computation of the years of princes, which are sometimes reckoned from the beginning of their reign, and sometimes from other remarkable times and occurrences. Thus Nebuchadnezzar's years are sometimes computed from the beginning of his reign, as 2 Kings xxv. 8; Jer. lii. 12, 29, 30, and sometimes from his complete conquest of Syria and Egypt, &c., as that passage, Dan. ii. 1, *In the second year of Nebuchadnezzar*, is by the general stream of interpreters understood. Thus Ahaziah's years, which, doubtless, were usually computed from the time of his birth, are computed from another head, chap. xxii. 2, where see the notes. And the like differences are observed in computing the years of some of the Syrian monarchs and Roman emperors; and particularly of Augustus, the years of whose reign are variously accounted by the Roman historians; sometimes from his first consulship, sometimes from the time of the triumvirate, and sometimes from that famous victory at Actium, where he utterly overthrew his competitor, and made himself sole and unquestionable emperor. And therefore it is not strange if it be so here. And that it must necessarily be thus understood, appears from hence, that it cannot be the thirty sixth year of the reign of Asa in his own person, because Baasha began to reign in Asa's third year, 1 Kings xv. 28, and reigned only twenty-four years, and consequently died in Asa's twenty-sixth or twenty-seventh year, as it is said he did, 1 Kings xv. 8. *That he might let none go out or come in to Asa king of Judah*; that he might keep his subjects from revolting to Asa, as he perceived they

began to do, chap. xv. 9, and keep Asa's subjects from coming into his dominions to seduce his people from their obedience to him.

*Bp. Patrick.*—1 *In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, &c.* The war was begun in the conclusion of the five and thirtieth year: and in the beginning of the six and thirtieth he made this invasion. But this disagrees so much with what is said in 1 Kings xv. 33, that interpreters labour hard to reconcile them. For by that place it appears, that Baasha began his reign in the third year of Asa, and reigned no more than four and twenty years. From whence it follows, that he was dead nine or ten years before the thirty-sixth year of Asa. It is a short way of solving this which Josephus seems to take (lib. viii. Ant. cap. 6), by supposing a mistake in the transcriber from the original copy, in which it was not the *six and thirtieth* of Asa's reign but the *six and twentieth*, which was the last year of the reign of Baasha. Who died, he thinks, immediately after Ben-hadad had defeated his intentions of building Ramah. But most think this too bold a supposal; and therefore I gave in few words another account of this difficulty in my notes upon 1 Kings xvi. 8, viz., that this was the six and thirtieth year since the division of the kingdom, after the death of Solomon, when Israel was rent from Judah. For so many years were now passed since that time; viz., twenty years in the reign of Rehoboam and Abijah, and fifteen of Asa's reign, when many of the Israelites came to him (xv. 10). Thus Seder Olam Rabba, Ralbag, Abarbinel also, with a great number of eminent modern writers, both Protestants and Papists; such as Junius, Piscator, Cocceius, Jacobus Cappellus, Lightfoot, Mariana, Torniiellus, Sanctius, Salianus, and Petavius himself, with many others. It is not said, indeed, that Baasha came up in the thirty-sixth year of the *kingdom of Judah*, but in that year of the reign of king Asa: but they make account, that the kingdom of Judah and of Asa were all one; and so they might easily be put one for the other. And whereas it is objected, that the Scripture is not wont to reckon the years of any king from any other term but the time wherein he began to reign: they produce an example to the contrary from 2 Sam. xv. 7, where Absalom is said to have gone to Hebron

in the end of forty years, and there conspired against his father: which years Seder Olam reckons from the beginning of the kingdom, or the inauguration of Saul. And our Dr. Lightfoot alleges another instance in the thirty-sixth chapter of this book, ver. 9, where Jehoiachin is said to be eight years old when he began to reign: that is, said he, in the eighth year of Nebuchadnezzar: for he was eighteen years old, as appears from 2 Kings xxiv. 8. But this difference, I think, may be better reconciled another way, as I shall observe on that place. I shall here only add, that as this is the most ancient way of solving this difficulty, so they that go another are forced to suppose, that these words do not relate to the beginning of the reign of Asa, but to something else; for instance, to the beginning of his *war with Israel*. Which Kimchi endeavours to make out; but I shall not trouble the reader with it: for many good men think Josephus in the right.

*Booth.*—*Thirty-sixth year.* This number is, doubtless, erroneous. Baasha began to reign in the third year of Asa, and he only reigned twenty-four years, so that it is impossible he should rebuild Ramah in the thirty-sixth of Asa. I am inclined to think that we should read in the last verse of the preceding chapter, *until the fifteenth year, &c.*, and here, *In the sixteenth year, &c.* We are told, chap. xiv. 1, that the land had rest *ten years*, which were the first ten years; then we read of his war with Zerah, the Cushite, and of the solemn covenant which he and the people made to serve God, which events might occupy a few years. The date above noticed seems to suit all these circumstances, and the mistake in the years is easily accounted for. Josephus has twenty-six.

*Houb.*—1 בששם ששם, *anno trigesimo sexto*. Nos, *anno vigesimo sexto*. Quippe assentimur Lud. Cappello in hunc locum sic disputanti, "2 Chron. xvi. 1, dicitur Bahasa rex Israel ascendisse contra Judam anno 36 regni Asæ. Atqui Bahasa non regnavit nisi ad annum usque 26. Asæ, uti liquet ex antecedente notâ (quam vide suprâ ad cap. 15). Itaque legendum videtur ad annum 26 non verò 36. Itâ ut expeditionem istam Bahasa suscepit ultimo regni sui anno. Usserianis decretis erat nimium obsequens Clericus, cum sic statueret cap. xvi. 19. Denique trigesimus quintus annus hic

deducendus est, non ab initio regni Asæ, sed à separatione Reipublicæ populi Hebraici in regnum Judæ et Israelis; nam alioquin Asa quindecimum tantum annum regni agebat, cum Baasa bellum ei moliri cœpit." Nam cum Pagina Sacra hic dicat, *anno regni Asæ trigesimo sexto*, quis credat vel Usserio, vel Clerico, docenti annum eum esse trigesimum sextum, non *regni Asæ*, sed Tribuum decem à Tribu Juda defectionis? Pari jure statuetur, cum cap. xv. ver. 10, sic legamus, *mensæ tertio anni decimi quinti regni Asæ*, intelligi debere annum decimum quintum, non *regni Asæ*, sed Tribuum decem rebellionis. Anverò cuiquam venire in mentem potest, annum eum regni Asæ (decimum quintum) qui cap. 15 nominatur annus *regni Asæ decimus quintus*, nominatum hic fuisse ab Sacro Scriptore annum ejusdem *trigesimum quintum*? Atqui tamen hoc illud est, quod statuebat, post Usserium, Clericus? Et falsè Clericus sumebat, hoc loco id tempus notari, cum *Baasa bellum Asæ moliri cœpit*. Quippe Baasæ cum Asa prioribus bellis Sacra Pagina defuncta esse putanda est, cum ad ultima regni Asæ tempora jam pervenit, cum constet regem Baasa non plus regnasse, quàm annos 24 usque ad annum Asæ vigesimum quintum, aut verò vigesimum sextum. Ergò rem acu tetigit Lud. Cappellus, cum judicaret scriptum fuisse annum 36 ubi fuerat 26 scribendus. Errori materiam dare potuit Littera ל, 30, dorso paulò rotundiori descripta, ut similitudinem cum כ, 20, nonnullam haberet. ...אסא, ad Asa; quia nempe multi ex Israel ad Judam defecerant, ut narratur, cap. xv. 9.

*Built.*

*Dathe, Ged., Booth.*—Fortified.

*Houb.*—Instauravit.

Ver. 3.

בְּרִית בֵּינִי וּבֵין אֲשָׁא

διάβω διαθήκη ἀναμίσειν ἐμοῦ καὶ σοῦ, κ.τ.λ.

*Au. Ver.*—3 There is a league between me and thee, &c.

*There is a league, &c.*

*Houb., Dathe, Ged., Booth.*—Let there be a league.

Ver. 6.

— וַיִּגְדֹּן בְּיָמָיו אֶת-יָבֶעַ וְאֶת-

הַמִּצְפָּה :

— καὶ ψυκοδόμησεν ἐν αὐτοῖς τὴν Γαβαὲ καὶ τὴν Μασφά.

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*Au. Ver.*—6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

*Built.*

*Dathe, Ged., Booth.*—Fortified.

*Houb.*—Instaurarant.

*Geba, &c.*

*Ged., Booth.*—Geba of Benjamin [Syr., Arab., and two MSS.], &c.

Ver. 8.

חָלַל אֲשָׁא חַיִּים וְחַלְבִּים חֵי וְחַיִּים לְרֶגֶב וּלְפָרָשִׁים לְחֶרֶב מֵאֲדוּבָה

חָלַל אֲשָׁא לְרֶגֶב וְלִפָּרָשִׁים

οὐχ οἱ Λιβῖες καὶ Λίβυες ἦσαν εἰς δύναμιν πολλήν, εἰς θάρσος, εἰς ἰππεῖς, εἰς πλεῖστος σφόδρα, κ.τ.λ.

*Au. Ver.*—8 Were not the Ethiopians and the Lubims a huge [Heb., in abundance] host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand.

*Ethiopians—Lubims.* See the notes upon xii. 3, p. 190.

*Maurer.*—[חָלַל אֲשָׁא חַיִּים וְחַלְבִּים חֵי וְחַיִּים] Fal-sissimum est quod dicunt ante et seqq. verb. significare cum. Construe: *nonne fuerant, excreverant in exercitum multitudine (an Menge), nempe curribus et equitibus?*

Ver. 9.

כִּי יִהְיֶה עֵינָיו כְּשֶׁמֶטוֹת בְּכָל-הָאָרֶץ לְחַתְחֹנֶה עִם-לְבָבָם שָׁלֵם מֵלְוֵו וְנֹרָה

οἱ οὐκ ὀφθαλμοὶ Κυρίου ἐπιβλέπουσιν ἐν πάσῃ τῇ γῇ, κατισχύσαι ἐν πάσῃ καρδίᾳ πληρεὶς πρὸς αὐτόν, κ.τ.λ.

*Au. Ver.*—9 For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them [or, strongly to hold with them, &c.] whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

*To show himself strong in the behalf of them, &c.*

*Ged.*—To give his strength to those, &c.

*Booth.*—To give strength to those, &c.

*Gesen.*—[חָלַל] Hithp. 3. to show oneself strong for any one, i. e., to help, to aid,

E E

seq. 3 et 2 Sam. iii. 6; 1 Chr. xi. 10; Dan. x. 21.

*Houb.*—*Ut fortitudinem addat populis iis, &c.*

*Dathe.*—*Ut confirmet eos, &c.*

*Whose heart is perfect, &c.*

*Bishop Patrick.*—The heart of Asa is said to have been "perfect all his days," in the foregoing chapter, ver. 17. And so it was in the matter of the outward worship of God at the temple, of which he was there speaking. But in the latter end of his life he was defective in his inward trust and confidence in God: which is called *foolishness*; both because it was a sinful thing, and very pernicious. For God exposed him to his enemies as a punishment for relying on man more than his friendship.

Ver. 10.

וַיִּכְעַס אֲסָא אֶל־הַרְצָח וַיִּתְּנֵהוּ בַּיָּד  
הַמִּתְקַדֶּכֶת בְּרִבְצָנָה צְמֹר עַל־גִּמְלֹת וַיִּרְצָץ  
אִסָּא מִן־הָעָם בְּעֵת הַזֶּה :

καὶ ἐθυμώθη Ἀσὰ τῷ προφῆτῃ, καὶ παρέθετο αὐτὸν εἰς φυλακὴν, ὅτι ὠργίσθη ἐπὶ τούτῳ, καὶ ἐλυμγματο Ἀσὰ ἐν τῷ λαῷ ἐν τῷ καιρῷ ἐκείνῳ.

*Au. Ver.*—10 Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed [Heb., crushed] some of the people the same time.

*Prison-house.*

*Pool.*—*In a prison-house, or, in the house of the stocks; in which the feet, or, as some of the Hebrews say, the necks of the prisoners were locked up. See Jer. xx. 2; xxix. 26.*

*Gesen.*—*מִתְקַדֶּכֶת* f. (ר. תִּפְסָה) pp. *torsion, distortion; hence a wrench, stocks, Lat. nervus, a wooden frame in which the feet, hands, and neck of a person were so fastened, that his body was held bent. Comp. תִּפְסָה and Scheid in Diss. Lugd. p. 986. Bochart. Hieroz. I., p. 694; Jer. xx. 2, 3; xxix. 26; 2 Chr. xvi. 10, הַמִּתְקַדֶּכֶת house of the stocks, prison.*

*For he was in a rage with him, &c. So Dathe.*

*Ged.*—10 But Asah, because this rebuke made his people uneasy, was angry with the seer, and put him in a house of correction; and, at the same time, crushed some of the people.

10 *Because this rebuke made his people*

*uneasy. So, with Houbigant, I render what in our common version is thus rendered; for he was in a rage with him because of this thing.*

*Houb.*—10 *Asa iratus prophetam in carcerem conjecit, quanquam populus ejus id displicebat, et eo die Asa de populo quosdam cæcidit.*

10 כִּי בִרְצָח צְמֹר עַל הָרָצָח: Arias, *quia in ira cum eo propter hoc; et ferè omnes Interpretes sic tractant רצח, tanquam cum eo, falsà Judæorum punctatione decepti, cum tamen admoneret illud רצח, ex populo, quod sequitur, fuisse convertendum רצח, populi ejus; verbum pro verbo, quanquam in indignatione populi ejus super hoc, i.e., quanquam indignabatur populus prophetam in carcerem trudi. Nam hæc illa ipsa causa est, propter quam rex de populo quosdam cædi jussit. ורצץ, et fregit, ejusdem potestatis, ac רצץ, et excidit.*

Ver. 12.

וַיִּחַל אֲסָא בְּשָׁנָה שְׁלוּשִׁים וְתֵשַׁע  
לְמַלְכוּתוֹ בְּרִנְיָו עַד־לְמַעַל הַחֵלִי  
וְנָם בְּחֵלֵי לְהַדְרִישׁ אֶת־יְהוָה בְּיָד  
בְּרָפְאִים :

καὶ ἐμαλακίσθη Ἀσὰ ἐν τῷ ἔτει τῷ ἐνάτῳ καὶ τριακοστῷ τῆς βασιλείας αὐτοῦ τοὺς πόδας, ὥς σφόδρα ἐμαλακίσθη· καὶ ἐν τῇ μαλακίᾳ αὐτοῦ οὐκ ἐξήγησε τὸν Κύριον, ἀλλὰ τοὺς ἰατροὺς.

*Au. Ver.*—12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians.

*Until his disease was exceeding great.*

*Houb., Dathe, Ged., Booth.*—And his disease moved upwards.

*Moved upwards.] Michaëlis considers this disease as the gout, and ingeniously supposes these words to denote its ascent to the stomach, when it is most dangerous.—Booth.*

*Houb.*—12 *Cæterum Asa ægrotavit, anno regni sui trigesimo nono, pedum morbo, qui ad corporis partes superiores emanavit; neque ille Dominum, cum ægrotaret, sed medicos, requisivit.*

12 שׁ לְמַלְכוּתוֹ ד': Abest 1, et legendum וד; nam in eo vocabulo alterum membrum habet initium. Excidit 1, ex 1 antecedente וד. Sequitur וד, cum præpositione

ו, etsi verbum נדד nescit habere ו ante suum casum. Quod cum non nesciret Clericus, credidit deficere in contextu verbum נדד, *confidit*, aut aliud simile; fortè quia sic Vulgatus, explens sententiam. Verùm Criticæ est sapientioris mutare unam litterulam, quàm verbum supplere; ubi præsertim videas Græcos Intt. legisse נדד, *medicos*, non נדד, *in medicis*. Nam illi vertunt, ἀλλὰ τοὺς ἰατροὺς, *sed medicos*.

*Dathe.*—12 Anno undequadragesimo regni sui pedibus ægrotabat, ita ut tandem vis morbi ad partes superiores transiret, &c.

*Rambach.*—ו לטחא דא ad summum usque, i.e., vehementissimus et supra modum acerbus erat morbus ejus. Sic de intensione morbi etiam intelligunt LXX, Vulg., Targ., coll. ad. partic. c. xvii. 12; c. xxvi. 8, et synon. 1 Reg. xvii. 17. Al. ita ut sursum esset morbus ejus, q.d., grassatum esse morbum ad superiorem corporis partem, nempe caput. Sic R. Sal. Tumor, qui in illius pedibus erat, adacendebat usque ad summum verticem. Solet enim, notante Clerico, podagra a pedibus incipere, et superiores postea partes adgredi, quo tempore letalis est. Prius tamen simplicius ad Hebraismum convenit, coll. locis modo allegatis.

Ver. 14.

וַיִּקְבְּרוּהוּ בְּחִבְרֹנִי אֲשֶׁר קָבְרוּ  
לִוִּי בְּצִיר דָּוִד וַיִּשְׁעִיבֵהוּ בַּמִּטָּעֵב אֲשֶׁר  
מָלָא בְּשִׁמְרִים וְזָנִים מְרֻקָּתִים בְּמִתְּרוֹחַת  
מַעֲשֵׂה וַיִּשְׂרְפוּהוּ שָׂרָפָה גְּדוֹלָה עַד  
לְמָוֶה :

καὶ ἔθαψαν αὐτὸν ἐν τῇ μνήματι, ᾧ ὤρυσεν  
ἑαυτῷ ἐν πόλει Δαυὶδ, καὶ ἐκοίμισαν αὐτὸν ἐπὶ  
τῆς κλίνης, καὶ ἐπλάσαν ἀρωμάτων καὶ γένη  
μύρων μυρεψῶν, καὶ ἐποίησαν αὐτῷ ἑκφορὰν  
μεγάλην ὥς σφόδρα.

*An. Ver.*—14 And they buried him in his own sepulchres, which he had made [Heb., digged] for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

And they buried him, &c.

*Rambach.*—14 וקברוהו Et sepeliverunt eum magnifice. ונשעבוהו in sepulchris ejus. Targ. in domo sepulcrorum ejus, qua locutione sec. Beckium respicitur ad formam

monumentorum hujus gentis, quæ aliquot sepulcra comprehendebant, ita ut in eadem spelunca plures foveæ sepulcrales reperiuntur. Alii pluralem pro singulari positum putant, ut cap. xxiv. 25; Gen. xxi. 7; xlv. 7; Jud. xii. 7; 1 Sam. ix. 21; conf. 2 Reg. xxii. 20. Verum ideo potius numerus pluralis adhibitus videtur, quia tale erat sepulcrum, ut non suum tantum, sed et familiæ suæ cadavera adservare posset. Conf. Neh. iii. 16. וישכרו postquam, Jud. ix. 40; Zach. iii. 5, posuerant vel composituerant scil. eis, cui hoc negotii datum erat: quo verbo ingens apparatus et aromatum adhibitorum copia exprimitur, ut 2 Reg. xxiii. 14; Jer. li. 14. ושיסם aromatibus. ושיסם et speciebus aromaticis, Germ. mit Speckreien. Vulg. unguentis meretriciis, quasi esset a ושיסם scortatus est, quasque sic dicerentur aromata, quæ odore suo libidinem excitant, coll. Prov. vii. 17. Verum potius est a Chald. San, quod significat speciem, coll. Ps. cxliv. 13; Dan. iii. 5; et Targ. Gen. i. 11, 12, &c. ושיסם q.d., unguentatis h.e. confectis, temperatis seu paratis. Pyl (1) conf. Kal. Exod. xxx. 33, et Hiph. Ezech. xxiv. 10. ושיסם נכרסח ונגuento operis scil. Rokeahh, unguentarii, ut Ex. xxx. 25 suppletur, h.e., opere s. arte unguentaria. ושיסם לו שרפה præterea combusserunt s. incenderunt ei, Jer. xxiv. 5, cremationem, chap. xxi. 19, magnam supra modum. Variæ hæc ultima verba interpretes accipiunt. Quidam ex illis sibi persuadent, cadaver Asse fuisse more Græcorum concrematum, coll. 1 Sam. xxxi. 12. Verum dudum alii observarunt, cadaverum cremationem Judæis non usitatam fuisse: Jabsitarum autem facinus, Saulis ac filiorum corpora comburentium, singulare fuit, et vel ex æmulatione gentium finitimarum, vel ex metu, ne sepulta modo cadavera effoderentur denuo a Philistæis, et ludibriis adficerentur, profectum, ut ostendit Geierus de luctu Hebr. cap. vi. sec. 4 qui præterea provocat ad phrasin, qua h. l. non dicitur combusserunt ושיסם ipsum, ut 1 Sam. xxxi. 12, sed ושיסם ei scil. in honorem, coll. Deut. xii. 31. Alii, et inter illos quamplurimi Rabbidorum, putant, in funere hoc non regis cadaver, sed ejusdem lectum, vestimenta, ac suppellectilem omnem combusta fuisse, quoniam nemini posthac suppellectile regis mortui uti licuerit, ob singularem majestatis regis reverentiam, coll. Jer. xxiv. 5. Alii denique melius



*aromata incensa* factasque circa cadaver suffumigationes intelligunt, non tam adversi odoris pellendi, quam ostentandæ magnificentiæ caussa. Sic Targ. *combusserunt ei combustionem lignorum odoriferorum*. Quam sententiam etiam amplectuntur R. Sal. Clericus, Buddeus, et Geier l. c. sec. 7, &c., qui tamen utrumque conjungit, et tum utensilia regis concremata, tum aromata non pauca illi igni, boni odoris caussa, injecta fuisse censet.

*Gesen.*—ן מ. plur. *וְיָס*, form, sort, kind, manner; Psalm cxliv. 13, *כִּסֵּן מִכָּל מִינֵי* from sort to sort, of every sort, 2 Chron. xvi. 14. Chald. et Syr. id.

\* *וְיָס* to season, to spice, e.g. oil for making ointments, to perfume, Ex. xxx. 33.

PUAL pass. of *Kal*, 2 Chron. xvi. 14.

*וְיָס* f. (ר. *וְיָס*) 1. ointment, unguent, 1 Chron. ix. 30.

2. *unguent kettle*, i.q. *וְיָס* No. 2, Ex. xxx. 25; 2 Chron. xvi. 14. Comp. Job xli. 23. Or, it may be *unguent-shop*, but less well.

*וְיָס* 3. *work*. Spec. of *works of art*, as *וְיָס דַּמַּשְׁקִי damask work*, Ex. xxvi. 1, 31; 4. Inverted, 2 Chron. xvi. 14, *וְיָס דַּמַּשְׁקִי*, with spicery-work.

*Houb.*—14 *Sepelieruntque eum in sepulcro, quod sibi exciderat in civitate David. Posuerunt eum in feretro pleno aromatum, diversisque generis pigmentorum arte conditorum, ex quibus ei ingentem rogam accenderunt.*

14 *מִסְחָה*: Videtur Clerico deesse *וְיָס*, *unguentarii*, quia sic legitur Exod. xxx. 25, et alibi. Tamen licet convertere *מִסְחָה* in *וְיָס*, *unguento confectionis*, i.e., arte elaborato et condito. Itaque nihil supplendum.

#### CHAP. XVII. 2.

וַיָּבֵן נְצִיבִים בְּאַרְצֵי יְהוּדָה וְכוּ' —

— καὶ κατέστησεν ἡγουμένους ἐν πάσαις ταῖς πόλεσιν Ἰούδα, κ.τ.λ.

*Au. Ver.*—2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

*And set garrisons.*

*Ged., Dathe.*—Prefects.

*Booth.*—2 And appointed governors.

*Gesen.*—וְיָס m. (ר. *וְיָס*) pp. *set, placed*; hence

1. *one set over*, i.e., a *prefect, overseer, officer*, i.q. *וְיָס*, 1 Kings iv. 7, 19.

2. *a military station, post, garrison*, i.q.,

וְיָס, וְיָס, 1 Sam. x. 5; xiii. 3, 4; 2 Sam. viii. 6, 14, al.

*Prof. Lee.*—וְיָס, any thing or person *set up or appointed*. (a) *A pillar*. (b) *A military station, garrison*. (c) *A chief or commander*. (a) Gen. xix. 26. (b) 1 Sam. x. 5; xiii. 3, 4; 2 Sam. viii. 6, 14; 1 Chron. xi. 16; xviii. 13; 2 Chron. xvii. 2. (c) 1 Kings iv. 19.

Ver. 3.

וַיְהִי יְהוָה עִם יְהוֹשָׁפָט בְּיָהוּדָה  
בְּדַרְכֵי בָנָיו אֲבֹי הָרִאשׁוֹנִים וְלֹא דָרַשׁ  
לְבַעֲלִים ;

καὶ ἐγένετο Κύριος μετὰ Ἰωσαφάτ, ὅτι ἐπορεύθη ἐν ὁδοῖς τοῦ πατρὸς αὐτοῦ ταῖς πρώταις, καὶ οὐκ ἐξέζηγῃσε τὰ εἰδωλα.

*Au. Ver.*—3 And the Lord was with Jehoshaphat, because he walked in the first ways of his father David [or, of his father, and of David], and sought not unto Baalim. *Baalim*. See the notes on Judg. ii. 11, vol. ii., pp. 165, 166.

*Bp. Patrick.*—*Because he walked in the first ways of his father David.* Before he committed those foul sins, in the matter of Uriah [so *Rambach*]. But some read it, "of his father, and of David." For Asa in the beginning of his reign was very pious, as David was. And thus it is some reflection upon Asa, for his offences in the latter end of his life: his son being noted to have followed him as he was in his *first days*, not in his old age.

*Commentaries and Essays.*—"In the first ways of David his father." So Hebrew. In 1 Kings xxii. 43 it is "in all the ways of Asa his father." The LXX here in Chron. have not David, but only "in the first ways of his father," i.e., Asa. In this same book, chap. xx. 32, it is, "Asa his father," and so LXX there. David is then a mistake for Asa, and should be corrected.

*Ged.*—For the LORD was with Joshaphat, because he followed the first ways of his father,\* and sought not Baals.

\* *David*, the present text, with Chald., Syr., Arab., Vulg. But Sep. and six MSS. want *David*: which I take to be the true reading.

*Booth.*—3 And Jehovah was with Jehoshaphat, because he walked in the first ways of his father, and sought not to Baal. I have omitted *David* as evidently im-

proper. It is most probable that *Asa* is the true reading, whose first ways were more pious and holy than his last.

*Houb.* — 3 *Fuit autem Dominus cum Josaphat, eo quod vias patris sui David primas ac novissimas sectabatur, nec Baal simulachra requirebat.*

3 דאָס וואָס: Nos, *primis*, non autem *antiqvis*. Nam *primis* adjunctum ad *David* nihil aliud vult, quàm *David primas (vias)*; quod ipsum creat difficultatem; quippè *David viæ novissimæ* non deteriores fuerunt *primis*, neque minùs *Josaphat* regi pio imitabiles. Quod cùm sentiret *Arabs*, omisit *primis*, interpretans, סִי יֵשׁוּעַ, *ambuloit in viis David*. Sed habent Biblia maxima *primis et novissimis*, quomodò cap. superiori ver. 11 legitur de rebus gestis *Asa*, דִּי אֲשֶׁר עָשָׂה דָּוִד. Magna probabilitas est omissum fuisse דִּי אֲשֶׁר עָשָׂה, et *novissimis*, ob similitudinem ejus nonnullam cum דִּי אֲשֶׁר עָשָׂה, *primis*.

*Dathe.*—3 *Expertus est Josaphatus Jovam faventem; nam imitatus est mores antiquos progenitoris sui Davidis. Non Baalibus, 4 sed Deo patrio studuit.*

Ver. 6.

וַיִּנָּקֶה לִבּוֹ בִּדְרָכֵי יְהוָה וְעָזַר הַסֵּר  
אֶת־הַבָּמֹת וְאֶת־הַמִּשְׁכָּנִים מִיְּהוּדָה :

καὶ ὑψώθη ἡ καρδία αὐτοῦ ἐν ὁδοῖς Κυρίου,  
καὶ ἐξῆρε τὰ ὑψηλά καὶ τὰ ἀλση ἀπὸ τῆς γῆς  
Ἰουδα.

*Au. Ver.*—6 And his heart was lifted up [that is, was encouraged] in the ways of the Lord: moreover he took away the high places and groves out of Judah.

*Was lifted up.*

*Gesen.*—3 וַיִּנָּקֶה לִבּוֹ *one's heart lifts itself up, is lifted up, elated*: a) In a good sense, i. q. to take courage, 2 Chron. xvii. 6, and his heart was encouraged [so *Ged., Booth.*] in the ways of *Jehovah*. b) In a bad sense, to be lifted up in pride, to be proud, haughty, Psalm cxxx. 1; Prov. xviii. 12; 2 Chron. xxvi. 16.—Hence *genr.* of the person himself.

*Moreover he took away, &c.* See the notes upon 1 Kings xxii. 43, vol. ii., pp. 870, 871.

*Bp. Patrick.*—*Moreover, he took away the high places and groves out of Judah.* The meaning is plain, that those high places wherein they sacrificed to idols he destroyed, as *Asa* had done in the beginning of his

reign: but, in the latter end, some had restored them again. There is no need, therefore, of their amendment, who fancy, that, anciently, instead of *veoth*, moreover, there was *velo*, he did not: that so it may agree with 1 Kings xxii. 43, and with the twentieth chapter of this book, ver. 33. As if the meaning was, that though he was courageous above all that had been before him; yet the people were so accustomed to sacrifices in high places, that he durst not take them away. This is true, that where they offered to the true God he did not take them away: but those wherein idols were worshipped were abolished.

*Ged.*—6 Encouraged thus, in the ways of the Lord, he removed out of Judah, even the hill-chapels, and groves.

*High places.* See the notes upon 1 Kings iii. 2, vol. ii., pp. 719—721.

*Groves.* See the notes upon Exodus xxxiv. 13, vol. i., p. 376.

*Houb.*—6. וַיִּנָּקֶה לִבּוֹ, et adhuc sustulit excelsa (et lucos). Existimabat *Lud.* Cappellus pro וַיִּנָּקֶה legendum esse vel וַיִּנָּקֶה, vel וַיִּנָּקֶה, et tamen non adhuc sustulit loca excelsa; quod nisi ita legeretur, pugnaret hic locus cum eo, quod habetur infra xx. 33, et 1 Reg. xxii. 43. *Josaphatum* non sustulisse loca excelsa. Tamen hæc facillè conciliantur, si cogitamus hic agi loca excelsa ea, quæ in idolatriæ usus erant. Nam id liquet ex verbo וַיִּנָּקֶה, *lucos*, quod sequitur. Neque enim usquam memoratur *lucos* *lucos* *iis* in excelsis locis, in quibus verus *Deus* colebatur. Eos igitur idolatriæ *lucos* *Josaphat* et ea excelsa loca adhuc sustulit, ut fecisse *Asa* narratur xiv. 2, adhuc, inquam, i. e., alia adhuc excelsa et alios *lucos* succidit idolatriæ destinatos, seu quæ regis *Asa* diligentiam fugerant, seu quæ post ipsum clàm plantata et erecta fuerant; etsi loca excelsa et aras alibi, quàm *Jerusalem*, erectas, ut in *iis* verus *Deus* adoraretur, non sustulit; quod neque fecerat *Asa*, ut docet cap. xx. ver. 33.

Ver. 7, 8.

וּבְשָׁנָה שְׁלֹשׁ לְמָלְכוֹ שָׁלַח לְעָרָיו  
בְּכֹרְחָלִי וּלְעֶבְדָּתָהּ וּלְכֹהֲנֶיהָ וּלְכֹהֲנֵיהָ  
וּלְמִי־כֹהֲנֵיהָ לְלַמֵּר בְּעָרֵי יְהוּדָה : וַיַּמְחֶה  
הָאֱלֹהִים וְגו'

7 καὶ ἐν τῷ ἔτει τῷ τρίτῳ ἔτει τῆς βασιλείας  
αὐτοῦ ἀπέστειλε τοὺς ἡγουμένους αὐτοῦ καὶ  
τοὺς υἱοὺς τῶν δυνατῶν, τὸν Ἀβδιάν, καὶ

Ζαχαρίαν, καὶ Ναθαναὴλ, καὶ Μιχαΐαν, τοῦ διδάσκειν ἐν πόλεσιν Ἰούδα. 8 καὶ μετ' αὐτῶν οἱ Λευῖται, κ.τ.λ.

*Au. Ver.*—7 Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-Adonijah, Levites; and with them Elishama and Jehoram, priests.

*Bp. Patrick.*—He sent some that were of his council, to see the people taught, by removing all impediments, and making the people come to hear the priests and the Levites. For the priests and the Levites would not have had much authority among the people, if they had not been backed by such great persons as are here mentioned. Grotius, indeed, will have it, that these great men did themselves instruct the people: for, as the Jews observe, it was not proper to the priests and Levites, but all learned men might teach the people: and these who were of the king's council were certainly learned in the law. But the two next verses tell us, that priests and Levites were sent along with them, *who taught in Judah*. And, therefore, I take the meaning to be, that Jehoshaphat, being very desirous to have the people understand their duty, took this singular and extraordinary course to send some princes, together with the priests and Levites, upon this weighty business. The latter, that they might teach the people, the former to see them do it carefully, and require the people to come and receive instruction, and to be obedient to what they heard. Thus Jarchi and other interpreters explain it.

*Gesen.*—שָׁלַח. 1. *to send*. Constr. a) Absol. Gen. xxxviii. 17. b) Seq. acc. of pers. Gen. xliii. 8, al.; with a dat. pleonast. added, שָׁלַח לְךָ, *send for thyself*, Num. xiii. 2; once in later Hebrew seq. ל of pers., 2 Chron. xvii. 7.

*Ged., Booth.*—7 Also in the third year of his reign he sent his chiefs Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, to teach in the cities of Judah: 8 And with them the Levites, Shemaiah, &c.

8 *The Levites.*] The Levites and priests

were only to teach the law; but the princes went with them to see that it was done, to punish obstinate offenders and idolaters, to give greater respect to the instructors, and solemnity to the work. Some consider the princes were to teach what respected their civil duties, the Levites what related to their ritual law, and the priests the nature and design of their religion.—*Booth*.

*And Tob-adonijah.*

*Ged.*—This is wanting in Syr. and Arab., and it may be an interpolation.

*Houb.*—7 *Anno regni sui tertio misit de principibus suis Benhail, Obdian, Zachariam, Nathanahel, et Michæam, ut Judæ per urbes docerent.*

7 שָׁלַח לְכָן חָיִל, *misit de principibus suis Benhail*. Est in dandi casu לְכָן חָיִל, etsi verbum שָׁלַח regit rem, vel personam, quæ mittitur, in accusandi casu, sine præpositione antecedente; quia dandi casus *attrahitur*, ut cum grammaticis loquar, per priorem dandi casum שָׁלַח. Castalio sic convertit, *misit ad proceres suos Benhailem, Abdiam...ut docerent*, tanquam notaretur tantummodò ad quos mittatur; qui verò sint, qui mittuntur, omitteretur. Minus placet hæc constructio; quæ si haberet hic locum, postea legeretur, לְכָן, non omisso affixo כ, *ut illi docerent*.

*Maurer.*—[שָׁלַח לְכָן חָיִל.] Sec. *Gesenium*, *Winerum*, alios ל hic accusativi nota est. Noli credere. שָׁלַח לְכָן חָיִל significat *mandatum ad principes perferendum curavit, demandavit principibus* cet. Ceterum bene Schulzius: "Proceribus his *docendi munus ipsum* non commissum fuisse censendum est, sed adjungebatur ii sacerdotibus et Levitis (cf. vers. 8 et 9), ut caverent auctoritate sua quasi regia, ne quid officeret docentium studio."

Ver. 12.

— וַיִּבְנוּ בִּיהַמֶּדֶה בִּירְקִיָּוֹת וְגו'.

ע"י בִּירְקִיָּוֹת ע"י וַיִּבְנוּ

— καὶ φκοδόμησεν ἐν τῇ Ἰουδαίᾳ οἰκήσεις, κ.τ.λ.

*Au. Ver.*—12 And Jehoshaphat waxed great exceedingly: and he built in Judah castles [or, palaces], and cities of store.

*Built, &c.* So *Houb., Dathe*.

*Ged., Booth.*—Repaired the fortresses.

*Castles* [or *palaces*].

*Gesen.*—בִּירְקִיָּוֹת, f. twice in plur. בִּירְקִיָּוֹת, *fortresses, castles*, 2 Chron. xvii. 12; xxvii. 4.

*Prof. Lee.*—*Palaces*.

Ver. 13.

*Au. Ver.*—13 And he had much business in the cities of Judah : and the men of war, mighty men of valour, were in Jerusalem.

*And the men of war, &c.*

*Ged., Booth.*—But the men of war, &c.

*Dathe.*—13 *Multum occupatus fuit in opibus Judææ ornandis et muniendis. Milites autem fortissimos habuit Hierosolymæ.*

Ver. 14—19.

וְאֵלֶּה פְּקֻדֵּיהֶם לְבֵית אֲבוֹתֵיהֶם 14  
לִיהוֹנָדָה שֹׁטֵר אֲלָפִים עֲדֵנָה הָשָׁר וְעֹמֶר  
גְּבִירֵי חֵיל שְׁלֹשׁ מֵאוֹת אֲלָפָה : 15 וְעַל־  
יְדוֹ יְהוֹחָנָן חֲשֹׁר וְעֹמֶר מֵאוֹתָם וְשִׁמְשׁוֹנִים  
אֲלָפָה : 16 וְעַל־יְדוֹ עֲמִסָּה בְּרִזְזָרִי  
הַשְּׂמֹנֶה עָבָר לִיהוֹנָדָה וּבָנָיו

14 καὶ οὗτος ὁ ἀριθμὸς αὐτῶν κατ' οἴκους πατρῶν αὐτῶν καὶ τῷ 'Ιουδᾷ χιλιάρχοι, ἔδνας ὁ ἄρχων, καὶ μετ' αὐτοῦ νιοὶ δυνατοὶ δυναμέως τριακόσια χιλιάδες· 15 καὶ μετ' αὐτὸν, Ἰωανὰν ὁ ἡγούμενος, καὶ μετ' αὐτοῦ διακόσια ὀγδοήκοντα χιλιάδες· 16 καὶ μετ' αὐτὸν Ἀμασίας ὁ τοῦ Ζαρι, ὁ προθυμούμενος τῷ Κυρίῳ, κ.τ.λ.

*Au. Ver.*—14 And these are the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And next to him [Heb., at his hand] was Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him was Amasiah the son of Zichri, who willingly offered himself unto the Lord; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside those whom the king put in the fenced cities throughout all Judah.

*Houb.*—14 וְאֵלֶּה פְּקֻדֵּיהֶם, hic autem census fuit eorum, i. e., tam virorum militum, quam eorum qui regias operas per urbes exercebant, qui etiam ipsi arma ferebant, cum ad exercitum regis vocabantur. Aliter in regno uno Judæ ac Benjamin numerarentur milites supra undecies centena millia, qui numerus

superaret eum censum, qui, David regnante, habitus est duodecim tribuum, non numeratis iis, quos Josaphat in urbibus munitis disposuerat; quod Clerico, non sine causâ, incredibile videbatur. Significari, præter milites, regios operarios declarat דַּמְשָׁדִּים, qui serviebant (regi), quod verbum in militibus propriè dictis usurpari non solet, nisi fortè in corporis regii custodibus. Judicabat Clericus eum numerum esse tantum, ut necesse sit auctum à librarariis fuisse. Non esset id negandum, si soli milites agerentur.

*Ken.*—The preceding remarks [see his Dissertation on the Chald. Par., p. 217] having been occasioned by the variation of the copies, as to the three larger and smaller numbers, in 2 Chron. xiii. 3, 17, it may be proper here, at the conclusion, to subjoin one observation. If any man of learning should be still inclined to undertake a vindication of the larger numbers; and should think he could render them probable by comparing them with other very large numbers in the same history: I would recommend it to him to consider, whether some of those other very large numbers may not be corrupted likewise. For, if so, he would then only build error upon error; in which case, whenever the foundation shall be removed, the superstructure must fall to the ground. As, for example:

Would any wise man, truly zealous for the honour of the Scripture history, undertake to defend the present numbers of 2 Chron. xvii. 13—19? Where the Hebrew copies now assure us that there were, in the city of Jerusalem, ONE MILLION ONE HUNDRED AND SIXTY THOUSAND; who being mighty men of valour, waited on king Jehoshaphat, as only one part of his troops; for we read expressly, these were in Jerusalem, and waited on the king; besides those whom the king put in the fenced cities throughout all Judah.

It would, perhaps, be equally unadvisable to attempt a vindication of what we read now in 2 Chron. xiv. 8, where Asa's forces are reckoned at near SIX HUNDRED THOUSAND men. But could the king of Judah have been so extremely distressed at the approach of only the men of Israel, as to take out of the temple and out of the king's house all the silver and gold that were left, and to hire the Syrians to help him against Israel; if he had at home so vast an army as 580,000 men, and all these mighty men of valour? Or, if he had in fact so vast an army, would

it have been at all necessary for him, upon the retreat of Israel, to have raised all his subjects without distinction to help in demolishing the works at Ramah? See 2 Chron. xvi. 1—6, and 1 Kings xv. 16—22.

Lastly, there would probably be equal difficulty in vindicating what we read at present (2 Chron. xxv. 6), that the Israelites were able to lend to Amaziah 100,000 mighty men of valour, when we are assured they were so greatly reduced but a few years before, that there were left of the people of Israel only 50 horsemen, 10 chariots, and 10,000 footmen: for the king of Syria had destroyed them, and had made them like the dust by threshing. See 2 Kings xiii. 7.

It is presumed, the preceding pages of remarks on the Hebrew numbers, and on the causes of their corruption, will be thought not only of consequence in themselves, but to bear some connexion with the general position contained in pages 193 and 194, relating to the bad consequences which have attended the wrong notion of the integrity of the modern Hebrew text.

As it has been abundantly proved, in the many remarks before made, that the Chald. paraphrase has been wilfully altered to render it more conformable to the Hebrew text in places before corrupted; so has it appeared from the remarks upon the Greek and Latin versions, that they also have suffered on account of the supposed perfection of the Hebrew text.

*Bishop Patrick.*—16 Some think, he served as a volunteer, without any stipend; or that he vowed himself to the service. Kimchi thinks that he offered gold and silver to the treasury, for the service of the Lord.

*Gesen.*—הִתְחַבֵּר Hithpa. 1 to impel oneself, to show oneself willing, to offer voluntarily, seq. gerund. Neh. xi. 2, 1 Chr. xxix. 5, 6. Spec. of soldiers to volunteer, Judg. v. 2, 9, comp. Ps. cx. 3; so of those who volunteered for the sacred military service, 2 Chr. xvii. 16. Comp. for the same usage in Arabic Alb. Schult. ad Ham., p. 310, Epist. ad Menken, p. 40.

*Dathe.*—16 *Hunc excepit Amasja, filius Sichri, Jovæ dicatus, a) qui præfuit ducentis millibus militum.*

a) Hebr. הִתְחַבֵּר, οὗ δὲ προθυμούμενος τῷ Κυρίῳ, Vulgatus: consecratus Domino. Sed qua ratione hæc consecratio facta sit, non constat.

# CHAP. XVIII. 3.

וַיֹּאמֶר לוֹ כְּמֹנִי כְּמֹנִי וַיַּעֲמֵךְ

שָׂמִי וַיַּעֲמֵךְ בְּמִלְחָמָה :

— καὶ εἶπεν αὐτῷ, Ὡς ἐγὼ, οὕτω καὶ σύ ὥς ὁ λαός σου, καὶ ὁ λαός μου μετὰ σοῦ εἰς πόλεμον.

*Au. Ver.*—3 — And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war.

*Houb.*—3 *Is ei respondit; ut tu affectus es, sic ego; et ut populus tuus, ita populus meus tecum in bello erimus.*

3 ... וַיַּעֲמֵךְ כְּמֹנִי, et sicut populus tuus, populus meus et tecum in bello: Series postulat, populus meus tecum, sine conjunctione. Ita videntur legere Græci Intt. qui ὁ λαός μου μετὰ σοῦ, populus meus tecum.

Ver. 5.

וַיֹּאמְרוּ עֲלֵה וְיִתֵּן הָאֱלֹהִים

בְּיַד הַמֶּלֶךְ :

— καὶ εἶπαν, Ἀνάβαινε, καὶ δώσει ὁ Θεὸς εἰς τὰς χεῖρας τοῦ βασιλέως.

*Au. Ver.*—5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand.

*Will deliver (it).*

*Houb.*—5 וַיִּתֵּן הָאֱלֹהִים בְּיַד הַמֶּלֶךְ, et tradet Deus in manum regis. Abstet verbi casus, qui sic restituitur אֱלֹהִים וַיַּעֲמֵךְ, et tradet eos Deus. Commutatum fuit per Scribæ oscitantiam ם in ה, deinde ה adjunctum ad אֱלֹהִים, quoniam ad ית si adjungeretur, nihil jam resonabat. Syrus addidit suo marte בעֲדֵיךָ, hostes tuos, et similiter Arabs, اعداء; nempe orationem videbant esse mancā.

Ver. 8.

*Au. Ver.*—8 Officers [or, eunuchs]. See the notes upon 1 Kings xxii. 9, vol. ii., p. 865.

Ver. 9.

וַיִּמְלֹךְ יִשְׂרָאֵל וַיְהוֹשֶׁפֶט מֶלֶךְ-יִהוּדָה וַיִּשְׁכְּבוּ אִישׁ עַל-כִּסְאוֹ מִלְבָּשִׁים בְּנָדִים וַיִּוָּשְׁכּוּ בְּגָדָם בְּתַח שַׁעַר שֶׁמֶרֶן וְגו'

καὶ βασιλεὺς Ἰσραὴλ καὶ Ἰωσαφὰτ βασιλεὺς Ἰουδα καθήμενοι ἕκαστος ἐπὶ θρόνου αὐτοῦ, καὶ ἐνδεδυμένοι στολὰς, καθήμενοι ἐν τῇ εὐρυχωρᾷ θύρας πόλης Σαμαρείας, κ.τ.λ.

*Au. Ver.*—9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their robes*, and they sat in a void place [*or, floor*] at the entering in of the gate of Samaria; and all the prophets prophesied before them.

*Clothed in their robes.*

*Houb.*—כְּלִשְׁמֵי בָּנִים, *vestiti cultu regio*. Ad-dimus *regio*, cum Vulgato, ex sententiâ. Sed melius בְּנִידֵם, *vestibus suis*, quomodo infra ver. 29, בגִּידְךָ, *vestes tuas*, non sine affixo.

*Void place.* See the notes upon 1 Kings xxii. 10, vol. ii., p. 865.

Ver. 11.

See the notes upon 1 Kings xxii. 12.

Ver. 14.

*Au. Ver.*—14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

See the notes upon 1 Kings xxii. 15.

Ver. 22.

*Au. Ver.*—22 Now, therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, &c.

*These.*

*Ged.*—All [LXX, Alex., Syr., Arab., Vulg., and twenty-four MSS.] *these*.

Ver. 27.

וַיֹּאמֶר מִיכָאֵל אֶל-שָׁאֵב תִּשָּׁבֶה בְּשָׁלוֹם לְאֶדְמֶךָ יְהוֹנָדָּב בֶּן יִשָּׁמְרֵם שְׂמֵרָה

καὶ εἶπε Μιχαῖας, Ἐὰν ἐπιστρέφω ἐπιστρέψῃς ἐν εἰρήνῃ, οὐκ ἐλάλησε Κύριος ἐν ἐμοί· καὶ εἶπεν, Ἀκούσατε λαοὶ πάντες.

*Au. Ver.*—27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Harken, all ye people.

*If thou certainly return in peace.*

*Ged.*—If, indeed, thou return in safety.

*Rambach.*—*Si omnino reversus fueris cum pace*, h. e. *victor* et illæso corpore, ver. 26.

*Hearken, all ye people.*

*Houb.*—*Audiant hæc omnes gentes.*

27 שָׁמַע עַמִּים כֻּלָּם, *audiant omnes gentes*; non modò Israel et Juda: neque enim Israel et Juda erant *omnes gentes*, sed *omnes universim dictum*. Nam testes advocat propheta eos omnes, qui, ubicunque gentium

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erunt, de suâ prophetiâ audient, et de pugná mox futurâ; tanquam diceret Latinè, *audiat universus orbis*. Sic nos Gallicè diceremus, *que toute la terre sache*. Porro interpretamur שָׁמַע, *audiant*, tertiâ personâ; nam sic vult כֻּלָּם, *illi omnes*, cum affixo personæ tertiæ. Non licuit *audite*, quia non legitur כֻּלָּם, *omnes vos*.

Ver. 29.

וַיִּמְדֵּן יִשְׂרָאֵל בְּלֶחֶם וַיִּתְּנֵם בְּלֶחֶם וַיִּתְּנֵם בְּלֶחֶם וַיִּתְּנֵם בְּלֶחֶם

καὶ εἶπε βασιλεὺς Ἰσραὴλ πρὸς Ἰωσαφάτ, Κατακάλυψόν με, καὶ εἰσελεύσομαι εἰς τὸν πόλεμον, καὶ σὺ ἔνδυσαι τὸν ἱματισμόν μου· καὶ συνεκαλύψατο βασιλεὺς Ἰσραὴλ, καὶ εἰσῆλθεν εἰς τὸν πόλεμον.

*Au. Ver.*—29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

See the notes upon, 1 Kings xxii. 30, vol. ii., p. 867.

*Houb.*—29 וַיִּמְדֵּן יִשְׂרָאֵל, *mutare et vade ad pugnam*. Si Achab sic loquitur, parùm concordat ipse secum. Nam addit continenter, וַיִּתְּנֵם בְּלֶחֶם, *tu vero induere tuis vestibus*. Induet-ne Josaphat suas vestes, si habitum commutabit? Præterea וַיִּתְּנֵם, *tu verò*, indicat, in oppositione personæ secundæ, alteram, quæ mox antecesserit, personam. Et, cum sequatur וַיִּתְּנֵם בְּלֶחֶם, *et immutavit sese rex Israel*, quis dubitabit de eodem rege Israel intelligendum esse illud וַיִּתְּנֵם, quod antecessit? Itaque legendum, וַיִּמְדֵּן יִשְׂרָאֵל, *immutabo me, et ibo*, quomodo legunt loco parallelo omnes, præter Vulgatum, Veteres, et ut hoc loco, ipse Vulgatus. Audiit Achab mandatum dedisse regem Syrorum, ut se unum per omnes petant; propterea exiit vestes regum Israel regias. Sed causa nulla erat, cur vestem Josaphat mutaret. Neque id Josaphat fecisse, testes sunt Syrorum principes, qui in eum mox irrumpunt. Neque enim eum esse Achab credidissent, nisi eum vidissent habitu in regio et regiis custodibus circumseptum. ...וַיִּבֹּא, *et ierunt*: non malè, quanquam omnes Veteres וַיִּבֹּא, *et iuit*, de uno Achab dictum. Etiam וַיִּבֹּא, Codex Orat. 42 et Reg. xxix., et rectè id quidem;

nam respondit illi ואמא, quod præcessit.

*Dathe.*—De mutandis imperativis, *muta vestes et veni*, in personam primam jam dictum est ad 1 Reg. xxii. 30, ubi idem error exstat. De nostro loco modo observo, versionem Græcæ, quæ in altero loco veram lectionem exhibet, in hoc falsam ex parte habere: Κατακλύψόν με καὶ εἰσέλυσσάμεναι, Vulgatum contra, qui illic falsam secutus fuerat, hoc loco veram exprimere: *Mutabo habitum, et sic ad pugnam vadam.* Sed vix dubitem, lectionem versionis Græcæ esse vitiosam, et legendum esse: κατακλύψομαι. Syrus quoque minus bene quam in altero loco

אֶמְצָא אֶתְּמַלְחָתִי אֶתְּמַלְחָתִי אֶתְּמַלְחָתִי Armabo me, et veniens me sistam in acie belli, attamen personam primam in verbis exhibet. Item Chaldæus: אֶמְצָא אֶתְּמַלְחָתִי Ego mutabor, et ingrediar prælium.

Ver. 33.

*Au. Ver.*—33 And a certain man drew a bow at a venture [Heb., in his simplicity], and smote the king of Israel between the joints of the harness [Heb., between the joints and between the breastplate]: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded [Heb., made sick].

See the notes upon 1 Kings xxii. 34.

Ver. 34.

וַתֵּשֶׁל הַמֶּלֶכְמָה בַּיּוֹם הַהוּא וַתִּמָּלֶךְ יִשְׂרָאֵל הָיָה מַעֲמִיד בַּמִּדְבָּרָה לְכָח אֲרָם עַד־הָעֶרֶב וְגו'

καὶ ἐτροπώθη ὁ πόλεμος ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ὁ βασιλεὺς Ἰσραὴλ ἦν ἐστῆκώς ἐπὶ τοῦ ὅπματος ἐξεναντίας Συρίας ἕως ἑσπέρας, κ.τ.λ.

*Au. Ver.*—34 And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died.

*Houb.*—34 Sed cum pugna diem eum totum ferveret, mansit rex Israel in curru ex adverso Syrorum usque ad vespem, &c.

וַתֵּשֶׁל הַמֶּלֶכְמָה, et ascendit pugna, seu invaluit. Ratio hic redditur, cur, cum Achab aurigæ imperâset ut flecteret habenas, et se pugna educeret, tamen steterit in pugna, quia nempe certamine ingravescente, non liberum fuit pugna cedere. ... stands. Delet Codex Orat. 42

rectè; nam legendum סעסד, in Benoni Paoul. Et סעסד Chaldaismus est.

CHAP. XIX. 2, 3.

וַיָּבֹאוּת עָלָיו וַיִּלָּחֶם — 2 יְהוֹנָדָה : מִלֵּל דְּבָרִים טוֹבִים כְּמִצְוֹתָ עֲשֵׂה קִרְבָּנָהּ הַאֲשֵׁרֹת וְגו' נִימָה

2 — διὰ τοῦτο ἐγένετο ἐπὶ σέ ὀργὴ παρὰ Κυρίου. 3 οὗτοι ἀλλ' ἡ λόγος ἀγαθὸς ὑπέσθησαν ἐν σοί, ὅτι ἐξήρασ τὰ ἀλσθ, κ.τ.λ.

*Au. Ver.*—2 And Jehu, the son of Hanani the seer, went out to meet him, and said to king Jehoshaphat, Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.

3 Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

Therefore is wrath, &c.

*Ged.*—2 — In this, thou hast irritated the Lord. 3 Yet good deeds have been found in thee, &c.

*Booth.*—2 — On this account thou hast deserved wrath from Jehovah. 3 Nevertheless, there are good things found in thee, &c.

2 On this account.] I have rendered after *Dathe*: and the connexion supports this version. It does not appear that any particular judgment was inflicted on the king, though his conduct deserved it.

*Houb.*—2 Propterea ira Domini adversum te erat. 3 Verum prospera quædam tibi evenerunt, &c.

3 דברים טובים: Anteà, cap. xii. 12, hæc loquendi forma indicabat prospera quædam, quæ in Judâ evenerant, postquam Roboam coram Domino se, pœnitentiâ ductus, abjecisset. Nunc eadem res agitur. Significat propheta, ex clade, quam regnum Israel mox accepit, nihil in Josaphat et in regnum Judæ redundasse, propterea quod Josaphat lucos succidit. Itaque non rectè Castalio, laudabilia quædam, ut neque rectè Clericus, bona nonnulla in te inventa sunt. Nimirum non tanguntur in verbis דברים טובים, Josaphat mores; sed ea merces tangitur, quæ moribus ejus fuit attributa.

*Dathe.*—2 Iram quidem Jovæ propterea merebaris; 3 sed bona quædam in te inventa sunt.

*Groves.* See the notes upon Exod. xxxiv. 13, vol. i., p. 376.

Ver. 4.

וַיָּשָׁב יְהוֹשָׁפָט בִּירוּשָׁלַם וַיָּשָׁב וַיֵּצֵא  
בָּעָם וְגו'

καὶ κατήκτισεν Ἰωσαφάτ εἰς Ἱερουσαλήμ  
καὶ πάλιν ἐξῆλθεν εἰς τὸν λαόν, κ.τ.λ.

*Au. Ver.*—4 And Jehoshaphat dwelt at Jerusalem: and he went out again [Heb., he returned and went out], through the people from Beer-sheba to mount Ephraim, and brought them back unto the Lord God of their fathers.

*And Jehoshaphat dwelt, &c.*

*Ged.*—When Josphat returned to Jerusalem, he went out again, &c.

*When Josphat returned.* The present Text, according to the Masoretic punctuation, has *dwelled*: and so all the versions. I am fully persuaded that *returned* is the true reading.

*Houb., Dathe, Booth.*—4 After Jehoshaphat had abode some time at Jerusalem, he went out again, &c.

Ver. 5.

— לְעִיר וָעִיר :

— ἐν πόλει καὶ πόλει.

*Au. Ver.*—5 And he set judges in the land throughout all the fenced cities of Judah, city by city.

*City by city.*

*Bp. Patrick.*—That is, in every one of these cities; or, as Bertram thinks it should be translated, “for city, and city.” That is, he placed judges in the principal cities, unto which all causes were brought from the lesser cities and villages.

*Houb.*—*In undaque urbe Judicem.*

Ver. 6.

— כִּי לֹא לָאָדָם תִּשְׁפֹּטוּ כִּי לַיהוָה  
וְעִמָּכֶם בְּדָבָר מִשְׁפָּט :

— ὅτι οὐκ ἀνθρώπου ὑμεῖς κρίνετε, ἀλλ' ἢ τῷ Κυρίῳ, καὶ μεθ' ὑμῶν λόγοι τῆς κρίσεως.

*Au. Ver.*—6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment [Heb., in the matter of judgment].

*Who is with you in the judgment.* So *Dathe, Booth.*

*Ged.*—*With you lies the judicial sentence;* i. e., ye are responsible to the Lord. Others render, I think improperly, *for he is with you in the judgment.*

*Booth.*—*Who is with you in.*] *Geddes* renders, “for with you lies the judicial sentence.” The Greek supports this rendering. The common affords a good sense, “God is with you to observe your decisions, and to punish or reward you accordingly.” The following verse, I think, favours the common version.

*Houb.*—*et stabit per verba vestra iudicium.*

6 ὑμεῖς δὲ μετὰ ἐμοῦ, *et vobiscum in verbo iudicium;* i. e., in vestra potestate est, ut uno verbo de fortunis et de vitā civium vestrorum iudicetis; quam sententiam, interpretando, persequimur. Etiam possis in sententiā Vulgati sic dicere, *et vos manet pro verbo iudicium.* Prior sententia præstat; nam cum antecedenti aptius necitur, in quā dictum est iudices habere potestatem Dei potestatis vicariam.

Ver. 7.

— שְׁמַרְתֶּם וַעֲשׂוּ וְגו'

— καὶ φυλάσσετε καὶ ποιήσατε, κ.τ.λ.

*Au. Ver.*—7 Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

*Take heed and do it.*

*Ged.*—Act with wariness.

*Booth.*—Take heed and act uprightly.

*Houb.*—*El estote in vestro munere diligentes.*

*Gifts.*

*Ged., Booth.*—Bribes.

Ver. 8.

וְגַם לְיִשְׂרָאֵל חָתָם מִן  
הַלְוִיִּם וְחִתְּהִימָן וּמִבְּרָאשֵׁי חֲבֹרָה  
לְיִשְׂרָאֵל לְמִשְׁפַּט יְהוָה וְלָרִיב וַיָּשֶׁבֶט  
יְהוֹשָׁפָט :

καὶ γε ἐν Ἱερουσαλήμ κατέστησεν Ἰωσαφάτ τῶν ἱερέων καὶ τῶν Λευιτῶν καὶ τῶν πατριαρχῶν Ἰσραὴλ εἰς κρίσιν Κυρίου, καὶ κρίνειν τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ.

*Au. Ver.*—8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem.

*Pool.*—*The chief of the fathers of Israel;* who were not priests and Levites, but such



persons of other tribes as were most eminent for their dignity, ability, and integrity. But whether these persons made up one court, called the *Sanhedrim*, by which all causes ecclesiastical and civil were decided, or there were two distinct courts, the one ecclesiastical, consisting of the *priests and Levites*, the other civil, consisting of the *chief of the fathers of Israel*, belongs to another place to determine, and requires more words than the nature of this work can permit. *For the judgment of the Lord*, i. e., for sacred matters concerning the laws, and worship, and service of God. *For controversies*; for matters of difference between man and man. *When they returned to Jerusalem*, i. e., when Jehoshaphat and his company were returned to Jerusalem [so *Bp. Patrick*], then he made this order concerning establishing judges there. But so this last clause may seem superfluous and tautological, being more than implied in the beginning of the verse. Or rather, *when they*, i. e., the causes and controversies last mentioned, *shall return*, or *be returned*, to Jerusalem, i. e., when the causes shall be so difficult that the judges ordained in every city cannot determine them; or, when *your brethren that dwell in every city shall come to you*, as it is expressed, ver. 10, appealing from their city courts to the great court or council at Jerusalem; of which see on *Exod. xviii. 26*; *Deut. i. 17*; *xvii. 8*. As for the phrase, not only persons, but things, are said to *return*, or *be returned*, as *blood*, 1 Kings ii. 33, and *clouds*, *Eccles. xii. 2*, and *reproach*, *Hos. xii. 14*. If it be further objected, that these causes were never brought to Jerusalem before, and therefore cannot be properly said to be returned thither; that may be answered both from the usage of our law, wherein such causes are said to be returned to Westminster, which never were there before; and from the use of Scripture, wherein sinners are commonly said to *return to the Lord*, though they had never been with the Lord in that sense before, but were estranged from God even from the womb till the time of their conversion. And the *dust*, i. e., man's body, is said to *return to the earth*, *Eccles. xii. 7*, though it was never there before.

*Hallet.*—*For the judgment of the Lord, and for controversies, when they returned to Jerusalem.* The difficulty here is to know, who they were that returned to Jerusalem? We read before, that *Jehoshaphat* went out

through his dominions, and settled judges in every city, ver. 15. And there can be no doubt, but that the king did not go alone. Upon which account *Bishop Patrick* supposes, that in the end of the 8th verse, the historian means, that *Jehoshaphat* and his attendants returned to Jerusalem. But I rather suppose, if the sacred historian had here intended to speak of any one's returning to Jerusalem, he would have mentioned *Jehoshaphat* only, and have said, *when he returned to Jerusalem*: as, in the context, he does not once use the plural number, but only says, *Jehoshaphat dwelt at Jerusalem, and he went out—and he set judges, &c.* It is then most likely, that there is some error of the scribes in this place, and that we should read the text as the *Greek* translator did,—*for the judgment of the Lord, and for the controversies of the inhabitants of Jerusalem.* The *Latin* version pretty well agrees herewith, as it reads,—*ut judicium et causam Domini judicaret habitatoribus ejus.* For יָשָׁב we should read יָשַׁב. The *Syriac* and *Arabic* versions are different from both *Hebrew* and *Greek*, and read, *for the judgment of the Lord. Then he returned to Jerusalem, and charged them, saying, &c.* The authors of these versions took the last clause of the 8th verse, and joined it to the beginning of the 9th. The word יָבֵן seems not to have been in their copies: and they read יָשָׁב, or יָשַׁב, *And he returned.* But I prefer the reading of the LXX; because it is not natural to suppose, that the sacred historian would in this place speak of the king's returning to Jerusalem. The proper place for saying this was the beginning of the verse. This is tacitly acknowledged by our translators, who have rendered the last clause (not *and they returned*, as it is in the *Hebrew*, but) *when they returned.* The historian says, *Jehoshaphat went out through the people, and set judges in the land, city by city. And in Jerusalem he set of the Levites for judges.* Is it proper to add after this, *and he returned to Jerusalem*? Was not this said already in the beginning of the verse, where it is said, *he set up judges in Jerusalem*, as he had done in the other cities? The reading retained in the *Greek* is easy, and avoids all difficulties. The alteration is small. It is only omitting one *Vau*, and turning another into *Jod*.

*Dr. A. Clarke.*—8 *And for controversies, when they returned to Jerusalem.*] *Who*

modo igitur hi dici possunt eo rediisse? Syrus interpres legit singularem, ita ut de Josaphato dicatur: *et reversus Hierosolymam praecepit eis, et dixit.* Sed de illo Josaphati itinere versu 4 narratum est, neque bene cohaeret hæc reditus commemoratio cum eo, quod in hoc versu narratur. Igitur sane præferenda videtur h. l. lectio τῶν ὁ et Vulgati interpretis. Illi habent: καὶ κρίνων τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; hic: *et causam Domini judicarent habitatoribus ejus.* Legerunt igitur: ὡς αὐτοὶ, ἀπὸ. Sic optime cohaerent hæc verba cum antecedentibus et sequentibus.

*Maurer.*—8 Nihil mutandum puto. Inest ὕστερον πρότερον, quo admissio verba ἕξ ἑξ ἑξ cum antecedentibus optime coherens. Non repugnabo, si quis scriptorem ita sublevare voluerit, ut plusquamperfecto utens pro *tum redierunt Hierosolyma* convertat: *postquam redierant Hierosolyma*, modo ne credat, id licere per leges grammaticas. *Pluralis ad regem ejusque comitatum* referendus est.

**Ver. 10.**

וְלִדְרֵי מִשְׁרָבָא עֲלִים מִצְחִיקִים  
 חֲשִׁבִים בְּעִירֵיהֶם מִירְגִם וְלִדְם  
 מִירְתֻּתָהּ לְמַצֹּחַ לְחָקִים וּלְמַשְׁמִיטָה  
 וְחִזְקָתָם מֵאִם וְלֹא יִשְׁמֹחַ לִיחֻזָּה  
 וְהִיא קָצָה עֲלִים וְעַל־מִיָּגֶם קָה  
 חֲשֹׁן וְלֹא מֵאֲשֶׁר :

נ"א תהאץמ

πᾶς ἀνὴρ κρίσιν τὴν ἐλθούσαν ἐφ' ὑμᾶς τῶν ἀδελφῶν ὑμῶν τῶν κατοικοῦντων ἐν ταῖς πόλεσιν αὐτῶν ἀναμίξον αἷμα αἵματος, καὶ ἀναμίσκον τοῦ προστάγματος καὶ ἐντολῆς, καὶ δικαιώματα καὶ κρίματα, καὶ διαστελείσθε αὐτοῖς, καὶ οὐχ ἁμαρτήσονται τῷ Κυρίῳ, καὶ οὐκ ἔσται ὀργὴ ἐφ' ὑμᾶς, καὶ ἐπὶ τοὺς ἀδελφούς ὑμῶν οὕτω ποιήσετε, καὶ οὐχ ἁμαρτήσθε.

*Au. Ver.*—10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

*Bp. Patrick.—Between blood and blood.]* When the question was, who was next of kin to an estate, and should succeed him that

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a) Non commodam admittit explicationem lectio textus recepta: **וְהָיָה וְהָיָה וְהָיָה** et redierunt Hierosolymam; nam sermo est de iudicibus a Josaphato Hierosolymæ constitutis. Quo-

was deceased. So some understand the word *blood* to signify *kindred*. But Jarchi understands it of a question, whether a murder was voluntary or a man was killed by chance.

*Between law and commandments, statutes and judgments.*] Some take the word *law* to be a general word, the species of which follow. So that it is as much as to say, Ye shall judge concerning all manner of laws: first, of *commandments*, such as have a natural equity in them: then, *statutes*, or positive laws belonging to rites and ceremonies: and *judgments*, concerning those precepts, which direct the manner of proceeding in judgments.

*Ye shall even warn them, &c.*

*Bp. Patrick.*—This seems to be a command, that they should not only pronounce a righteous sentence in every cause that came before them, but that they should admonish him, who was in the wrong (and all other persons in the like case), to beware of injuring their neighbours for the time to come.

*Ged., Booth.*—Ye shall so clearly instruct them [*Booth.*, ye shall teach them], that they may not trespass against the LORD, &c.

*And ye shall not trespass.*

*Booth.*—That ye may not incur guilt.

*Houb.*—*Ut ne delicti rei sitis.*

Ver. 11.

וַיֵּלֶךְ אֶמְרִיָּהוּ בֶן־יִשְׁמָאֵל  
לְכָל דָּבָר יִחְזֶה וּבְדִלְיָהוּ בֶן־שִׁשְׁמַעְיָאֵל  
הַנָּעִיד לְבֵית־יְהוּדָה לְכָל דְּבַר־הַשְּׁלֹחַ  
וְשֹׁטְרִים קְלֹוִים לְפָנֵיכֶם חֲזָקוּ וַעֲשׂוּ  
יְיָ יִחְזֶה עִם־הַשֹּׁטֵב :

καὶ, ἰδοὺ, Ἀμαρίας ὁ ἱερεὺς ἡγουμένους ἐφ' ὑμᾶς εἰς πάντα λόγον Κυρίου, καὶ Ζαβδίας υἱὸς Ἰσμαὴλ ὁ ἡγούμενος εἰς οἶκον Ἰούδα πρὸς πάντα λόγον βασιλείως, καὶ οἱ γραμματεῖς καὶ οἱ Λευῖται πρὸ προσώπου ὑμῶν ἰσχύσατε καὶ ποιήσατε, καὶ ἔσται Κύριος μετὰ τοῦ ἀγαθοῦ.

*Au. Ver.*—11 And, behold, Amariah, the chief priest, is over you in all matters of the LORD; and Zebadiah, the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously [*Heb.*, take courage and do], and the LORD shall be with the good.

*Officers.* See the notes upon Numb. xi.

16., vol. i., p. 543, and upon Deut. xvi. 18, vol. i., p. 689.

*Pool.*—*In all matters of the Lord*; in spiritual or ecclesiastical matters. *The ruler of the house of Judah*; either, first, the prince, or chief ruler, under the king, of the tribe of Judah, which is called *the house of Judah*, 2 Sam. ii. 4, 7, 10; 1 Kings xii. 21, 23; 1 Chron. xxviii. 4; Jer. xiii. 11; Ezek. iv. 6. Or, second, the ruler of the king's house, which also seems to be called *the house of Judah*, 2 Chron. xxii. 10, and more fully *the king's house of Judah*, Jer. xxii. 6. And who so fit to manage *the king's matters* as the ruler of the king's house? *For all the king's matters*; for civil causes or controversies which might arise either between the king and his people, or between subject and subject, which may be called *the king's matters*, because it was a principal part of his office to see them justly decided. *The Levites shall be officers before you*; they shall be at your command to see your just sentences executed.

*Bp. Patrick.*—*In all matters of the Lord*, &c.—Many understand by “the matters of the Lord,” all things sacred; and by “the king's matters,” all civil and political causes. But Grotius hath judiciously observed (in his book “De Imperio Sum. Potest. circa Sacra, cap. 11, sect. 15), that it is most agreeable to the Scripture to understand by “the things of God,” those which were defined by the law of God, and were to be judged by that law: and by “the king's matters,” such as, not being defined by the divine law, were left to the judgment of the king. But which way soever we distinguish *the things of God* and *the king's things*, yet one and the same court took cognizance of them both: only with this difference, that the court had different presidents according to the nature of the causes. In things pertaining to God, Amariah the high priest sat as the first judge; in things pertaining to the king, Zebadiah, a principal person about the king, had the chair, and was the moderator.

There are, indeed, very learned men who think these words plainly prove two different courts: in one of which ecclesiastical matters were determined, in the other civil; in the former of which Amarias presided; in the latter, Zebadiah. But I think Grotius hath sufficiently confuted this opinion in the book and chapter before mentioned, “De Imperio, &c.” And in his annotations also upon St. Matt. v. 22 (on those

words *ἐν ὄνοματι κυρίου* *ἐν τῷ συνεδρίῳ*), where he makes this paraphrase upon this speech of Jehoshaphat: "Do not despond, as not able to discharge so weighty an office, for want of such learning and knowledge as are necessary for such a work: you have excellent men to guide you with their counsel. Such is the prince of the senate, Amarias, the priest, a man skilled in judgment; and if anything fall out belonging rather to civil prudence than to the knowledge of the law, Sabadias, the Ishmaelite, is ready at hand, who is a principal person in such kind of deliberations. And besides (as it here follows) you have the Levites, their assessors, who are very well skilled in many arts."

*Also the Levites shall be officers before you.*] Some of the Levites were members of this great court, who sat in judgment (ver. 8): the rest, who were not judges, were ministers under them to see their sentence executed. But it appears by this place, that the word *shoterim* doth not here signify, as in others, mere apparitors who summoned men to the court, or such officers as executed the sentence of the court; but persons of some authority, who had power to make offenders sensible of the justice of the sentence, and convince them of their error: which was a great encouragement to the judges to undertake this office, and to judge uprightly.

*And the Lord shall be with the good.* So *Dathe*.

*Ged*.—"For the LORD will be with the good." I have followed the reading of the present text. But Jerom seems to have read thus: *with you, for good* [so *Booth*.]: and this reading is adopted by *Houbigant*.

*Houb*.—*Et sic facite, ut Dominus sit vobis propitius.*

*דומינא עם הבון, Dominus cum bono.* Hæc verba nihil Hebraicum sonant, ut nec Latinum. Vulgatus, *vobiscum*; legit עמכם, ut et legendum; deinde לבון, in bonum, ut alibi non semel, eadem in sententiâ.

#### CHAP. XX. 1.

וַיְהִי חֹדֶשׁ רִאשׁוֹן בְּאָרְבָּע בְּנֵי-מֹאָב וְבָנֵי  
עַמּוֹן וְעַמְמָנָה וְכָהֵן עִלֵּי-יְהוֹשָׁפָט  
לְמִלְחָמָה :

עִלֵּי "מִלְחָמָה"

καὶ μετὰ ταῦτα ἦλθον οἱ υἱοὶ Μωάβ, καὶ υἱοὶ Ἀμμων, καὶ μετ' αὐτῶν ἐκ τῶν Μιναιῶν πρὸς Ἰωσαφάτ εἰς πόλεμον.

*Au. Ver.*—1 It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle.

*Pool*.—Other beside the Ammonites, to wit, the people that dwelt in Mount Seir, who were now confederate with them, as appears from ver. 10, 22, 23. Or this is the name of a peodliar people, called either *Mehumin*, of whom you read 2 Chron. xxvi. 7 (and so there is only a transposition of two letters in the Hebrew word, which is not unusual in that language); or *Minæans*, as the LXX interpreters render this word; or *Ammonium*, or *Mehaammonim*, as it is in the Hebrew, (the two first letters being not prefixes, as they are commonly made, but part of the word or proper name of that people,) who, as it may seem, now dwelt in Mount Seir, being either of the old stock of the Edomites, or another nation since come in their stead or mixed with them. Others render the place thus, for (as the Hebrew *vau* is oft taken) *with them* (i.e., with the Moabites) were the Ammonites, or children of Ammon; which may be distinctly noted, either to show the largeness of the confederacy, in which not only the Moabites were engaged, who dwelt near Jehoshaphat's kingdom, but the Ammonites also, who lived at a greater distance from him; or to intimate that the Ammonites being possibly instigated by the Syrians, their next neighbours, were the first beginners and chief promoters of the war, and engaged both the Moabites and the inhabitants of Mount Seir in their quarrel.

*Bp. Patrick*.—*With them other besides the Ammonites.*] It ought to be translated, "and with them the Meunims:" who were a people in Arabia, near the Moabites and Ammonites (see my annotations upon Judges x. 12, and in this book, ch. xxvi. 6, 7, and Bochartus, in his *Phaleg*, lib. ii., cap. 22). See vol. ii., p. 263.

*Dr. A. Clarke*.—*Children of Ammon, and with them other beside the Ammonites.*] Here there must be a mistake; surely the Ammonites are the same as the children of Ammon. Our translators have falsified the text by inserting the words "other beside," which have nothing properly to represent them in the Hebrew. Literally translated, the words are: "And it happened after this, the children of Moab, and the children of Ammon, and with them of the Ammonites:"

and thus the *Vulgate*. The *Syriac*, which the *Arabic* follows, has felt the difficulty, and translated, *Came together with warlike men to fight, &c.* The *Septuagint* have given it another turn: *Καὶ μετ' αὐτῶν ἐκ τῶν Μιναιῶν*, *And with them people of the Minaites*; which were a people of Arabia Felix near the Red Sea. The *Targum* has *וְעִמָּם בְּנֵי אֱדוּמַי*, "And with them some of the Edomites" [so *Houb., Dathe, Ged., Booth.*]. This is very likely to be the true reading, as we find from ver. 10, 22, 23, that they procured men from Mount Seir; and these were the *Idumeans* or *Edomites*. We should, in my opinion, read the text thus: *The children of Moab, and the children of Ammon, and with them some of the Edomites.*

*Bp. Horsley.*—For *וְעִמָּם בְּנֵי אֱדוּמַי*, read *וְעִמָּם בְּנֵי מְעוּנִית*;—"and with them certain of the Meunites." See Judges x. 12.

*Houb., Dathe, Ged., Booth.*—After this, the children of Moab and the children of Ammon, and with them a party of the Edomites, came against Josphat to battle.

1 The text with *Vulg.* have *Ammonites*. But the true reading is that of *Chald.* and perhaps one *MS.* Comp. vers. 10 and 22 and 23.

*Houb.*—1 *וְעִמָּם בְּנֵי אֱדוּמַי*, *et cum eis de Ammonitis*. Hæc verba, postquam dictum est *וְבְנֵי אֱמֹן*, *et filii Ammon*, mendum manifestum demonstrant; quod quidem natum videtur ex *וְעִמָּם*, quod Scriba quis emendare se crediderit, cum poneret *וְעִמָּם*, *Ammonitæ*, cum tamen scribendum fuisset *Idumæi*. Nam tres tantum gentes hic commemorantur. Similiter non plus quam tres, versibus 10, 22, and 23. Atque earum trium sunt *montani Seir*, *וְעִמָּם בְּנֵי אֱדוּמַי*. Res est sole clarior. Neque *Maonæ*, seu *Minæos* Sam. Bochartus, quia Græci interpretes *Μιναιῶν* ponunt, advocasset, si ad versus mox notatos attendisset. Nam de *Minæis* silet sacer scriptor; silet etiam Josaphat orans Deum ver. 10. Non placebant Clerico illi *Minæi*. Verum, quod sic convertit, *nonnulli ex populis, qui ultra Hammonitas habitant*, id cordato Lectori multo minus placere debuerat. Nam in *וְעִמָּם בְּנֵי אֱדוּמַי*, si *ο* habet *ultra*, quid habet id sententiæ, *et cum eis ultra Hammonitas*. Ex libidine addit Clericus relativum *qui*; etenim id addi nefas fuerat. Itaque erat Clerico standum in ea vera scriptura, quam nos revocamus, quamque habuit Chaldæus, apud quem legitur *וְעִמָּם בְּנֵי אֱדוּמַי*, *ex Idumæis*. Quam

si Chaldæus non habuit, ut Clerico videbatur, erat certe judicio ejus assentiendum, considerate facto. Fuit igitur Clerico sapientior Castalio qui hunc in locum sic animadvertit. "In Hebræo est *et Ammonitarum pars*. Sed absurdum esset dicere Ammonitas et Ammonitarum partem: et historia ostendit adfuisse Idumæos Seiris montis incolæ, quorum hic mentionem omissam esse non est verisimile." Multo vero id minus verisimile ver. 23, ubi narrantur tres gentes arma in se ipsas convertisse; omittitur de ea quarta, quam seu Bochartus, seu Clericus, advocabat.

*Dathe.*—In textu est *וְעִמָּם בְּנֵי אֱדוּמַי* *et cum eis de Ammonitis*. Jam Castellio judicavit, hanc lectionem mendosam esse. Absurdum esset, inquit, dicere: *Ammonitas et Ammonitarum partem*, et historia ostendit, adfuisse Idumæos, Seiris montis incolæ, quorum hic mentionem omissam esse, non est verisimile. Atque ita sane est; versus 10, 22, 23, plane evincunt, tres gentes fuisse, quæ bellum inferebant, Ammonitas, Moabitas et incolæ montis Seir, qui nulli alii esse possunt, quam Edomitæ. Sed aliam gentem nominant *וְעִמָּם בְּנֵי אֱדוּמַי*, qui vertunt: *καὶ μετ' αὐτῶν ἐκ τῶν Μιναιῶν*. De his Minæis copiose egit Bochartus in Phaleg., lib. ii., cap. 23, et probavit, gentem eos fuisse Arabiæ felicis, et, ne quis objiceret, eam nimis remotam fuisse a Palæstina, parti horum Minæorum etiam in Arabia Petræa sedes assignavit. Quæ more suo magno eruditionis apparatu probare studuit, ut illam *τῶν ο* lectionem præferendam esse doceret Hebrææ, levi litterarum transpositione, ut pro *וְעִמָּם בְּנֵי אֱדוּמַי* legeretur *וְעִמָּם בְּנֵי אֱדוּמַי*.—Non placuit Clerico hæc emendatio, quoniam defendi posse existimat lectionem receptam, si *ο* vertatur per *ultra*, et suppleatur *וְעִמָּם* in hunc modum: *et cum illis, qui ultra Ammonitas habitant*, et sic significari Arabiæ desertæ aut Syriæ populos, qui a Cananæa remotiores erant quam Ammonitæ.—At miror, neque Bochartum neque Clericum attendisse ad versus 10, 22, 23, qui trium tantum gentium mentionem faciunt, ut non opus sit, quartam addere ignotam et alienam. Unus Chaldæus, a quo omnium minime hoc expectamus, veram lectionem exhibet *וְעִמָּם בְּנֵי אֱדוּמַי* *ex Idumæis*. Syrus, quem Arabs secutus est, quid legerit, aliis divinandum relinquo. Vertit enim: *وَعِثَمَ بَنِي إِدُمَايَ* *et cum eis viri bellicosi.\**

*Bindseil.* — \*) Sine dubio Syrus pro

עוֹלָמִיתִים לְהַחֲזִיקָם legiti עוֹלָמִיתִים הָיוּ הַחֲזִיקָם *et cum iis viri copiarum s. exercituum.* עוֹלָמִיתִים enim, quod strepitum et multitudinem hominum, quæ strepitum facit, significat, præsertim de exercitibus adhibetur, e. c. hujus capitis versu 2; Jud. iv. 7; Dan. xi. 11, 12, 13. Pluralis hujus vocis Joel. iv. 14, et Ezech. xxxii. 20, invenitur.

*Maurer.*—1 — Ex vs. 10, 22, 23 colligitur, pro עוֹלָמִיתִים legendum esse עוֹלָמִיתִים aut levissima literarum transpositione עוֹלָמִיתִים; ibi enim Moabitibus et Ammonitis adduntur incolæ montis Seir, qui et *Idumæi* et *Minæi* (Strab. xvi. 1092; cf. 2 Chron. xxvi. 7) esse possunt. Priorem lectionem exhibet Chaldaeus, quem plerique secuti sunt; posteriorem LXX: καὶ μετ' αὐτῶν ἐκ τῶν Μιναιῶν, quibus nuper fecit Hitzigius Begriff, p. 43.

Ver. 2.

— בָּא עֲלֵיָהּ חֲמֹן מִבְּרֶגֶב מִצְרַיִם —  
חֲמֹן רֹגֵז

— ἡκαὶ ἐπὶ σὲ πληθὺς πολὺ ἐκ πέρας τῆς θαλάσσης ἀπὸ Συρίας, κ.τ.λ.

*Au. Ver.*—2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazontamar, which is En-gedi.

*Pool.*—From beyond the sea, to wit, the Dead Sea, beyond which Mount Seir lay. On this side Syria, or, and from Syria, largely so called, and so it includes the Moabites and Ammonites. And it may be thus expressed, to intimate that they came by the instigation of the Syrians, who thought by this means to revenge themselves of Jehoshaphat for joining with Ahab against them.

*Bp. Patrick.*—2 On this side Syria.] The Targum translates it, "from the western part of Syria:" for the Dead Sea was the western bounds of that country; and it is likely the Syrians joined against him, to revenge the assistance he gave to Ahab.

*Calmet, Houb., Horsley, Clarke, Ged., Booth.*—From beyond the sea, from Edom [1 MS. Comp. ver. 10].

*Dr. A. Clarke.*—2 On this side Syria.] Instead of עוֹלָמִיתִים, from Syria, I would read with one of Kennicott's MSS. (89) עוֹלָמִיתִים, from Edom, which alteration brings it to truth, and does not require the change of half a letter, as it consists in the almost imperceptible difference between *resh* and

*daleth*. We do not read of any Syrians in this invasion, but we know there were Edomites, or inhabitants of Mount Seir.

*Houb.*—2 עוֹלָמִיתִים, ex Syria. Erat longo intervallo Syria distans a regionibus Ammonitide et Moabitide. Itaque sapienter emendat Edm. Calmet עוֹלָמִיתִים, et ex Edom. Ut mirum sit eum superiori versu repudiassè scripturam ex Idumæis, quam gestant quidam codices latini, et pro Idumæis induxisse *Mæonios*, quartam gentem, ubi licebat tantum tres. Atque in eam quidem partem oculator fuit Calmeto Clericus, qui convertens, ex *Aramæa*, significari docet populos illos, qui ultra Hammonitas habitant; evitatque adeo in versibus 1 et 2, ne populos quatuor inducat. Verum non id evitat ad versus 10 et 23 in quos, præter Ammonitas, Moabitas et montanos Seir, qui nominantur, inducendi erunt illi *Aramæi* Clericani, de quibus altum silet pagina sacra. Et restabat ut Clericus doceret, quinam essent illi *Aramæi*, siti ultra Hammonitas.

Ver. 5.

— בְּבֵית יְהוָה לִפְנֵי הַחֲזֶרָה —  
הַחֲזֶרָה

— ἐν οἴκῳ Κυρίου κατὰ πρόσωπον τῆς αὐλῆς τῆς καινῆς.

*Au. Ver.*—5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court.

*Pool.*—In the house of the Lord, largely so called, i. e., in one of the courts of the temple, even in the court of the people, and upon that brazen scaffold which Solomon had erected for such a purpose, 2 Chron. vi. 13. Before the new court, i. e., besides and before the priests' court; for there were but two courts belonging to the temple, as is noted 2 Kings xxi. 5; xxiii. 12. And Jehoshaphat stood in the one, which must be that of the people; and before the other, which therefore can be no other than that of the priests', which is called the new court, because it had been lately renewed [so *Houb.*] when the altar was renewed, chap. xv. 8, as the command of love is called a new command, John xiii. 34; 1 John ii. 8, because it was so solemnly renewed, and revived, and reinforced by Christ.

*Bp. Patrick.*—Before the new court.] The most learned in these matters confess they do not know what is meant by the new

*court.* Some think it probable, that it was only some enlargement that Jehoshaphat had made of the court of the people, to render it more capacious: but others are of opinion, that it signifies the *court of the women* [so *Lightfoot*], which was now made distinct from the court of the men (see 1 Chron. xv. 3). Thus Constantine L'Empereur thinks that the court of the women was not built by Solomon, but added in aftertimes, Annot. in Cod. Mid-doth, cap. 2, sect. 5, where he disputes, that, according to the *Mischna*, this court when it was made did not surround the court of Israel: but the breadth of them was equal, according to the delineation there.

*Houb.* — 5 חדר חדש, *atrium novum*, i. e., nuper ædificatum, seu reparatum. Non necesse est hîc induci atrium tertium, præter hæc duo, quæ Salomon ædificarat; interius Sacerdotum, exterius, Israelis.

Ver. 9.

אֲמַרְבֹּאִם עָלֵינוּ רָעָה חֶרֶב שָׁפוּעַ  
וְרָבָר וְרָעָב גַּעְמָרָה לִפְנֵי הַבַּיִת הַזֶּה  
וְלִפְנֵי הַיְיָ כִּי שָׁמָּה עֲבִיד הַיְיָ וְנוֹעַר  
אֶרְיָו וְנָרְ

ἐὰν ἐπελθῇ ἐφ' ἡμᾶς κακὰ, ῥομφαία, κρίσις, θάνατος, λιμός, στησόμεθα ἐναντίον τοῦ οἴκου τούτου καὶ ἐναντίον σου, ὅτι τὸ ὄνομά σου ἐπὶ τῷ οἴκῳ τούτῳ, καὶ βοησόμεθα πρὸς σέ, κ.τ.λ.

*Au. Ver.*—9 If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

*The sword, judgment.*

*Pool.*—*The sword, judgment*, or rather, *the sword of judgment*, or of vengeance, i. e., war, whereby thou judgest and punishest thy people for their sins. Compare Lev. xxvi. 25.

*Bp. Patrick.*—Some translate it, *the sword of judgment* [so *Vulg.*, *Pool*, *Dathe*], that is, the punishing sword. But if *judgment* signify any particular punishment, distinct from the *sword*, it must be wild beasts, or captivity: for *pestilence* and *famine* are particularly mentioned in the following words. The *Targum* translates it, "slaughter of the sword," which was a sore judgment.

*Ged.*—Sword-doom.

*Booth.*—The judgments of the sword.

*Rambach.*—חרב *gladius*, i. e., *bellum*. LXX, *judicium*, i. e., *pœna, vindicta*, (1) formæ חרב, Hos. xiii. 8; חרב, Hab. iii. 13, &c. Alii antecedenti nomini per regimen jungunt; sed contra accentus. Sic *Vulg.* *gladius judicii*. Cler. *gladius tou judicare*, i. e., *cædes*, qua Deus judicat a. pœnas sumit de hominibus. Nam *judicare reum* passim perinde est ac eum *plectere*: quia supplicium sequi debet ejusmodi judicium, Conf. Lev. xxvi. 25.

*Houb.*—*Gladius districtus* חרב שׁוֹט, *gladius judicii*. Solus *Vulgatus* sic; et *gladium judicii*, rem prorsus inusitatam Scribæ invexerunt, cum legerent חרב שׁוֹט, *gladius districtus*, decepti similitudine litterarum, antequàm litteræ finales celebrarentur.

*For thy name is in this house.* So *Houb.*, *Dathe*.

*Dr. A. Clarke.*—[For thy name is in this house.] "Thy Majesty is in this house." Several of Kennicott's and De Rossi's MSS., with the *Vulgate*, *Syriac*, and *Arabic*, add חרב, "is invoked;" *Thy name is invoked in this house*—here thou dwellest, and here thou art worshipped.

*Ged.*, *Booth.*—9 — for by thy name is this house called [Syr., Arab., *Vulg.*, and eight MSS.].

*Rambach.*—חַי שׁוֹךְ בְּרוּחַ, i. e., *nam tu ipse per præsentiam tuam gratosus in hac domo habitas*. *Vulg.*, *in qua invocatum est nomen tuum*. Confer c. vi. 33, c. vii. 16.

*Dathe.*—*In qua te præsentem exhibuisti*. Heb., *nam nomen tuum in hac aede*.

Ver. 11.

וְהָאֱלֹהִים מְגַלִּים עָלֵינוּ לְבֹאֵי גֹר'  
καὶ νῦν, ἰδοὺ, αὐτοὶ ἐπιχειροῦσιν ἐφ' ἡμᾶς  
ἐξελεθεῖν, κ.τ.λ.

*Au. Ver.*—11 Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

*Dr. A. Clarke.*—*They reward us*.] Six of Kennicott's and De Rossi's MSS. add חרב, *evil*; "Behold, they reward us evil." [So *Ged.*, *Booth*.] This is also the reading of the *Targum*.

Ver. 21.

וַיַּעַזְזוּ אֱלֹהִים וַיַּעַמְדוּ מִשְׁרָרֵם  
לִיהְיוֹת גְּמָה לָלִים לְחִדְרַת־לְהֵשׁ בְּצִמְחָה  
לִפְנֵי הַחֲלָנִיץ וְאֶמְרִים חֲדָד לִיהְיוֹת כִּי  
לְעֹלָם חֲסָדוֹ :





and they were broken to pieces:" so the *Targum*.

*Houbigant* translates the place thus: "The Lord set against the children of Ammon and Moab ambushments of those who came from Mount Seir against Judah; and the children of Ammon and Moab were smitten: but they afterwards rose up against the inhabitants of Mount Seir, and utterly destroyed them; who being destroyed, they rose up one against another, and mutually destroyed each other." This is probably the meaning of these verses. *Calmet's* version is not very different.

*Bp. Horsley*.—22 It appears from the 23d verse that the Ammonites and Moabites, with their joint forces, destroyed the inhabitants of Mount Seir, and having done this, fell to fighting one with another. This plainly shews that this 22d verse wants emendation. Probably it should stand thus,

— נתן יהוה מארבים על בני עמון  
ומואב הבאים מחר שעיר ליהודה  
וינבכו

—"Jehovah provided those who should fall unawares (מארבים, insidiatores) upon the sons of Ammon and Moab, [namely] those who were coming from Mount Seir against Judah.

23 "Then the children of Ammon," &c.

It should seem that these inhabitants of Mount Seir were not originally of the confederacy. But hearing of the intended attack upon the Jewish territory, rose spontaneously to take part in it, and when they came within sight of the forces which they meant to assist, mistook them for the Jewish army.

*Ged*.—22 Now, as soon as these began to sing, and praise the Lord, the Lord threw such dissension among the children of Ammon and Moab, and the inhabitants of Mount Seir, who were coming against the Judahites; that they smote one another: 23 for the children of Ammon and Moab attacked the inhabitants of Mount Seir, and totally destroyed them; and when they had done with the inhabitants of Mount Seir, they rushed on to mutual extermination.

22 I have followed a conjectural reading, which seems to have been that of Sep. The present text, with Chald. and Vulg., have *ambushments*: a reading, which I think irreconcilable with the context. This verse and the next are wanting in Syr. and Arab.

23 The present text has a word that denotes to assist: but I am persuaded that it is an error; and have followed the reading of Sep. and Vulg.

*Booth*.—[See *Houb*.] 22 And when they began to sing and to praise, Jehovah turned the ambush men of Mount Seir, who should have come against Judah, against the Ammonites and Moabites, and they were smitten. 23 Then the Ammonites and Moabites attacked the inhabitants of Mount Seir, so as utterly to slay and destroy them; and when they had destroyed the inhabitants of Seir, they rushed [LXX, Vulg.] on to destroy one another.

I conceive that the Edomites who had been placed as an ambush against the Judahites, either by mistake or designedly, attacked the Ammonites and the Moabites; and that these uniting repelled the attack, and in a great measure destroyed the Edomites; then quarrelling among themselves, mutually destroyed one another.

*Houb*.—22 *Dumque illi cantica et laudes exordiebantur, posuit Dominus, contra filios Ammon et contra Moabitas, insidias eorum, qui ex monte Seir adversum Juda veniebant, filique Ammon et Moabitæ plagam acceperunt.* 23 *Sed iidem postea montanos Seir adorti sunt, atque eos internecone deleverunt; quibus deletis, alii in alios exarserunt, atque invicem interemerunt.*

22 בני עמון ומואב : Densissimæ hic tenebræ ex unâ litterulâ ם male collocatâ. Nam si leges, ut infra ver. 23, עמון ומואב, deinde ם, sine ם, erunt omnia plana. Insidias ponunt contra Ammonitas et Moabitas Idumæi, qui etiam adversum Judam ex alterâ parte veniebant, in quibus insidiis Moabitæ et Ammonitæ, non speratis, primum cadunt et plagam accipiunt. Sed postea iidem junctis viribus opprimunt Idumæos. Hæc ver. 22. Sed ver. 23 arma in se ipsos convertunt utrique victores, et se se internecone delent. Vulgatus deserit suum contextum, et nodum, ut potest, solvit. Saltu rem transiliunt Syrus et Arabs. Græci Intt. hod. contextum sic interpretantur, *dedit Dominus pugnare filios Ammon adversum Moab et montem Seir..... et in fugam versi sunt*; cùm contrâ legamus *adversum filios Ammon pugnasse Moab et montem Seir*. Qui suprâ-dicti Interpretes discordiam suam in eo concordem habent, quòd verbum מארבים, *insidiantes*, sic accipiunt ut de aliquo uno trium populorum, qui hic nominantur, vel de omnibus tribus,

dictum. Quos contrā venit Clericus, alios advocans *insidiatores* horum trium populorum. Nempē ille sic convertit: *Immisit Jehova insidiantes Hammonitis, Moabitis et montis Seiris incolis.* Sed quod pertinet advocare eos, nescio quos, insidiatores in eam narrationem, quæ tota est de cæde eorum trium populorum, qui adversum Juda venerant; qui insidiatores, qui fuerint, non nominentur? Quodd si illud, *cæsi sunt*, quod sequitur, de insidiatoribus dicitur, qui cæsi fuerint, quàm incredibile est non commemorari ab Sacra Paginā nec quos, nec à quibus? Sin autem *cæsi sunt*, pertinet ad Moabitas, ad Ammonitas et ad filios Seir; ergo illi tres cæsi sunt ab illis insidiatoribus; contrā quàm docet Pagina Sacra ver. 23, cæsos fuisse filios Seir ab Ammonitis et Moabitis, hos ultimos ab se ipsis mutuā cæde. Ergo relinquitur, ut *יִשְׁכְּרִים*, *insidiatores*, de uno aliquo populorum trium sit intelligendum. Jam *insidiatores* si erunt, ut nunc legitur, *Moab et mons Seir*, sequetur jam defecisse ab Ammonitis Moabitis, ut se se ad filios Seir adjungerent, cùm tamen doceat versus 23 non prius alios ab aliis defecisse, quàm filios Seir internecone delevisent. Et prætereā inutiliter dicitur, *Moab et montem Seir venisse adversus Judam*, si non idem etiam dicitur de *filii Ammon*, qui vires suas cum populo Moab vicino junxerant. Sed appositè dicuntur *montani Seir* adversum Judam separatè venisse, quia nempè illi ex alterā parte veniebant, ex meridie, inquam dū ex oriente veniebant Ammonitæ et Moabitæ. Ergo separatè legendum *וְ*, non *וְ*, ut montani Seir insidiis oppriment Ammonitas, *וְ*, et Moabitas.

23 *וְ*, *auxiliati sunt*: Non dubium quin *וְ*, *insurrexerunt*, ut legere videntur Græci Intt. qui *ἀνέστησαν*, et ut Vulgatus, *consurrexerunt*. Nam pugnancia loquitur *וְ*; neque ullam huic verbo potestatem veteribus ex linguis expromere possis.

Dathe.—22 *Simulac illi hujusmodi læta carmina cantare inceperant, fecit Jova, ut insidie Seiritarum, quæ Judæos aggredi debant, Ammonitas et Moabitis invaderent et cæderent.* 23 *Tum Ammonitæ et Moabitis aggressi sunt Seiritas, eosque funditus perdiderunt, quibus confectis deinde illi sese mutuo conciderunt.* a)

a) Hic versus nobis lucem accendit ad dispellendas tenebras versus præcedentis, in quo verborum ordinem paululum turbatum esse, partim dissensus interpretum in eo

explicando, partim hic ipse versus luculenter probat. Ex versione mea facile intelligitur, qua ratione putem, rem actam esse. Nimirum arbitror, in versu 22 litteram *Vau* *רוּ* *וְ* præponendam esse *רָפּ* *נָפְחָה*, quoniam in vers. 23, Ammonitæ et Moabitis dicuntur sese opposuisse Seiritas, atque his confectis illi sese mutuo concidisse. Ex quo sequitur, *יִשְׁכְּרִים* *insidias* non quartam aliquam gentem fuisse, ut plerique interpretes statuunt, sed hos ipsos Seiritas, missos haud dubie a sociis suis contra Judæos; illos vero vel errore vel consilio sese in socios suos convertisse. Quo facto inter hos quoque discordia orta est, quæ mutua cæde finiebatur; cf. *Hubigantius*.

Ver. 24.

*Au. Ver.—24* — and, behold, they were dead bodies fallen to the earth, &c.

*Ged., Booth.*—And, behold, they were all [LXX., Syr., Arab.] lying dead upon the ground, &c.

Ver. 25.

יְהוֹשָׁפָט וְעַמּוֹ לָבָן מְאֹד וְיָמָם  
וְלַיְלָה בָּהֶם לֵב יִרְדּוֹשׁ וּפְקָרִים וּבְגָדִי  
קִמְצוֹת וְנָוֶה

וְעַמּוֹ לֵב יִרְדּוֹשׁ

καὶ ἐξῆλθεν Ἰωσαφάτ καὶ ὁ λαὸς αὐτοῦ  
σκυλεῖσαι τὰ σκύλα αὐτῶν, καὶ εὖρον κτήνη  
πολλὰ, καὶ ἀποσκεύην, καὶ σκύλα, καὶ σκεύη  
ἐπιθυμητὰ, κ.τ.λ.

*Au. Ver.—25* And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

*They found among them both riches with the dead bodies, &c.*

*Luther, Dathe, Clarke, Ged., Booth.*—They found among them an abundance of riches, raiments [Vulg., Arab., with above twenty MSS., or printed editions] and precious jewels, &c.

*Dr. A. Clarke.—25* Both riches with the dead bodies.] For *וְ* *dead bodies*, *וְ* *garments*, is the reading of eight MSS. in the collections of Kennicott and De Rossi, and in several ancient editions. None of the versions have *dead bodies* except the *Chaldee*. The words might be easily mis-

taken for each other, as the *pe*, if a little faint in the under dot, might easily pass for a *beth*; and we know that the *resh* and *daleth* are frequently interchanged and mistaken for each other, both in *Hebrew* and *Syriac*. I believe *garments* to be the true reading; and as to the clause *which they stripped off for themselves*, it should be understood thus: *Which they seized for themselves, &c.*

*Houb.*—*Repereruntque suppellectilem infinitam et media inter cadavera, vasa pretiosa, pondere innumerabili, &c.*

*Dathe.*—Pro *סָרָסְרָס* *cadavera*, legendum esse *סָרָסְרָס* *vestes*, probant novem codd. *Kennicottii*. *Vulgatus* utramque lectionem jungit: *Invenierunt inter cadavera variam suppellectilem, vestes quoque et vasa pretiosissima.*

*Syrus* habet: *סָרָסְרָס*, *fræna*, nisi forte legendum est *סָרָסְרָס* *cadavera*. *Οἱ δὲ* duo habent vocabula, quæ *Hebræo* respondent: *ἀποσκευὴν καὶ σκύλα*. *Chaldæus*: *סָרָסְרָס* *corpora cæsa*. Sed *cadaverum* jam in versu præcedenti mentio facta est, et in hoc sermone de præda acta.

Ver. 28.

*Au. Ver.*—*Psalteries*. See the notes upon 1 Sam. x. 5, vol. ii., p. 387, and *Lightfoot* upon 1 Chron. xxv. 1, vol. iii., p. 118.

*Harpe*. See the notes upon 1 Chron. xxv. 1, vol. iii., p. 118.

*Trumpets*. See the notes upon 2 Kings xii. 13, vol. ii., p. 932.

Ver. 29.

*Au. Ver.*—*Fought*.

*Houb., Dathe, Ged., Booth.*—*Had fought*.

Ver. 31—34.

וְיָתֵר דְּבָרֵי יְהוֹשָׁפָט הָרִאשִׁימִים  
וְהָאֲחֵרִים הָיִם כְּתוּבִים בְּדִבְרֵי יְהוּא  
בְּדִבְרֵי אֲשֶׁר הִצִּילָהוּ עַל-סֶמֶר מִלֶּבַי  
יִשְׂרָאֵל :

34 καὶ οἱ λοιποὶ λόγοι Ἰωσάφατ οἱ πρῶτοι καὶ οἱ ἔσχατοι, ἰδοὺ, γεγραμμένοι ἐν λόγοις Ἰηοῦ τοῦ Ἀνανί, ὃς κατέγραψε βιβλίῳ βασιλέων Ἰσραὴλ.

*Au. Ver.*—31 And *Jehoshaphat* reigned over *Judah*: *he* was thirty and five years old when he began to reign, and he reigned twenty and five years in *Jerusalem*. And his mother's name was *Azubah* the daughter of *Shilhi*.

32 And he walked in the way of *Asa* his father, and departed not from it, doing *that which* was right in the sight of the *LORD*.

33 Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of *Jehoshaphat*, first and last, behold, they are written in the book [Heb., words] of *Jehu* the son of *Hanani*, who is mentioned [Heb., was made to ascend] in the book of the kings of *Israel*.

*Geddes* and *Boothroyd* place these verses after ver. 37.

33 *High places*. See the notes upon 1 Kings iii. 2, vol. ii., p. 719.

34 *Jehu* the son of *Hanani*, who is mentioned, &c.

*Commentaries and Essays.*—34 I should rather translate, "Behold! they are written in the book, or narrative, of *Jehu* the son of *Hanani*, which he put in the book of the kings of *Israel*." It appears to me most likely that *Jehu* being a prophet, at that time, had a hand in composing the history of the kings, as *Iddo*, *Nathan*, and others of the prophets. The *ὁ* favour this interpretation by translating *ἰσχυρά*, *actively*, *κατεγραψε*, and *Vulgate*, *concessit*.

*Ged.*—34 The rest of the acts of *Joashaphat*, first and last, are written in the records of *Jehu Ben-Hanani*; which were inserted in the chronicles of the kings of *Judah*.

34 The text and v. v. have *Israel*; but this is evidently an error.

*Booth.*—34 Now the rest of the acts of *Jehoshaphat*, first and last, behold they are written in the record of *Jehu*, the son of *Hanani*, which was inserted in the chronicles of the kings of *Israel*.

*Gesen.*—*HOPI.* *הָיִם* for *הָיָה*, *to be made to go up*, i. e., *d) to be put upon record, to be recorded, registered*, comp. *Hiph.* No. 2, f. 2 Chron. xxx. 34.

*Rambach.*—*הָיִם* *qui* prophetæ commentarius adascendero factus est, h. e., *cujus verba Ephemeridibus a. commentariis publicis regum Israelis inserta sunt*: quia forte in iis multa erant, quæ ad regnum *Israelis* pertinebant. *Gusset.*, p. 600, seq. verbum *הָיָה* construit cum *וְ*, et itidem illo designari putat eam actionem, qua quid super libro aliquo scribitur, vel ei inseritur, coll. 1 Par. xxvii. 24. At *Schm.* *qui constitutus est super librum regum Israelis*, et clarius *Targ.* *qui præfectus est libellarius libro memoriarum*

*regum domus Israel*, ut ita Jehu historiographus regum Israelis fuerit, coll. 1 Par. xviii. 15. Sed merito *Clericus* dubitat, reges idololatrias ejusmodi muneri præfecisse prophetas, et mavult hæc ita intelligere, ut liber Jehu sit a scriptoribus Ephemeridum regum Israelis ei operi insertus. Quod etiam præferimus.

*Houb.*—34 *Reliquæ autem res gestæ Josaphat, tam priores, quam posteriores, scriptæ sunt in commentariis illis, quos Jehu, filius Hanani, intulit in librum regum Israel.*

*Dathe.*—34 *Reliquæ res gestæ Josaphati ex ordine omnes descriptæ exstant in annalibus Jehu, filii Hanani, qui inserti sunt annalibus regum Israëlitarum.*

Ver. 35—37.

וַיִּתְּבַחְהוּ עִמּוֹ לַעֲשׂוֹת מְאֹדָה 36  
לְלֶכֶת תַּרְשִׁישׁ וַיַּעֲשׂוּ מִנִּיחֹת בַּעֲצָיוֹן  
וְגֵרִי :

36 ἐν τῇ ποιῆσαι καὶ πορευθῆναι πρὸς αὐτὸν, τοῦ ποιῆσαι πλοῖα τοῦ πορευθῆναι εἰς Θαρσίς, καὶ ἐποίησε πλοῖα ἐν Γασίων Γαβέρ.

*Au. Ver.*—35 And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly :

36 And [at first Jehoshaphat was unwilling, 1 Kings xxii. 49] he joined himself with him to make ships to go to Tarshish : and they made the ships in Ezion-gaber.

37 Then Eliezer the son of Dodavah of Maresah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

36 See the notes upon 1 Kings xxii. 48, vol. ii., p. 870, &c.

*Tarshish.* See the notes upon 1 Kings x. 22, vol. ii., p. 808.

*Bp. Patrick.*—36 They were ships of Tarshish made to go to Ophir, as we learn from 1 Kings xxii. 48, 49, where I have shown how this place and that agree. Bochart thinks there was a place called Tarshish in the Indian Ocean near to Ophir (that is, Taprobana), which the Phœnicians called by the same name with the other Tarshish, because the same commodities came from both (see his Phaleg., lib. iii., cap. 7).

*Maurer.*—וַיַּעֲשׂוּ מִנִּיחֹת ex Syriasm.

CHAP. XXI. 2.

וְלִי-מֵאֲחִים בְּנֵי יְהוֹשָׁפָט וַיִּתְּבַחְהוּ  
וַיִּתְּבַחְהוּ אַזְרִיָּהוּ וַיִּתְּבַחְהוּ זְחַרְיָּהוּ  
וַיִּתְּבַחְהוּ אַזְרִיָּהוּ וַיִּתְּבַחְהוּ מִיכָאֵל  
וַיִּתְּבַחְהוּ שְׁפָתְיָהוּ : יְשָׁרְאֵל :

וְנָא בְּנֵי רָאָה

καὶ αὐτῶ ἀδελφοὶ υἱοὶ Ἰωσαφὰτ ἐξ, Ἀζαρίας, καὶ Ἰεζὴλ, καὶ Ζαχαρίας, καὶ Ἀζαρίας, καὶ Μιχαήλ, καὶ Ζαφαρίας πάντες οὗτοι υἱοὶ Ἰωσαφὰτ βασιλέως Ἰούδα.

*Au. Ver.*—2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah : all these were the sons of Jehoshaphat king of Israel.

*Azariah.*

*Pool.*—*Azariah*; two sons called by the same name, though doubtless distinguished by some additional title, which is not mentioned here, because it did not concern succeeding ages to know it. Though indeed there is a difference in their Hebrew names, the one being *Azariah*, the other *Azariahu*, *hu* being the last syllable in his name, as in *Elihu* and others.

*Jehoshaphat king of Israel.*

*Pool.*—*King of Israel*; so he is called, either, 1. Because he was so by right. Or, 2, Because he was king not only of Judah and Benjamin, but of a great number of Israelites, who had come into and settled themselves in his kingdom, in his and in his predecessor's days; who being a considerable, and the purest and best, part of Israel, may well be called Israel, being more truly and properly God's Israel than their apostate brethren, who were no longer worthy of that name. Or, 3. Because all his subjects were Israelites; and therefore he was *king of Israel*, though not of *all Israel*. Or, 4. With some reflection upon his memory for making so strict an alliance and friendship with the king of Israel, whose cause he defended with his own and his kingdom's great hazard, as if he had been the king not so much of Judah as of Israel. And this may be the rather noted here, because here speedily follows a sad effect of that wicked and cursed match. Some say *Israel* was foisted into some copies by the transcriber instead of Judah, as it was first written.

*Rambach.*—*Regis Israelis*, sensu latiori, i. e., aliquot tribuum populi Israelis, scil. Judæ et Benjaminis (unde LXX, Vulg., *rex*

*Juda*) et earum urbium, quæ de regno Israelis ad Judæ ditionem pertinebant, reliquorumque civium, qui ex aliis tribubus ad patrem ejus Asam transierant, coll. xiii. 19; xv. 9; xvii. 1; xix. 4. Non incommode vero fec. *Lightf.* tomo l. f. 85, adpellatur *rex Israelis*, ut qui curam fere majorem gesserat pro illo regno, quam pro suo, ac sæpe illius caussa vitæ periculo se exposuerat. Conf. etiam nomen *Israelis* latius acceptum, v. 4; xii. 6; xv. 17; xxiii. 2; et not. xxviii. 19.

*Houb., Dathe, Horsley, Clarke, Ged., Booth.*—Jehoshaphat king of Judah [Syr., Arab., LXX, Vulg., and thirty-eight MSS].

*Dr. A. Clarke.*—Jehoshaphat certainly was not king of *Israel*, but king of *Judah*. יְהוֹשָפָט must be a corruption in the text for יְהוֹדָה, which is the reading of the *Syriac*, *Arabic*, *Septuagint*, and *Vulgate*; the *Chaldee* only agrees with the Hebrew text. And the reading of the *versions* is supported by *thirty-eight* of *Kennicott's* and *De Rossi's* MSS. The word *Judah* should, therefore, be restored to the text.

### Ver. 3.

*Au. Ver.*—3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram [Jehoram made partner of the kingdom with his father, 2 Kings viii. 16]; because he was the firstborn.

*Bp. Patrick.*—But the kingdom gave he, &c.] Some think he superstitiously observed that law, Deut. xxi. 13, for sometime the younger sons were preferred to the elder. But (as Mr. Selden shows) common usage was otherwise, lib. ii. De Successione ad Pontif., cap. i., p. 202, where he translates these words, Regnum autem transmisit, &c., not he gave, but he “transmitted the kingdom to Jehoram.”

*Dr. A. Clarke.*—The kingdom gave he to Jehoram.] He made him co-partner with himself in the kingdom about three years before his death; so that he reigned only five years after the death of his father Jehoshaphat. See the notes on 2 Kings viii. 16, &c.; and on the same, chap. i. 17, where an attempt is made to settle this disturbed chronology.

See the notes upon 2 Kings viii. 16, 17, vol. ii., p. 908, &c., and upon 2 Kings i. 17, vol. ii., p. 875, &c.

### Ver. 4.

וַיָּחֲזֶק יְהוֹרָם עַל-מַמְלַכֶּת אֲבִיו  
וַיַּחֲזֶק יְהוֹרָם וְגו'

καὶ ἀνίστην Ἰωράμ ἐπὶ τὴν βασιλείαν αὐτοῦ,  
καὶ ἐκραυαύσθη, καὶ ἀπέκτεινε, κ.τ.λ.

*Au. Ver.*—4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

*Pool.*—He strengthened himself; he took courage and hardened his heart, as that word sometimes signifies. [So *Houb.*] Of the princes of Israel; either, 1. Of Judah, here called Israel, of which see the notes on ver. 2. Or, 2. The princes or chief men of Israel properly so called; not the princes of all Israel, or of the several tribes thereof, but the chief of those Israelites who, out of love to God and to the true religion, had forsaken their estates and worldly advantages in the kingdom of Israel, and were now incorporated with the kingdom of Judah. These he especially struck at, either, 1. Because his wife instigated him thereunto, both to punish them for their revolt from her father. Or, 2. Because he justly and truly thought these would be most constant to and zealous for that religion which he was resolved to oppose.

*Ged., Booth.*—Now when Jehoram was firmly established in the kingdom of his father, he slew, &c.

*Gesen.*—וַיָּחֲזֶק. HITHP. 1. to be strengthened, established, confirmed, as a new king, 2 Chron. i. 1; xii. 13; xiii. 21. Also to strengthen oneself, i.e., to collect one's strength, powers, Gen. xlviii. 2; to take courage, 2 Chron. xv. 8; xxiii. 1; xxv. 11.

*Prof. Lee.*—וַיָּחֲזֶק, becoming, waxing, strong, generally; pec.—

(c) — in office, i.e., confirmed, 2 Chron. i. 1; xvii. 1: med. זָ, over, xii. 13; med. זָ, in; xiii. 21; xxi. 4, abs.

*Houb.*—Joram autem cum regnum adeptus esset, factus audacior; omnes fratres suos gladio interfecit.

וַיָּחֲזֶק: Nos, factus audacior, quia vult oratio sententiam talem. Nam verbum וַיָּחֲזֶק habet non modò sumere animos, constantiam, firmitudinem, sed etiam adhibere audaciam, temeritatem; similiter atque verbum וַיַּחֲזֶק, quod accipitur in bonam partem et in malam; vide suprâ x. 18.

*Dathe.*—4 Hic, postquam regnum pater-

num occupaverat et in eo se confirmarat, omnes fratres suos gladio interfecit, &c.

## Ver. 7.

*Au. Ver.*—7 Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light [Heb., lamp or candle] to him and to his sons for ever.

*Commentaries and Essays.*—Would not destroy the house of David. This passage may correct 2 Kings viii. 19, where it is, not destroy Judah. I should prefer the reading of Chronicles, for the corruption of the house of David alone does not seem a reason, why God should destroy the whole kingdom of Judah, but it might be a good reason for rejecting the house of David; and the promise referred to related to the succession of his family to the throne, in particular, and not to Judah in general. בַּיָּד רַדּוּ may have been altered into יָדָהּ אִם.

## Ver. 9.

*Au. Ver.*—9 — and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

*Captains of the chariots.*

*Gen., Booth.*—Captains of the chariots: and the people fled to their own homes [LXX with pp. 2 Kings viii. 21].

## Ver. 10.

וַיִּשְׁלַח אֱלֹהִים מַתָּחַת יְדֵי יְהוֹנָדָה צֶדֶק חַיִּים הַזֶּה הָאִישׁ תִּשְׁלַח לִבְנָה בְּצֵאת הַחַיִּים מִתַּחַת יָדָיו

καὶ ἀπέσθη ἀπὸ 'Ιουδα 'Εδὼμ ἕως τῆς ἡμέρας ταύτης· τότε ἀπέσθη Δομνὰ ἐν τῷ καιρῷ ἐκεῖνῳ ἀπὸ χειρὸς αὐτοῦ, κ.τ.λ.

*Au. Ver.*—10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers.

*So the Edomites.*

*Houb., Dathe, Booth., and Au. Ver.,* in pp. 2 Kings viii. 22.—Yet the Edomites, &c.

*The same time also, &c.*

*Houb.*—אִם: Unum fuit ex altero imprudenter geminatum. Nam superfluit א, tunc, ubi sequitur וְהָיָה בְּשׂוֹר, tempore eo, non proximè post א, et sine nexu κ.τ.λ. Itaque pro א legendum; וְהָיָה, et rebellavit.

## Ver. 11.

בְּמִתְהוּא עָשָׂה בְּקוֹת בְּחָרֵי יְהוּדָה

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וַיִּלְוּ אֶת־יִשְׂרָאֵל יְהוֹשָׁפָט וַיִּבְרָח אֶת־יְהוּדָה

καὶ γὰρ αὐτὸς ἐποίησεν ὑψηλὰ ἐν ταῖς πόλεσιν 'Ιουδα, καὶ ἐξεπόρνευσεν τοὺς κατοικοῦντας ἐν 'Ιερουσαλὴμ, καὶ ἀπεπλάνησε τὸν 'Ιουδα.

*Au. Ver.*—11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

*High places.* See the notes upon 1 Kings iii. 2, vol. ii., p. 719—721.

*Pool.*—He made high places; not to the Lord, whose sworn enemy he was, but to Baals, or false gods.

*Compelled Judah thereto.*

*Gesen.*—וַיִּבְרָח, fut. וְיִבְרָח, pp. to thrust, to impel, sc. forwards, from oneself.

*Hiph.* וַיִּבְרָח. 1. to thrust down. 2. to thrust out, to expel.

3. to seduce any one, i.e., to impel him away, absol. Deut. xiii. 14; Prov. vii. 21; seq. וַיִּבְרָח to seduce, to draw away, from any thing, Deut. xiii. 6; וַיִּבְרָח ver. 11; 1 Chron. xxi. 11, et seduxit Judam sc. ad scortandum.

*Houb.*—וַיִּבְרָח אִם, fecitque Juda contemptissimum, significatu Arab. verbi וְיִבְרָח, vilis abjectusque est, fecit vilem et abjectum. Etiam rectè Græci Intt. ἀπεπλάνησε, fecit aberrare.

## Ver. 12.

וַיָּבֹא אֵלָיו בְּמַתָּב מֵאֵלִיהוּ הַנָּבִיא לֵאמֹר וְגו'

καὶ ἦλθεν αὐτῷ ἐν γραφῇ παρὰ 'Ηλίου τοῦ προφήτου, λέγων, κ.τ.λ.

*Au. Ver.*—12 And there came a writing [which was writ before his death, 2 Kings ii. 1] to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah.

*Bp. Patrick.*—12 And there came a writing from Elijah the prophet.] It is certain that Elijah was taken up into heaven in the time of Jehoshaphat: therefore Josephus and the LXX imagine (as Grotius observes) that from thence he sent a letter. Which is no more wonderful than that Judas Maccabæus should see in a Divine dream Onias and Jeremiah praying for the people (2 Macc. xv.); so that the

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meaning may be, that Elisha saw Elijah appear to him, and bid him write these words and send them to Jehoram. But our Dr. Lightfoot is of opinion, that it is not meant of that Elijah, who was carried up to heaven, but of another of his name, who sent this letter. His reason is, because he is always called Elijah the Tishbite, and never Elijah the prophet (see him upon Luke i. 17). But in this, I think, he is singular; and it is not true that he is always called the Tishbite: but sometimes simply Elijah; and in 1 Kings xix. 16, God calls him *prophet*. Therefore Kimchi seems to me to have given the most natural and plainest sense of these words, in his commentary on this place: That Elijah, foreseeing, by the spirit of prophecy, before he went to heaven, the wickedness of Jehoram, spake these words to one of the prophets [so *Pool*, *Rambach*], and charged him to put them down in writing, and send them in a letter to Jehoram, when he grew so iniquitous as is here related; and let him know, that Elijah commanded this writing to be delivered to him: that so Jehoram, being affected with it, as if it had been sent from heaven, might be moved to repent of the evil he had done. And indeed this passage will bear this sense, if we take the words *from Elijah* not to relate to the first words *there came*, but to the immediately precedent, *a writing*. He did not send a writing, but it was sent as his writing. For there is nothing in the words to intimate that this was written after his death, but delivered after his death: so that it might have been written (for anything that appears to the contrary) by Elijah himself, before he was taken up into heaven.

*Dr. A. Clarke.*—*From Elijah the prophet.* From 2 Kings ii. 11, it is evident that Elijah had been translated in the reign of Jehoshaphat, the father of Jehoram. How then could he send a letter to the son? Some say he sent it from heaven by an angel; others, that by the spirit of prophecy he foresaw this defection of Jehoram, and left the letter with Elisha, to be sent to him when this defection should take place; others say that *Elijah* is put here for *Elisha*; and others, that *this Elijah* was not the same that was translated, but another prophet of the same name. There are others who think that, as Elijah was still in the *body*, for he did not *die*, but was *translated*, he sent this letter from that secret place in which he was

hidden by the Almighty. All the *Versions* have *Elijah*, and all the MSS. the same reading. Dr. Kennicott contends that *Elisha* was the writer; for *Elijah* had been taken up to heaven *thirteen* years before the time of this writing. Our margin says, the letter *was written before his assumption*, and refers to 2 Kings ii. 1.

These are all *conjectures*; and I could add *another* to their number, but still we should be where we were. I should adopt the conjecture relative to *Elisha*, were not every *Hebrew MS.*, and *all the Oriental Versions*, against it; to which may be added, that the author of this book does not once mention *Elisha* in any part of his work. It is certainly a possible case that this *writing* might have been a *prediction* of Jehoram's impiety and miserable death, delivered in the time of the prophet, and which was now laid before this wicked king for the first time: and by it the prophet, though not among mortals, still continued to speak. I can see no solid reason against this opinion.

*Commentaries and Essays, Ken., Ged., Booth.*—From Elisha the prophet.

*Bp. Horsley.*—Houbigant scruples to change Elijah into Elisha, because the chronology of these kings of Judah is in his opinion so ill settled, that it affords no certain ground on which we may proceed. But although the precise time of Elijah's ascension is not ascertained by the history, yet it seems indisputable, that Elisha was become the principal prophet, and that Elijah was removed before the death of Jehoshaphat. See 2 Kings iii. 2.

*Commentaries and Essays.*—2 Chron. xxi. 12. It is certain that Elijah the great prophet was now dead; nor do we read of any other Elijah the prophet. The Jews account for this in their usual manner, by making strange suppositions; but the most probable supposition to me is, that, אֵלִיָּה, is here written by mistake for אֵלִישָׁא, (Elijah for Elisha,) a transcriber having written אֵל, the first part of Elisha, casts his eye on the resembling word, אֵלִי, just before, and adds the (י), which makes it אֵלִיָּה. Another transcriber coming after him, supposing Elijah to be intended, and therefore that the name was wrongly spelt, adds the ה, and so it becomes אֵלִישָׁה. This is at least more credible, than that Elijah should send the writing from heaven, as the Jewish Rabbies would have it. [So *Ken.*]

*Ken.—From Elisha.*] This letter to king Jehoram was written in the sixth year of his reign; because he reigned eight years, and it was written two years before his death. But then, Elijah had been taken up to heaven about thirteen years before the time of this writing. For the ascension is recorded in the second chapter of the second book of Kings; and the chapter following says, that Jehoram, king of Israel, began to reign in the eighteenth year of Jehoshaphat: consequently the ascension took place about seven years before the death of Jehoshaphat, who reigned twenty-five years. If, therefore, this letter was written so long after Elijah's ascension, it will readily be allowed that the writer of it was (not Elijah, but) *Elisha*—a correction, which seems absolutely necessary; though not confirmed, perhaps, by any one manuscript, or ancient version.

*Houb.* — מִסֵּבֶר מִלִּי, *epistola ab Eliā.* "Non alienus sum à sententiā ejus, qui putaret hic primū à Scriptore Sacro scriptum fuisse מִלִּי... *ab Elisæo*, deinde fugientibus duabus litteris postremis, à librariis, tempora non satis attentibus, scriptum fuisse מִלִּי, *ab Eliā.* "Hæc siebat Cle-ricus, quia apud Chronologos constituta res est, Eliam jam in cœlum raptum fuisse, cū Joram in Judam regnaret. Nos tamen retinemus *ab Eliā*, quia Chronologiæ parūm firmæ sunt rationes, præsertim in regnis *Joram* regis Juda, et *Joram* regis Israel, ut ad libros regum docemus. Neque iis assentimur, qui credidēre epistolam ab Eliā scriptam fuisse, ut postquā terras reliquisset, ad Joram perferretur. Nam nihil habent Sacræ Paginæ, cur id credamus; et, cū post Eliam viveret Elisæus, spiritu Eliæ animatus, parūm credibile est, Deum non adhibuisse Elisæum viventem, ut Joram increparet, adhibuisse Eliam non jam in terris superstitem.

Ver. 15.

וְעַל־יָמֵי : עַד־יִצְחָק בֶּן־חֲלִי יָמִים —

— ὥς οὗ ἐξέλθῃ ἡ κοιλία σου μετὰ τῆς μαλακίας ἐξ ἡμερῶν εἰς ἡμέρας.

*Au. Ver.*—15 And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

*Day by day.*

*Pool.*—i. e., from day to day continually.

Or, *year upon year*, i. e., one year after another, or for the space of two years, as the event shows, ver. 19. Heb., *days upon days.* *Days* are oft put for a *year*, as Exod. xiii. 10, &c.

*Bp. Patrick.* — *Day by day.*] For two years, as it is interpreted, ver. 19. For *days* sometimes signifies a year: and in the Hebrew the words are "days upon days," that is, one year after another.

*Dathe, Booth.*—After many days.

*Gesen.*—Plur. יָמִים, as if from a sing. יוֹם, 1. *days*; 2. *time*, without any reference to single days. 3. Sometimes the signification is restricted to a definite space of *time*, viz.,

*a year*; as in Syriac and Chaldee ܕܝܢܐ, ܕܝܢܐ, denotes both *time* and *year*, and as in Engl. also several words signifying time, weight, measure, are likewise used to denote certain specific times, weights, measures; see in יָמִים. — Certain examples of this idiom are the following: 1 Sam. xxvii. 7, *and the time that David dwelt in the country of the Philistines was*, יָמִים וְחֹדָשִׁים, *a year and four months*; Lev. xxv. 29; Judg. xvii. 10, יָמִים וְחֹדָשִׁים, yearly sacrifice, 1 Sam. ii. 19; יָמִים וְחֹדָשִׁים, *from year to year*, every year, Ex. xiii. 10; Judg. xi. 40; xxi. 19; 1 Sam. i. 3 (comp. מִן־הַיּוֹם, v. 7); ii. 19. For יָמִים וְחֹדָשִׁים, Ia. xxxii. 10, is read xxix. 1, יָמִים וְחֹדָשִׁים. —Also for Plur. *years*, with numerals added, (as יָמִים plur. *faces*.) 2 Chr. xxi. 19, יָמִים וְחֹדָשִׁים, *after the end of two years.*—Am. iv. 4, יָמִים וְחֹדָשִׁים is doubtful, either *every three years*, or better *every three days*, the latter in bitter irony.

*Houb.* — *Donec dies continuos ilia tua morbo effundantur.*

Ver. 16.

: וְתַעֲרְבִים מִשָּׂר עַל־יָד פְּנִימִים —

— καὶ τοὺς Ἀραβας, καὶ τοὺς ὁμόρους τῶν Αἰθίοπων.

*Au. Ver.*—16 Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians.

*Pool.*—*Near the Ethiopians* [so *Houb.*, *Dathe*, *Gesen.*], Heb., *near the Cushites*, i. e., either the Ethiopians, from whom they were parted only by the Red Sea, each dwelling upon the opposite shores of it, or rather, a people in Arabia, frequently mentioned in Scripture, and so called, either for



their likeness in colour and complexion to the Ethiopians properly so called, or because the one of these people were a colony of the other. But the Ethiopians above Egypt were far enough from these other Arabians, being separated from them by the Red Sea.

*Bp. Patrick.*—It should be translated, "that were near to the Cushites" [so *Ged., Booth.*]. A people inhabiting the inmost part of Arabia, not far from Nabathea and Negid, which was then called Cush, in the confines of the territories of Babylon, which was the ancient Cush: by which name Arabia, or some part of it, is to be understood in many places (see xiv. 9; 2 Kings xix. 9). Whence the *topaz of Cush* must be understood as the topaz of Arabia, not of Ethiopia. In which country there are no precious stones, as Ludolphus was assured by a priest of Ethiopia, and is confirmed by our merchants (see Dr. Hyde, in his late book *De Relig. Veterum Persarum*, cap. i., p. 37, and my annotations on the place above mentioned).

The Hebrew *aljad* (*at hand*) is well translated *near* by us, for so it signifies plainly in other places. And Forsterus, perhaps, hath rightly observed, that the bounds and limits of countries were called *jad* (i. e., *a hand*), because a hand was there placed, to denote that there was the end of the territory, which reached no farther.

Ver. 17.

— כִּי אִם־יְהוֹאָחָז הָלַךְ בְּנֵי יָ:

— ἀλλ' ἢ Ὁχοζίας ὁ μικρότατος τῶν υἱῶν αὐτοῦ.

*Au. Ver.*—17 And they came up into Judah, and brake into it, and carried away [Heb., carried captive: see ch. xxii. 1] all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz [*or, Ahaziah*, ch. xxii. 1, *or, Azariah*, ch. xxii. 6], the youngest of his sons.

*Save Jehoahaz.*

*Pool.*—*Jehoahaz*; called also *Ahaziah*, which signifies the very same thing with *Jehoahaz*; and *Azariah*, chap. xxii. 6, whose signification is near akin to the other, all signifying *God's taking* or *helping* of him.

*Houb., Dathe, Ged., Booth.*—*Ahaziah*. [So all the v. v. (except *Vulg.*) with one MS. and p. p. xxii. 1, 7.]

*Ken.*—2 Chron. xxi. 17. We have already had one name variously corrupted, the name of king *Ozihu*; and we have here another specimen, equally, if not more surprising. We read—*Jehoram had no son left him, save Jehoahaz, or Ihuahaz*. Should we read in any ancient historian, that Philip, king of Macedon, had no son but *Anderalex*; and should we soon after read, that he was succeeded by this same son *Alexander*, and that this *Alexander* acted so and so, and that this *Anderalex* died in such a year, &c., should we not conclude, that some printer or transcriber had placed the two last syllables first, and the two first last? But can this possibly be the case with a *Jewish* transcriber? Perhaps, it may. I have already pointed out some extraordinary transpositions; but the most extraordinary now presents itself:—

אחז י הו a h a z - i h u

י הו א חז i h u - a h a z

That the true name of this king was יהואחז, *Ahazihu*, is certain from his history in Kings; which it may be proper to refer to in the first place. In 2 Kings viii. 24, he is first called יהואחז, *Ahazihu*; the Greek version reading Ὁχοζίας, and the other ancient versions regularly the same: ver. 25, 26, 29, the same; ch. ix. 16, יהואחז, *Ahaziah*, without the *i*; ver. 21, *Ahazihu*; so again *Ahazihu* in ver. 23; and yet the very second word from this is *Ahaziah*: strange inconsistency! ver. 27 and 29, *Ahaziah*, ch. x. 13; and xi. 1, 2, four times *Ahazihu*; but just after the last *Ahazihu* is *Ahaziah*: which second name, however, is *Ahazihu* in the Camb. MSS. 1, 2. Let us now trace this name in Chronicles. 2 Chron. xxi. 17. Here his name is יהואחז, *Ihuahaz*; yet the versions declare here for *Ahazihu*: ch. xxii. 1, 2, three times *Ahazihu*; ver. 6, יהואחז. *Ozrihu*, a new variation from *Ahazihu*; but here also the ancient versions are all for *Ahazihu*. (The name *Ozrihu* has been already discovered to be given to the king, when it belonged to his priest; and here 'tis given to the king, when it belonged to one of his captains; see ch. xxiii. 1.) In the very next verse it is again properly *Ahazihu*; in ver. 8, 9, 10, 11, 'tis seven times *Ahazihu*; yet, in ch. xxv. 23, 25, he is twice called יהואחז, *Ihuahaz*. But in the verses parallel to these (2 Kings xiv. 13, 17) the first reads, not *Ihuahaz*, but *Ahazihu*. To which (as it is, perhaps, the only place

else where the name occurs in these books) must be added 1 Chron. iii. 11; and there, in the list of the kings of Judah, he is properly called *Ahaziah*.

*Houb.*—Legendum, *οχοζίας*, *Ochoziam*, ut legunt Græci Intt. qui *Οχοζίας*, et ut legitur, cap. seq. ver. 1. Similitudo nominum fecit errare Scribam. Etiam Syrus, *αχοζια*, *Ochozia*.

Ver. 20.

בְּרִישָׁתָם הָיָה בְּמָלְכֹו  
וְשָׂמוֹנֶה שָׁנִים מָלַךְ בִּירוּשָׁלַם וְגִלְיָה  
בְּלֹא הִמָּדוּת וְגו'

*ἦν τριάκοντα καὶ δύο ἐτῶν ὅτε ἐβασίλευσε, καὶ ὁκτὼ ἔτη ἐβασίλευσεν ἐν Ἱερουσαλὴμ· καὶ ἐπορεύθη οὐκ ἐν ἐπαίνῳ, κ.τ.λ.*

*Au. Ver.*—20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired [Heb., without desire, Jer. xxii. 18]. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

*Thirty and two years old.*

*Houb.*—20 *שנים ושנים*, *triginta duos*, adde *שנה*, *annos*, quod legitur suprâ ver. 5, et quod hic desideratur. Nam usus est Heb. linguæ perpetuus, ut *שנה*, *annus*, ubi anni numerantur, nunquam omittatur, imò ut sæpe iteretur.

*Without being desired.*

*Ep. Patrick.*—Some think the meaning is, he was weary of his life, being so full of pain, as to desire to die. But the most natural sense is, that his people did not wish he should live any longer [so *Houb.*, *Dathe*, *Rambach*, *Gesen.*, *Ged.*, *Booth.*]: as appeared by their contempt of him, in making no burning for him, nor burying him in the sepulchre of the kings, as it here follows.

*Gesen.*—*He departed בְּלֹא הִמָּדוּת* *undesired*, i. e., regretted by none.

*Prof. Lee.*—*He departed*—died—*without desire*, i. e., for his life.

CHAP. XXII. 1.

— בְּי כָּל־הָרְאשִׁימִים הָרַג הַנָּדָד  
הָמָא הַעֲרָבִים לַפְּתָחָו וְגו'

— *ὅτι πάντας τοὺς πρεσβυτέρους ἀπέκτεινε τὸ ἐπελθὼν ἐπ' αὐτοὺς λεηστήριον, οἱ Ἀραβῆς καὶ οἱ Ἀλιμαζονεῖς.*

*Au. Ver.*—1 And the inhabitants of Jerusalem made Ahaziah, his youngest son, king

in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

*Ahaziah.* See the notes upon xxi. 17.

*Band.* See the notes upon 2 Kings vi. 33, vol. ii., p. 896.

*Men that came with the Arabians to the camp, &c.*

*Pool.*—*Men that came with the Arabians*; either, 1. A cruel sort of men, who came along with the Arabians, and therefore slew those whom the Arabians had spared; or, 2. The Philistines, who did accompany the Arabians in this expedition, ch. xxi. 16.

*Houb.*—1 *שנים* *Verius* *שנים*, ut Theodoretus, ex Græca, qua utebatur, versione, *ἀπὸ τῶν Ἀράβων, ex Arabibus.*

*Ged.*—For the horde of Arabs who had come and encamped at Jerusalem, &c.

*Booth.*—For the horde of men who had come with the Arabians to the camp before Jerusalem, &c.

*Dathe.*—*Nam natu majores interfecerat turma illa, quæ cum Arabibus ad castra a) venerat.*

a) Incertum, num ad castra Philistæorum, an Judæorum, cap. xxi. 17.

Ver. 2.

בְּרִישָׁתָם הָיָה בְּמָלְכֹו  
וְשָׂמוֹנֶה שָׁנִים מָלַךְ בִּירוּשָׁלַם  
וְגִלְיָה בְּלֹא הִמָּדוּת וְגו'

*ὡν ἐτῶν ἑκοσι Ὀχοζίας ἐβασίλευσε, καὶ ἐνιαυτὸν ἓνα ἐβασίλευσεν ἐν Ἱερουσαλὴμ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Γοθολία θυγάτηρ Ἀμβρί.*

*Au. Ver.*—2 Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah, the daughter of Omri.

*Pool.*—*Forty and two years old was Ahaziah.* *Object.* He was then only twenty-two years old, as is affirmed, 2 Kings viii. 26. Besides, Joram, his father, died in his fortieth year, as is twice noted, chap. xxi. 5, 20: how then can this be true? *Ans.* 1. In the Hebrew it is, *a son of forty-two years*, &c., which is an ambiguous phrase; and though it doth for the most part, yet it doth not always, signify the age of the person, as is manifest from 1 Sam. xiii. 1, where see the notes. And therefore it is not necessary that this should note his age (as it is

generally presumed to do, and that is the only ground of the difficulty); but it may note either, 1. The age of his mother Athaliah; who being so great, and infamous, and mischievous a person to the kingdom and royal family of Judah, it is not strange if her age be here described, especially seeing she herself did for a season sway this sceptre. Or rather, 2. Of the reign of that royal race and family from which by his mother he was descended, to wit, of the house of Omri, who reigned six years, 1 Kings xvi. 23; Ahab, his son, reigned twenty-two years, 1 Kings xvi. 29; Ahaziah, his son, two years, 1 Kings xxii. 51; Joram, his son, twelve years, 2 Kings iii. 1; all which, put together, make up exactly these forty-two years; for Ahaziah began his reign in Joram's twelfth year, 2 Kings viii. 25. And such a kind of computation of the years, not of the king's person, but of his reign or kingdom, we had before, chap. xvi. 1, where see the notes. And so we have an account of the person's age in 2 Kings viii. 26, and here of the kingdom to which he belonged. *Answ.* 2. Some acknowledge an error in the transcribers of the present Hebrew copies, in which language the numeral letters for twenty-two and forty-two are so like, that they might easily be mistaken. For that it was read twenty-two here, as it is in the book of Kings, in other Hebrew copies, they gather from hence, that it is at this day so read in divers ancient Greek copies, as also in those two ancient translations, the Syriac and the Arabic, and particularly in that famous and most ancient copy of the Syriac, which was used by the Church of Antioch in the primitive times, and to this day is kept in the church of Antioch, from which Archbishop Usher did at his own great charge get another copy transcribed, in which he found it here written *twenty and two years old*, &c.

*Houb., Dathe, Patrick, Kennicott, Clarke, Boothroyd, and others.*—Twenty and two years old, &c. [Syr., Arab., and p. p. 2 Kings viii. 26.]

*Ken.*—2 Chron. xxii. 2. If there ever was a corruption made in any ancient book, such a thing must be admitted here. 'Tis here affirmed at present, that *Ahaziah*, when he began to reign, was *forty and two years old*. 'Tis also said, that his father, Jehoram, was forty years old at his death: see 2 Kings viii. 17, and 2 Chron. xxi. 5 and 20. And, if both these circumstances could be true,

it would then follow, though a very strange consequence, that Ahaziah was born two years before his father! 'Tis happy, therefore, that this corruption is corrected by 2 Kings viii. 26, where the number is still right—*twenty and two*. As to the old versions, they all agree with this reading in Kings; the Vulgate only agrees with the present reading in Chronicles. The Syr. and Arab. confirm *here* the number twenty-two. And, though the words *και δυο* are now wanting in the Vat. and Alex. copies, yet both these copies read *εικοσι*. And, as it is completely *εικοσι και δυο* in the Aldine edition, so is it fully and completely in at least three Gr. MSS.,—No. 7, Royal Library; and in a MS. of the Carmelites, at Paris; also in the Vatic. MS., 330. 'Tis likewise remarkable, that this true number is found in the margin of the very excellent Heb. MS. at Vienna, No. 590. See my Dissert. i., p. 97; and Dissert. Gen., p. 51.

*Dr. A. Clarke.*—*Forty and two years old was Ahaziah.*] The Syriac and Arabic have *twenty-two*, and the *Septuagint*, in some copies, *twenty*. And it is very probable that the Hebrew text read so originally; for when numbers were expressed by *single letters*, it was easy to mistake *mem*, *forty*, for *caph*, *twenty*. And if this book was written by a scribe who used the *ancient Hebrew letters*, now called the *Samaritan*, the mistake was still more easy and probable, as the difference between *caph* and *mem* is very small, and can in many instances be discerned only by an accustomed eye.

The reading in 2 Kings is *right*, and any attempt to reconcile this in *Chronicles* with that is equally futile and absurd. *Both readings cannot be true*; is that therefore likely to be genuine that makes the *son two years older than the father* who begat him? *Apagæ hæ nugæ!*

*Rambach.*—Multum operæ viri docti impenderunt, ut hæc inter se conciliarent. Nonnulli 1) in eam devenerunt opinionem, quod 42 isti anni non ad Achaziam, sed ad patrem ejus Joramum referendi sint, h. m. *deinceps regnavit* scil. solus post vicarium duorum annorum, vivo, sed ægrotante patre, imperium, *Achazia, filius Jorami regis Judæ NATI 42 annos, quum solus regnare inciperet Achazia, qui annum unum solus regnavit Hierosolymis.* Videatur, si placet,

*Schræderi*, Prof. Marpurg. Dissert. de annis Achazie 1715 habita, et D. *Buddei* H. E. tomo ii., p. 478. Alii 2) annos hos ad *Athalias*, matrem Achazie, cujus deinceps hoc versu mentio fit, referre maluerunt, ita ut 2 Reg. viii. 26, natalis Achazie, h. l. vero natalis matris ejus indicetur [see the note of *Pool* above]. Placuit hæc opinio *Usserio* Chronol. S. Parte poster., p. 78, nec multum dissentit *Bircherodii* Tab. Chronol., f. 56, "Ubi: Diversum hic, inquit, supponendum est initium, unum generationis paternæ, alterum familiæ maternæ. Mater enim *Athalia* hoc eodem versu memoratur, ad cujus respectum filius 42 annorum dicitur, qui a propria nativitate non nisi 22 annorum fuit." Alii 3) ut *Ludov. de Dieu* et Fr. *Burmans* hos 42 Achazie annos extendendos esse putant usque ad annum 20 filii ejus *Joaschi*, ita ut 22 annis, quos natus erat Achazias, quum regnare inciperet, et anno 1, quo regnavit, addantur 6 anni *Athaliae* et 13 anni *Joaschi* minorennis, inde a septimo, quo inauguratus est, usque ad vigesimum, quo tanquam majorennis plena cum auctoritate rebus præfuit, ut sensus sit: *Filius 42 annorum erat Achazias, dum regnaret*, i. e., regnum ejus duravit usque ad quadragesimum secundum ætatis ejus annum, vel ut *Calovius*, Bibl. Illustr., f. 855, mitigare conatur: anni 42 exacti erant in regno Achazie, inde a nativitate ejus, priusquam scil. legitimus successor, qui cum auctoritate regnum administraret, ei daretur *Joaschus* filius, coll. simili locutione 1 Sam. xiii. 1. Immo ne quid inexpertum relinqueretur 4) fuit, qui existimaret, phrasin istam כִּי־יָרַם הָיָה ה' ה. l. non exponendam esse: *Natus quadraginta et duos annos erat Achazias; sed: Mediætas vel dimidium 42 annorum erat*, i. e., natus erat 21 annos scil. complete, vel 22 inchoate, sec. 2 Reg. viii. 26. Quæcumque vero hactenus recitavimus, non ideo a nobis allata sunt, quasi ea omnibus æque lectoribus omni ex parte probatum iri putemus; fortassis enim erunt, qui in quibusdam harum similiumque explicationum simplicitatem, in aliis aliud desiderant: sed ut constet, quam ardua et difficilis sit horum locorum conciliatio, utque eo libentius venia detur interpretibus, qui hunc nodum soluere, quam secare maluerunt, sicubi rem non satis tetigisse videantur. Aliæ duæ nunc restant sententiæ, quæ magnum apud viros doctos assensum meruerunt, quas breviter etiam pro instituti ratione exponemus. Nimirum

uti alibi in *Chronologia regum Judæ et Israelis* hoc modo tempora feliciter conciliari et contradictiones resolvi possunt, si observetur, *nonnunquam parentes et filios per aliquot annos simul regnasse*, ut monet *Strauchius* in *Breviar.*, p. 408, et *Vitringa* Chronol., p. 67, ita 5) et h. l. nonnulli de isto remedio cogitarunt. Putant nimirum librum 2 Regum viii. 26, de eo termino loqui, quo Achazias ab avo et patre regius successor declaratus est, quod factum dicunt anno Achazie 22. Librum vero chronicorum de illo tempore, quo patri mortuo tanquam rex successit, quod anno Achazie 42, contigisse arbitrantur. Quum vero huic conciliationi obstat difficultas, ex ætate patris Achazie nata, utpote qui si ipse anno ætatis 40 mortuus filium 42 annorum successorem habuit, duobus annis filio junior videtur: hoc modo eam solvere conantur, ut integros 20 annos ætati patris adjiciendos putent. Nimirum octo illi anni regiminis, qui patri *Joramo* xxi. 5, 20, tribuuntur, ex illorum mente sunt tantum anni *regiminis feliciter administrati*. Post illos vero, ex quo in manum Arabum xxi. 16, et morbum vera. 18, 19, incidit, adhuc per 20 annos *inglorius* superfuit, qui tamen ipsi non adnumerantur, sed filio ipso Achazie, qui interea inde ab anno ætatis suæ 22 patris vicibus functus est, usque dum patri, post 20 annos mortuo, suo ætatis 42 anno succederet. Mirandum est, quanto applausu illa sententia, quam ex Christianis *Hieronymus*, ex Judeis *Kimchi* et *Abarbanel* primum proposuerunt, suscepta fuerit, dum præter *Lutherum*, tom. iv., Lat. Jen., f. 722, etiam *Buxtorfium* Anticrit., p. 411, *Schmidium* Observat. ad 2 Reg. viii. 26. *Maium* Econ. temp., p. 869, aliosque complures viros eruditos patronos nacta est. Nec ipsi dubitaremus illam, satis quippe commodam, amplecti, nisi sequentia obstarent: (a) quod tribus locis, ubi de annis *Jorami* regis agitur, octo tantum anni ipsi constanter tribuuntur, scil. 2 Reg. viii. 17; 2 Par. xxi. 5, 20: immo (b) quum 2 Par. xxi. 5, jam semel commemorati fuissent octo illi anni regiminis *Jorami*, rursus tamen, post interjectam mentionem calamitatum et morbi ejus, iisdem verbis repetitur, eum 8 annos regnasse, ut appareat, annos inglorios connumerari et sub istis 8 annis jam contineri. Præterea (c) non viginti, sed duo tantum anni statui infelici et morbo *Jorami* in epistola *Elizæ* deputantur, cap. xxi. 15, 19, denique (d) nimis hoc modo *chronologia*

regum Judæ turbatur. Quod si enim Joram præter octo annos regiminis felicitis, qui usque ad 12 annum Jorami Israelitici extenduntur, coll. 2 Reg. viii. 25, adhuc alios 20, annos superfuit, quibus filius Achazias ejus vicibus functus est, tum vicarium illud Achaziae imperium incideret in annum vigesimum regis Jehu, qui Joramo Israelitico successit. Adde annum unum, quibus Achazias solus regnavit, tum mortuus fuisse dicendus erit anno Jehu vigesimo primo. Quam vero illud *ἄσπον* sit, inde constat, quod hic Achazias una cum Joramo Israelitico extinctus sit, ante quam Jehu thronum Israeliticum occuparet, coll. 2 Reg. ix. 24, 27; x. 30. Porro ex illo calculo *Joaschus*, filius et successor Achaziae, coronatus esset post 7 annos Athaliae, anno Jehu 28, quum tamen sec. 2 Reg. xii. 1, anno septimo Jehu initiatus fuit. Hæ igitur rationes tanti omnino momenti sunt, ut nobis accessum ad illam sententiam prorsus intercludant. Una restat explicatio, quæ, licet etiam non omnibus difficultatibus careat, reliquis tamen præferenda videtur. Sunt enim 6) viri docti, qui in libro Regum quidem annos ætatis Achaziae, h. l. vero totum illud *tempus* numerari existimant, ex quo familia Omri, ex cujus stirpe Achazias per matrem erat, et in cujus viis ambulabat, et cum qua eodem tempore peribat, *cœperat imperare*. [See the note of *Pool* above.] Quod si hoc alicui mirum videatur, annos regis Judæ calculis domus Omri supputari, respondemus ex *Lightfoot*, tom. i., f. 277, omnino (1) id esse divinæ, propter Jorami impietatem, iracundiæ exemplum, quod filii ejus Achaziae regnum non secundum morem aliorum regum ex tribu Judæ numeretur, verum mutato stilo computus instituat eodem modo, quo solet Omræe familiæ duratio indicari, istius scil. familiæ, quacum adfinitatem pater ejus per conjugium contraxerat, et ad ejus mores se usque eo conformaverat, ut idololatricæ tandem nequissimus consors fuerit: quam impietatem Spiritus S. hoc calculo velut stigmate notare voluisse videtur, indignamque istam familiam ostendere, quæ inter progeniem Davidicam numeretur. Deinde vero (2) in ipso textu aliquod vestigium deprehenditur, quod hunc calculum h. l. observandum esse suadet. Non frustra enim *Athalia*, mater Achaziae, in hoc ipso versu 2, *filia Omri* dicitur, quæ revera *filia Achabi* fuit: ut nimirum docerentur lectores, h. l. non tam ætatem Achaziae, quam dura-

tionem familiæ Omri, cui Achazias per patris adfinitatem innexus fuerat, esse attendendam. Quod si porro, ne quid dissimulemus, illud aliquem offendat, quod videat, phrasin *filius tot vel tot annorum* ita h. l. a nobis explicari, ut annos quidem personæ denotet, sed non ab ejus nativitate, verum ab alio quodam termino ductos et inchoatos: illi sequentia consideranda proponimus. (1) Non insolens esse, ut anni regum non a regni initio, sed ab alia quadam epocha numerentur, coll. *Strauchii* Brev. Chronol., p. m. 408. Sic supra Bæsa dicitur bellum movisse *anno tricesimo sexto Asæ*, non certe, ex quo ille regnare cœperat, sed ex quo regnum Judæ et Israelis fuerat separatum, coll. not. cap. xvi. 1, et quæ infra dicemus cap. xxxvi. 9. En vero (2) exemplum non multum absimile, ex quo constat, illa phrasi *בן שנה* non semper notari annos a nativitate ductos, sed etiam nonnunquam ab epocha alia, quocumque modo ad illum spectante, qui tot annorum filius fuisse dicitur. Nimirum 1 Sam. xiii. 1 legitur, *בן שנה שאול במלכו*, *filius unius anni erat Saul in regno suo*: quibus profecto verbis non illud potest significari, Saulem unum annum fuisse natum, quum rex fieret; sed, unum annum fuisse exactum, quum inauguratio Saulis, de qua capite præcedente, repeteretur. Similiter itaque et h. l. *sensus est*, *annos 42 regnante Achazia fuisse exactos, postquam regnum Israelis in illa familia persisterat, ex qua Achazias per matrem fuit oriundus*. Atque hæc quidem putamus satisfacere posse animo, qui in ejusmodi rebus, quæ nihil ad salutem faciunt, non ultra modum anxie et inutili curiositati indulget. Quod si tamen aliquis hæc etiam coacta et longius quæsitæ existimet, si nobis quidem rem gratissimam faciet, si solidiorem planiorumque sententiam aperuerit; nisi forte ex eorum numero est, qui hunc locum corruptum et per librariorum depravatam esse judicant. Equidem non ignoramus, multos eruditos viros in ea sententia esse. Ut enim de *Cappello*, *Grotio*, et *Jo. Clerico*, nihil dicamus, utpote quibus hoc familiare est, ut sana etiam ac integra scripturæ loca corrupta et vitiosa esse sine ulla necessitate adserant; *Huetius* etiam *Dem. Evang.*, p. 354, seq., et *Vitringa* *Chronol.*, p. 67, ita sentiunt, immo nec ipse *Glassius*, acerrimus integritatis Scripturæ S. adsertor, procul ab hac opinione abest *Philol. S.*, p. 114. Neque nesciunt istius sententiæ defensores suam rem variis modis ornare et aliqua verosimilitudine in-

duere, dum satis speciose כב, 42, pro כב, 22, a negligentibus librariis pictum, adeoque litteras כ et כ inter se male permutatas esse adfirmant. [See the notes of Ken. and Clarke above.]

*Houb.*—2 ארבעים ושנים *annorum quadraginta duorum*. Lud. Cappellus sic concludabat, "Achazia dicitur natus fuisse annos 42, cum cepit regnare: at 2 Reg. viii. 26, annos duntaxat 22 natus. Ergo in alterutro loco error librarii." Cui Buxtorfius in Anticritica sua sic conatur respondere: "Jehoram ... cum esset viginti duorum annorum, vivens adhuc, regem declaravit filium suum Achaziam, cum ille esset viginti duorum, et hoc in statu effluerunt viginti anni: hinc summa 42 annorum in Libro Chronic. Cum pater moreretur novo quasi ipsum regem declararent et designarunt, et tum non nisi uno anno regnavit post obitum patriæ. Sic ergo locus in Chronicis loquitur de eo regno, quod aggressus est Achazias; patre mortuo; in libro Regum de eo termino quo, patre adhuc superstite, quasi prorex creatus et designatus fuit." Eas fabulas Buxtorfius, ex rabbinorum suorum ore, renarrabat, neque videbat se loco parallelo aperte contradicere. Nam 2 Reg. viii. 26 dicitur Ochozias regnasse annum tantum unum; cum tamen dicendus fuisset regnasse annos viginti et unum, si quidem, ut vult Buxtorfius, *effluerunt* regni ejus, superstite patre, *viginti anni*. Nam cui persuadebat Buxtorfius, sacram paginam regni Ochozias initium notare anno, ante ejus mortem vigesimo primo, deinde subjungere eum regnasse annum non plus quam unum, neque tamen postea monere id anni unius regnum, aliud jam regnum esse, quam illud, quod antea eodem versu fuerat demonstratum? Ergo mendum ארבעים turpius excusabatur, quam admittebatur. Nam excusari quidem scriba is potuit, qui, cum legeret, כב, scripserit כב, 42, videlicet pro 22. Sed excusationem non habent illi critici et interpretes, qui sacrum scriptorem inducant narrantem, patri, qui non plures, quam 40 annos vixerit, successisse filium natum annos 42. Atque eos confutant Syrus, Arabs, et plures Græcorum Interpretum editiones, in quibus anni 22 leguntur.

*The daughter of Amri.*

*Pool.*—*The daughter of Omri*, i. e., of Omri's family; or of Ahab, Omri's son. Grandchildren are oft called *sons* and *daughters*, as Matt. i. 1; Luke iii. 26.

*Dathe, Booth.*—*The grand-daughter.*

VOL. III.

*Houb.*—רַחֵם אַמְרִי, *filia Amri*. Erat Athalia *filia Achab, filii Amri*. Itaque legendum כב. רַחֵם אַמְרִי. Simile erratum in supradictis non semel vidimus. Sed omittendorum duorum verborum כב. אַמְרִי, occasio esse potuit כב. אַחֲזִיָּה, fere simile, quod linea inferiori legebatur, cum descriptor ex una linea in alteram deerraret, et prius, quod supra erat, scriberet, posterius, quod infra prætermitteret.

*Rambach.*—רַחֵם אַחֲבִי, *filia Achabi*, cap. xxi. 6, et *neptis Omri*; seu princeps de familia *Omræ* femina. Conf. Exod. ii. 1. Non frustra autem hoc loco Athalias ab *Omri* denominari, antea observavimus. [See his note above.]

Ver. 5.

— עַל־יְחִזְאֵל בְּרֵמֹת הַגִּלְגָּד וַיֵּבֶן הַרְבֵּים אַחֲזִיָּה :

— ἐπὶ Ἀζήλ βασιλεία Συρίας εἰς Ῥαμὸθ Γαλαὰδ καὶ ἐπάταξαν οἱ τοξοὶ τὸν Ἰωράμ.

*Au. Ver.*—5 He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

*Haxael.*

*Houb.*—חַזַּאֵל; infra ver. 6, חַזַּאֵל, *Haxael*; quæ scribendi inconstantia in libellos conferenda est, non in ipsum sacrum scriptorem. *Syrians.*

*Gesen.*—רַבִּים, plur. רַבִּים, 2 Chron. xxii. 5, i. q., *syrians*, *Syrians*; comp. 2 Kings viii. 28. For the syncope of the letter א see p. 1.

*Houb.*—הַרְבֵּים, *jaculatores*, non male. Tamen anteferendum הַרְבֵּים, *Syri*; vel, ut loco parallelo, אִדּוּמַי, *Idumæi*, cum Syrus legeret אִדּוּמַי, ex אִדּוּמַי natum; nisi si mendum est apud ipsum Syrum, qui scripserit אִדּוּמַי.

*Dathe.*—Pro רַבִּים legendum est אִדּוּמַי, *Syri*. Sic est 2 Reg. viii. 29. Sic quoque Chaldaeus et Vulgatus. Oī tamen etiam sine א vocem legerunt; nam vertunt: οἱ τοξοὶ sagittarii. Tunc legendum esset רַבִּים. Pro illa lectione *Kennicottus* duos codd. citavit, in altero 519 legitur אִדּוּמַי, in altero 531 אִדּוּמַי.

Ver. 6.

וַיָּשֶׁב לְחַתְרַמָּה בִּתְרֵמָה לְכִי תַמְצִים  
אֲשֶׁר הָיְתָה בְּרָמָה בְּחִלְחָמָא אַחֲזִיָּה  
בְּלֶדְהָ אֲרָם וַעֲזַרְתָּהּ וְגו'

καὶ ἐπέστρεψεν Ἰωράμ τοῦ Ἰατρυνθῆναι εἰς

Ἰεζραὲλ ἀπὸ τῶν πληγῶν, ὃν ἐπάταξαν αὐτὸν οἱ Σύροι ἐν Ῥαμῶθ ἐν τῷ πολεμῇ αὐτὸν πρὸς Ἀραμ βασιλεία Συρίας. καὶ Ὀχοζίας, κ.τ.λ.

*Au. Ver.*—6 And he returned to be healed in Jezreel because of the wounds which were given him [Heb., wherewith they wounded him] at Ramah, when he fought with Hazael king of Syria. And Azariah [otherwise called Ahaziah, ver. 1, and Jehoahaz, chap. xxi. 17] the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

*Because of the wounds.*

*Bp. Horsley.*—6 *Because of the wounds.* For ὃ read, with several MSS., כן [so *Lud. Cap., Houb., Dathe.*].

*Rambach.*—*Quia plagæ*, s. vulnera ei erant. *Schm. nam percussiores* scil. fuerant, vel imminabant ei, persequabantur eum.

*Houb.*—כּי הסיכּוּ, *quia plagæ*; nullâ sententiâ, ut observabat *Lud. Cappellus*, qui et restituebat illud הסיכּוּ כּי, *ex plagis*, quod loco est parallelo. Itâ Græci *Intt.*, ἀπὸ τῶν πληγῶν; ita *Syrus*, qui סיכּוּ כּי, *ex vulneribus*. Interpretabatur *Buxtorfius*, *quia plagæ* (*erant ei*). Et deinde sic interrogabat: “An non sunt ejusmodi concisæ et ellipticæ locutiones in sacris litteris?” Sunt verò; sed ex mendo. Nam verbum substantivum et casum ejus simul reticeri Hebr. in linguâ soli illi somniant, qui nihili mendi esse Hebr. in volumine credunt, quique menda scribarum conferunt Hebr. in linguam. Eos verò Hebr. in linguæ indole cæcutire docet locus parallelus 2 Reg. viii. 29.

*Maurer.*—כּי הסיכּוּ] *Dathius*: “Legendum esse כּי הסיכּוּ partim contextus probat, partim locus parallelus 2 Reg. viii. 29.” Fortasse tamen convertere licet *puto, dico*, i. e., nempe *vulnera illa*. De *Wettius* supplet הסיכּוּ. Sed ita, opinor, abesset articulus.

*Azariah.* See the note of *Ken.* upon chap. xxi. 17, p. 236.

*Houb.*—Ochozias.

*Dathe.*—Ahasja.

*Ken.*—Ahazihu.

*Ged., Booth.*—Ahaziah [LXX, Vulg., Syr., and twelve MSS.].

*Houb.*—וּשְׁמוֹ אַזַּרְיָה, et *Azarias*. Legendum וּשְׁמוֹ אַזַּרְיָה, et *Ochozias*, ut legunt omnes *Veteres*; neque usquam filius Joram, regis Juda, nominatur *Azarias*, nisi hoc loco. Iterum contrâ *Lud. Cappellum* pertinaciter negabat *Buxtorfius* hic lapsum fuisse scribam. “An non, inquit, centena proferri possunt ex

scripturis exempla eorum, qui duo aut tria nomina habuerunt.” *Buxtorfio* negatur, non centum ejusmodi exempla, sed ne unum quidem proferri licere, nisi sacri codicis accedit auctoritas, lectores admonentis, hominem eundem, aut verò locum, fuisse binominem. Et critici est sapientis videre, ubi duo nomina ferè similia sunt, ex uno in alterum scribam deviasse, cùm *Sacra Pagina* non docet, cur nomina quæ ferè similia sunt, sint tamen diversa.

*Dathe.*—Non *Asarja*, uti in textu est, sed *Ahasja*, quo nomine semper in sequentibus venit. Sic quoque οἱ ὁ, *Vulgatus*, *Syrus*, et 12 codd. *Kennicotti*.

Ver. 7.

וּבְמַלְחָתָם הָיְתָה הַבִּיטָה אֶחָזִיָּה לְבֹאֵם אֶל-יֹרָם וּבְבִטּוֹן יָצָא וְגו'

καὶ παρὰ τοῦ Θεοῦ ἐγένετο καταστροφὴ Ὀχοζία ἐλθεῖν πρὸς Ἰωράμ. καὶ ἐν τῷ ἐλθεῖν αὐτὸν, ἐξήλθε, κ.τ.λ.

*Au. Ver.*—7 And the destruction [Heb., treading down] of Ahaziah was of God by coming to Joram: for when he was come, he went out, &c.

*Ged., Booth.*—7 But his coming to Joram, God so directing it, was the destruction of Ahaziah: for, when he was come, he went out, &c.

*Prof. Lee.*—הַבִּיטָה, *trampling down* [so *Gesen.*]; *ruin*.

*Houb.*—7 *Quippe Deus occasionem adversus Ochoziam dabat, ut ad Joram veniret, &c.*

הַבִּיטָה: vertunt novi Interpretes, *conculcatio*; quâ id sententiâ, ipsi viderint. Clericus interpretatur, *securitas* “proprie, inquit, *conculcatio*, ut intelligatur *conculcasse*, hoc est sprevisse rationes, quæ suadebant ut in regno suo maneret, et securus in regnum Israelis ivisse.” Quàm id durum! Quàm Sacri Scriptoris ab nudâ simplicitate alienum! Itaque etiam sine exemplo *conculcatio*, pro boni consilii contemptu, et malè sanâ securitate. Observat Clericus Græcos posuisse *καταστροφὴν, subversio*. Proximum erat ut videret, eos legisse non הַבִּיטָה, sed הַסִּבָּה, ex radice סָבָה, vel סָבָה, *vertere*, unde הַסִּבָּה, *conversio*, sive *causa, occasio*, idem quod סָבָה; quanquam id lexica omittunt; sed adest autoritas Syri, qui convertit הַסִּבָּה, *conversio*. Nam הַסִּבָּה est *convertere*, ut Hebraico, ita Syriaco sermone. Verbum pro verbo diceres, à Domino fuit *conversio Ochoziæ, ut iret*; quanquam meliùs







tribes, all which are called Israel; and he useth the name of Israel rather than that of Judah, because there were now great numbers of the other tribes incorporated with Judah; and these he esteemed more faithful than many of Judah, having given better proofs of the truth of their religion than they; and therefore he picked out of the chief men of the other tribes as well as of Judah and Benjamin.

*Bp. Patrick.*—*And the chief of the fathers of Israel.* Some of which were under the government of the king of Judah; and others, perhaps, were known to be well affected to religion, and so were invited to give their assistance. But it is most likely that Judah is here called Israel (as in several other places), the principal men of authority of which were acquainted with Jehoiada's intentions.

Ver. 3.

וַיִּמָּקֶר לָהֶם הַחֵדָּה בְּרִחְלָאִי וְנִימָלִץ וְנִימָלִץ

— καὶ εἶπεν αὐτοῖς, Ἰδοὺ, ὁ υἱὸς τοῦ βασιλέως βασιλευσάτω, κ.τ.λ.

*Au. Ver.*—3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the Lord hath said of the sons of David.

*And he said unto them, Behold, &c.*

*Ged., Booth.*—For Jehoiada [Vulg.] had said to them, Behold, the king's son! let him be king, &c.

*Houb.*—*Nam dixit eis Joiada, Ecce regis filium; ille regnabit, &c.*

*Dathe.*—3 *Postquam universus cœtus in æde Dei fœdus percusserant cum rege, Jojada a) omnes sic alloquitur: Videtis filium regis, ad hunc pertinet regnum ex promissione Jovæ Davidis filiis data.*

a) Supplet hoc Vulgatus ex 2 Reg. xi. 8. Recte.

Vers. 4, 5.

וְהָיָה חֲדָרָה מֵאֲשֶׁר תַּעֲשֶׂה הַשְּׂלִישִׁית  
מִכֶּם בְּנֵי חֲשֹׁנָה לְכַהֲנִים וְלִלְוִיִּם  
לְשָׁמְרָה חֲשֹׁנִים: 5 וְהַשְּׂלִישִׁית בְּבֵית  
הַמֶּלֶךְ וְהַשְּׂלִישִׁית בְּשַׁעַר הַיְּסוֹד וְכָל־  
הָעָם בְּחִצְרוֹת בֵּית יְהוָה:  
4 נִמָּלִץ הַשְּׂלִישִׁית  
5 נִמָּלִץ וְהַשְּׂלִישִׁית נִמָּלִץ וְהַשְּׂלִישִׁית

4 ὡν ὁ λόγος οὗτος, ὃν ποιήσετε· τὸ τρίτον ἐξ ὑμῶν εἰσπορευέσθωσαν τὸ σάββατον τῶν ἱερέων καὶ τῶν λευιτῶν καὶ εἰς τὰς πύλας τῶν εἰσόδων, 5 καὶ τὸ τρίτον ἐν οἴκῳ τοῦ βασιλείως, καὶ τὸ τρίτον ἐν τῇ πύλῃ τῇ μέσῃ, καὶ πᾶς ὁ λαὸς ἐν αὐλαῖς οἴκου Κυρίου.

*Au. Ver.*—4 This is the thing that ye shall do; A third part of you entering on the Sabbath, of the priests and of the Levites, shall be porters of the doors [Heb., thresholds].

5 And a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house of the Lord.

See the notes upon 2 Kings xi. 5, 6, vol. ii., pp. 923, 925.

*Pool.*—5 *At the gate of the foundation;* at the east gate, thought to be so called, because it stood lower than the rest of the doors, at the foot of the steps, by which they went up from the king's house to the temple. *In the courts;* either, 1. In the two courts; and so by the people he understands as well the generality of the Levites, who had no particular stations allotted to them, as their brethren had, ver. 4, 5, which were to be in the priests' court, as the people, who were in the court of the people: or, 2. In the court of the people, which may be called courts, the plural number being put for the singular, in regard of great amplitude, and divers quarters and partitions, into which it was or might be divided; as the temple is called sanctuaries, because of its division into divers parts, Lev. xxvi. 31.

*All the people.*

*Booth.*—All the rest of the people.

*Houb.*—Reliqua turma.

Ver. 6.

וְכָל־הָעָם יִשְׁמְרוּ: 6 וְהַשְּׂלִישִׁית מִשְׁמָרָה

— καὶ πᾶς ὁ λαὸς φυλασσέτω φυλακὰς Κυρίου.

*Au. Ver.*—6 But let none come into the house of the Lord, save the priests, and they that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the Lord.

*Pool.*—*The watch of the Lord,* i. e., of the house of the Lord; as the phrase may be filled up out of this place and 2 Kings xi. 6. The sense is, Let them stand in their court to prevent and oppose any person who shall endeavour violently to break into the house

to seize upon the king, or to disturb their present work; which he expected Athaliah and her accomplices would do.

*Ged.*—But let all the rest of the people keep watch for the Lord.

*Booth.*—But let all the rest of the people watch in the courts of Jehovah.

*Houb.*—*Reliqua turma custodias Domini consueta agat.*

*Dathe.*—Populus autem omnis custodiam agat in atriis Jovæ. b)

b) Idem præcipitur, quod jam versu 5, dictum est.

Ver. 11.

*Au. Ver.*—11 Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king [Heb., Let the king live].

See the notes upon 2 Kings xi. 12.

*They brought forth.*

*Booth.*—He [LXX, with one MS.] brought forth.

Ver. 13.

וְיָבִיאוּ אֹתוֹ לְחֵלֶל וְנָא

— καὶ ὑμνοῦντες αὐτὸν, κ.τ.λ.

*Au. Ver.*—13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason [Heb., Conspiracy], Treason.

*At his pillar, &c.* See the notes upon 2 Kings xi. 14, vol. ii., p. 927.

*Such as taught to sing praise.*

*Houb.*—*Musica peritos. Ged.*—Skilled minstrels. *Booth.*—Those skilful in singing praise.

*Rambach.*—וְיָבִיאוּ אֹתוֹ ac notificantes ad laudandum scil. Deum, i.e., et eos, qui sacræ musices periti erant, aliosque rursus in ea instituebant, sacræ musicæ directores. Conf. 1 Par. xxv. 3, 8.

Ver. 14.

*Au. Ver.*—14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges, &c.

*Ranges.* See the notes upon 2 Kings xi. 8, vol. ii., p. 925.

*Brought out.* So most commentators.

*Houb.*—14 Tum Joiada pontifex, principibus centenorum, quos turmis præfecerat, tale mandatum fecit; educite, &c.

14 וְיָבִיאוּ אֹתוֹ... et educit... principes... centenorum. Sequimur scriptionem loci paralleli 2 Reg. xi. 15, וְיָבִיאוּ, et præcepit, ut legendum esse observat Lud. Cappellus. Neque contextum satis attentè legerat Buxtorfius, cùm scripturam וְיָבִיאוּ tuebatur, sic convertens, et exire fecit centuriones. Jam enim exierant centuriones, ut liquet ex versu 2, in quo exit Joas, et ex versu 7, in quo centurionibus mandatur, ut ne regis à latere discedant.

*Dathe.*—14 Sed Jojada, pontifex maximus, jussit a) centuriones et duces exercitus, ut eam educerent e templo extra ordines.

a) Secutus sum lectionem, quæ est in loco parallelo 2 Reg. xi. 15, וְיָבִיאוּ, quam etiam Syrus exhibet, quoniam lectio Hebr. h. 1. וְיָבִיאוּ et educit non commodam habet explanationem.

*Ranges.* See the notes upon 2 Kings xi. 8, vol. ii., p. 925.

Ver. 15.

וְיָשִׁימוּ לָהּ יָדֵיהֶם וְתָבִיאוּ אֶל-יָמֶיהָ שְׁעֵרֵי הַסּוּסִים בַּיּוֹם הַהוּא וְיָמִיהָ יָקָם

καὶ ἔδωκαν αὐτῇ ἀνεσιν, καὶ διῆλθε διὰ τῆς πύλης τῶν ἵππων τοῦ οἴκου τοῦ βασιλείως, καὶ ἐθανάτωσαν αὐτὴν ἐκεῖ.

*Au. Ver.*—15 So they laid hands on her, and when she was come to the entering of the horse gate by the king's house, they slew her there.

*So they laid hands on her.*

*Houb., Ged., Maurer.*—So they made way for her. See the notes upon 2 Kings xi. 16, vol. ii., p. 928.

*By the king's house.*

*Bp. Patrick* on 2 Kings xi. 16. *By the way by the which the horses came into the king's house.* That is, saith *Lightfoot*, (ch. v. sec. 2, of the Temple,) they got her out of the mountain of the house, and brought her down the causeway; and when she came near the horse gate, through which the horses went up out of the stables of Millo, when the king had occasion for them, there they slew her.

There was another horse-gate in the main wall of the city (Jer. xxxi. 39), but that was distinct from this; which was

peculiar to the king's horses : and therefore a distinctive character is set upon it, that it was the horse-gate "towards the king's house." (2 Chron. xxiii. 15.) So it should be rendered, rather than "by the king's house : " for neither of these gates was near his house, but at a distance from it ; and we may call this gate here spoken of, the back way to the king's house at the stable gate.

Ver. 16.

וַיִּקְרָא יְהוֹיָדָע בְּרִיתָא בֵּינוֹ וּבֵין כָּל־  
הָעָם וְגו'.

καὶ διέθετο Ἰωδαὲ διαθήκην ἀναμέσον αὐτοῦ καὶ τοῦ λαοῦ, κ.τ.λ.

*Au. Ver.*—16 And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the Lord's people.

*Pool.*—Between him, i. e., the Lord, as is sufficiently implied in the end of this verse, and plainly expressed 2 Kings xi. 27. Or, between himself ; that the people might see that he brought them under no bond but what he would take upon himself.

*Bp. Patrick.*—In 2 Kings xi. 17, it is expressly said this covenant was made between the Lord, and the people, and the king. But there is no such difference between these two verses as may be imagined. For Jehoiada the priest sustaining the person of God, the covenant was made with God, not with Jehoiada, who only represented God [so *Dathe, Rambach*], to whom they promised obedience.

*Dathe.*—16 *Joiada autem fœdus percussit inter se, a) populum et regem, &c.*

a) In loco parallelo 2 Reg. xi. 17, legitur quidem *inter Jovam* ; sed non est, quod lectionem nostri loci ז' suspectam habeamus. Nam summus sacerdos personam Dei gerebat, igitur ejus quoque nomine omnia peragebantur.

Ver. 17.

*Au. Ver.*—Baal. See the notes upon Judg. xi. 11, p. 166.

*Houb.*—וַיִּקְרָא: Unus Codex Orat. וַיִּקְרָא, plenè, non omissio numeri pluralis. Et sic sæpè in aliis Codd. verba plenè scripta reperiuntur, quæ hod. in Impressis deficienter. Et innumeris constat exemplis ab Judæis ævi inferioris vocales litteras fuisse deletas, æque in earum locum supposita puncta vocalia. Quas res edisserimus in Prolegomenis nostris ad Pentateuchum.

Ver. 18.

וַיִּשְׁלַח יְהוֹיָדָע בְּרִיתָא בֵּינוֹ וּבֵין כָּל־  
הַכֹּהֲנִים הַלְוִיִּם אֲשֶׁר חֲזַק בְּיָדָם עַל־  
בֵּית יְהוָה לְחַצְרוֹת לַלֵּוִיִּם יְהוֹדָב בֶּנְחִנָּב  
בְּחוֹרֶת מִשָּׁה בְּשִׁמְחָה וּבְכֶשֶׁר עַל יְדֵי  
דָּוִד :

וַיִּשְׁלַח

καὶ ἐνεχείρισεν Ἰωδαὲ ὁ ἱερεὺς τὰ ἔργα οἴκου Κυρίου διὰ χειρὸς ἱερέων καὶ Λευιτῶν, καὶ ἀνίστησε τὰς ἐφημερίας τῶν ἱερέων καὶ τῶν Λευιτῶν, ὡς διέστειλε Δαυὶδ ἐπὶ τὸν οἶκον Κυρίου, καὶ ἀνεῖγκαι ὀλοκαυτώματα Κυρίῳ, καθὼς γέγραπται ἐν νόμῳ Μωσῆ, ἐν εὐφροσύνῃ καὶ ἐν ψαλμοῖς διὰ χειρὸς Δαυὶδ.

*Au. Ver.*—18 Also Jehoiada appointed the offices of the house of the Lord by the hand of the priests the Levites, whom David had distributed in the house of the Lord, to offer the burnt offerings of the Lord, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David [Heb., by the hands of David, 1 Chron. xxv. 2, 6].

*Pool.*—Appointed the offices of the house of the Lord by the hand ; or, as it is in the Hebrew, put the offices of the house of the Lord into the hand, i. e., he restored the priests and Levites, either, 1. To their places and offices, which possibly in the time of the idolatrous kings, and of Athaliah, had been disposed of to persons of other tribes, partly to gratify their wicked friends, and partly to bring God's house and worship into disgrace : or, 2. To the exercise of their offices, from which they had been in a great measure hindered.

*Bp. Patrick.*—What is set down briefly, at the end of that eighteenth verse, that the "priests appointed officers over the house of the Lord," is here set down more largely in this verse, and in the next. The first words of which sound thus in the Hebrew, "he put the offices, the offices of the house of the Lord, in the hand of the priests and Levites." Who, perhaps, had been put out of their offices by the former wicked kings, or by Athaliah, and now were restored by Jehoiada, according to the regulations made by David.

*Ged.*—18 Then Joiadah re-appointed the functions of the house of the Lord under the ministry of the priests and Levites ; as David had distributed them, in the house of the Lord, &c.

*Booth.*—18 Also Jehoiada re-appointed the officers of the house of Jehovah, among the priests and the Levites, whom David had distributed in the house of Jehovah, to offer, &c.

*Houb.*—4 *Postea Joiada stationes domus Domini Sacerdotum et Levitarum easdem constituit, quas in domo Domini David distribuierat, ut holocausta Domini, juxta legem Moisi, offerrentur cum hilaritate, et cum canticis, juxta David instituta.* הכהנים והלויים, *Sacerdotes Levitas.* Omnes Veteres *אחרים, et Levitas, ut legendum.* Neque enim sententia est talis, *Sacerdotes, qui erant ex familia Levi;* sed *Sacerdotes, qui holocausta offerrent, et Levitas, qui cantica David canerent.* Nam res musica erat Levitarum, non Sacerdotum. Itaque distinguendi sunt Sacerdotes ab Levitis.

*Dathe.*—18 *Tum restituit Jojada curam templi Jovæ per Sacerdotes Levitas, quam David secundum certas classes distribuierat, ut sacrificia facerent Jovæ ex lege Moaica intre læta cantica secundum Davidis instituta.*

Ver. 21.

וְהָיָה שָׁקֵט וְהָיָה יְהוֹאָחָז כְּקִדְּשׁוֹ  
: הַמִּקְדָּשׁ בְּיָמָיו

— καὶ ἡ πόλις ἡσύχασε, καὶ τὴν Γοθολίαν ἐθανάτωσαν.

*Au. Ver.*—21 — and the city was quiet, after that they had slain Athaliah with the sword.

*After that they had slain.* So *Houb., Rambach.*

*Ged., Booth.*—Although they had slain.

*Rambach.*—*Athaliah enim, vel, postquam Athaliah occiderant gladio.*

CHAP. XXIV. 2, 3.

וַיֵּשְׁאוּ לוֹ יְהוֹאָחָז נָשִׁים וַיִּבְנוּ בָנִים וּבָנוֹת  
: בָּנִים וּבָנוֹת

3 καὶ ἔλαβεν Ἰωαῶν δύο γυναῖκας ἑαυτῷ, καὶ ἐγέννησαν υἱοὺς καὶ θυγατέρας.

*Au. Ver.*—2 And Joash did that which was right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

*Bp. Patrick.*—3 He did not take these two wives for the king, but for himself [*Houb., Dathe, Rambach, and others.*—He took them for the king. See below]: which was contrary to the constant tradition of the Jews, that the high-priest was to be so pure as to have but one wife at a time: which

they endeavour to prove by Scripture, from Lev. xxi. 13, 14. The Gemara Babylonica reports this, and Maimonides asserts it (see Braunius in his *Selecta Sacra*, lib. iii., cap. 2). Therefore Jehoiada is supposed to have had two wives before he was high-priest; or rather, one being dead, he took another. Or, as the Talmudists will have it, after he had divorced one he married another, as Mr. Selden observes, lib. iii., *Uxor. Hebr.*, cap. 19. But, after all, it is not certain that Jehoiada was high-priest, for he is everywhere called “Jehoiada the priest;” and but once only (ver. 6), “the chief:” which doth not necessarily imply that he was the high-priest [see the notes upon ver. 6], but only a great man, because of his relation to the royal family; or, because he was the chief head of the twenty-four families of the priests. But he seems to be distinguished from the high-priest in 2 Kings xii. 9, 10, and is not mentioned either in Ezra vii. or 1 Chron. vi.

*Houb.*—2 *Fecit Joas id, quod Domino placebat, quandiu Joiada Sacerdos in vivis fuit.* 3 *Dederat ei Joiada duas uxores ex quibus, &c.*

*Dathe.*—2 *Fecit, quæ Jovæ probabantur quamdiu Jojada, summus sacerdos, vizit.* 3 *Hic ei duas uxores collocavit, &c.*

*Rambach.*—וַיֵּשְׁאוּ Porro quum rex ad matrimonium aptus esset, accepit, h. e. selegit et collocavit ei, tanquam filio suo, cap. xiii. 21. Conf. Gen. xxiv. 3; xxxviii. 6. וַיִּבְנוּ *Jehoiada Sacerdos*, chap. xxiii. 9, 14, qui parentis locum non ætate solum, sed auctoritate etiam et meritis apud regem obtinebat, et hoc modo impedire volebat, ne rex per impium conjugium a recto tramite abduceretur. Quia enim *Jexabel et Athalia* omnis mali in Israele et Juda auctores fuerant, ideo vir optimus cautionem adhibebat, ne per tale connubium rex peccaret, observante *Lightfoot*, tomo i., p. 89.

Ver. 5.

וְהָבִצָה מִכָּל-יִשְׂרָאֵל לְקָחָהּ  
: אֶת-בֵּית יְהוָה וְהָבִצָה מִכָּל-יִשְׂרָאֵל לְקָחָהּ

— καὶ συναγάγετε ἀπὸ παντὸς Ἰσραὴλ ἀργύριον κατασχῆσαι τὸν οἶκον Κυρίου ἐν αὐτῷ κατ' ἐνιαυτὸν, κ.τ.λ.

*Au. Ver.*—5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and

see that ye hasten the matter. Howbeit the Levites hastened it not.

*Pool.*—*Gather of all Israel*, i. e., of all the Israelites that were in the kingdom of Judah. See chap. xv. 17; xxi. 2. *To repair the house of your God from year to year*; either, 1. Repair part of it every year [so *Houb.*] till the reparations be perfected; or, 2. Gather it from year to year [so *Dathe*], till you get such a sum as may suffice for the work; for he supposed one or two years' collection would not suffice for the work, whether it were that collection of half a shekel for every man, of which see Exod. xxx. 12, 13; 2 Kings xii. 14; or a voluntary contribution required for the present exigence of the temple by virtue of the command and example of Moses, who made such a collection for the building of the tabernacle, Exod. xxxv. 5; see also Neh. x. 32; which he thought would not be any great sum, because of the great impiety which yet had reigned for many years, and yet continued in the generality of the people of the land, the Levites not excepted, as the last clause of this verse shows.

*Houb.*— — *et colligit de universo Israel pecuniam, unde domus Dei vestri quotannis instauretur.*

*Dathe.*— — *Eisque præcepit, ut oppida Judææ obirent atque ab omnibus Israëlitis quotannis pecuniam colligerent ad ædem Dei restaurandam, &c.*

*Rambach.*— *מד שנה ויחזק*, Targ., *pro sufficientia annua in anno.* Vulg., *per singulos annos*, h. e., *ut annualim aliquid in structura templi emendetur.* Conf. cap. ix. 24; 1 Sam. i. 7; vii. 16; Zach. xiv. 16.

Ver. 6.

וַיִּקְרָא הַמֶּלֶךְ לְיְהוֹיָדָע חֹרֵאשׁ וַיֹּאמֶר  
לֹא מִדּוֹעַ לֹא־דַרְשָׁתָם עַל־הַלְוִיִּם לְחֹבִיא  
כִּיהֵיכָל וּמִיִּדְשָׁלָם אֶת־מִשְׁאֵת מִשָּׁה  
עֲבַד־יְהוָה וַחֲקֹהֶל לְיִשְׂרָאֵל לְאַהֲלֵ  
קִצְרֹת :

καὶ ἐκάλεσεν ὁ βασιλεὺς Ἰωδὰς τὸν Ἰωδαῖ  
τὸν ἀρχοντα, καὶ εἶπεν αὐτῷ, Διὰ τί οὐκ ἐπεσ-  
κέψω περὶ τῶν Λευιτῶν τοῦ εἰσενέγκαι ἀπὸ  
Ἰουδα καὶ Ἰερουσαλὴμ τὸ κεκριμένον ὑπὸ  
Μωσῆς ἀνθρώπου τοῦ Θεοῦ, ὅτι ἐξακλησίασε  
τὸν Ἰσραὴλ εἰς τὴν σκηπὴν τοῦ μαρτυρίου.

*Au. Ver.*—6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to

bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness?

*Pool.*—*Jehoiada the chief*; it is observable, that he is not called the *chief priest* [see notes of *Gesen.* and *Houb.* below], or *high priest*, but only *the chief*, or *the head*, which he might be in many other respects, either by reason of his near relation to the royal family; or because he was the chief of one of the twenty-four families; or because he had been the chief man in the contriving and bringing about of this great change, and the general of the forces employed about it. And the *high priest* seems to be mentioned as a distinct person from Jehoiada here, 2 Kings xii. 9, 10; all which make it questionable whether Jehoiada was the high priest or no. *The collection*, according to the commandment of Moses, Heb., *the collection of Moses*, i. e., such a one as he commanded or made in the like case; of which see on ver. 5. In like manner we read of the *sins of Manasseh*, 2 Kings xxiv. 3, and of the *sin of Jeroboam* frequently.

*Bp. Patrick.*—6 Such oblations as were freely made in Moses's time for the building of the tabernacle (see Exod. xxxv. 5). There was also, besides this voluntary oblation, a tax set upon them (see Exod. xxx. 12, 13). It is called the "tabernacle of witness," because here were kept the *two tables* in the ark, which witnessed the covenant between God and them.—See the notes upon *testimony*, Exod. xvi. 34, vol. i., p. 290.

*Gesen.*—*ראש c) head, for the highest place or rank, the chief*; so *הַרֵאשׁ*, *the high-priest*, 2 Chron. xix. 11; also simpl. *ראש* id. 2 Chron. xxiv. 6. *דָּבָר f. 1. precept of God*; Ps. xix. 8.

2. Collect. *precepts, law, spec. the decalogue.* Ex. xxv. 21, *in the ark thou shalt put the law, the decalogue*, v. 26. *אֶרֶן הַחֹק*, *ark of the law*, Ex. xxv. 22. *אֶרֶן הַחֹק*, *tabernacle of the law*, Num. ix. 15; xvii. 23; xviii. 2; *אֶרֶן הַחֹק*, *tables of the law*, Exod. xxxi. 18; xxxiv. 29.—2 Kings xi. 12; 2 Chron. xxiii. 11.

*Ged.*—6 The king, therefore, called for Joidah, the chief-priest, and said to him: "Why hast thou not required the Levites to bring in, out of Judah and Jerusalem, the contribution appointed by Moses, the servant of the Lord, to be paid by the people of

Israel, for the service of the convention-  
tent?"

*Booth.*—6 And the king called for Jehoiaha, the chief-priest, and said to him, Why hast thou not required of the Levites to bring in, out of Judah and Jerusalem, the collection appointed by Moses, the servant of Jehovah, to be paid by the congregation of Israel, for the witness-tabernacle?

*Rambach.*—6 והביא סיחיהו *ut colligerent ex Juda et Hierosolyma, collectumque adferrent, ver. 9; 2 Reg. xii. 5. Munus vel oblationem Mosis; a מנא, tulit, obtulit, attulit;* unde מנא dicitur, *quidquid adfertur, sive tanquam donum liberum, sive tanquam debitum et ex officio. Genitivus vero h. l. a variis varie accipitur. Quibusdam oblatio Mosis idem est, ac oblatio a Mose olim instituta et Israelitis imperata. Sic Vulg., pecuniam, quæ constituta est a Mose;* per quam illi intelligunt *collationem dimidii sicli, quem mares omnes Israelitarum ad usum tentorii conventus solvere tenebantur, quum vigesimum ætatis annum ingrederentur, coll. Exod. xxx. 12, 13, 14; xxxviii. 26. Alii vero intelligunt h. l. munus extraordinarium, ut Genitivus denotet comparisonem similium, ut Esa. i. 10; Jer. xxii. 19; et collecta Mosis sec. Grot. idem sit, ac collecta vel oblatio similis illi, qualis usurpata fuit Mosis temporibus. Nimirum uti Moses olim extra ordinem collegit, quæ ad structuram tabernaculi requirebantur, ita nunc, sec. Glassium, Joaschus, quæ ad templi instaurationem opus erant, a populo conferri, et a sacerdotibus procurari volebat. Sic etiam D. Lang. H. E., p. 626. Munus Mosis, inquit, intelligitur sec. analogiam tale, et tempore Mosis ita collatum, ut, transmissio ad posteros more, collectio ejusmodi iteraretur, quoties eam necessitatis ratio postularet, conf. not. v. 9, et 2 Reg. xii. 5. עבד יהוה, servi Domini, et congregationis Israelis. Sensus videtur esse: ut afferrent talem collectam, qualem olim Moses imperavit, et cætus Israelis solvit. Lev. xvi. 17; cf. ad constr. per lamed not. infra cap. xxvi. 17. לואה יהוה. Cler. in usum tentorii testimonii, ver. 14; Num. ix. 15.*

*Houb.*—6 Tum rex Joiada Sacerdotem principem vocavit, cui dixit: quare non fuit tibi curæ, ut Levitæ de Juda et de Jerusalem cogerent id tributum, quod Moyses servus Domini imperârat ab cætu Israel ad tentorium Testimonii perferendum?

6 יהוידע הוואה, Joiada principem. Infra ver. 11, כהן הוואה, Sacerdotem principem.

Est verbo כהן, quod omissum fuit, resarcienda oratio. Nam וואה sine כהן, non habet principem Sacerdotem. Et ubi adjectivum וואה usurpatur, adjungi solet quorum, aut cujus muneris princeps sit is, qui agitur. Ita judicabat Syrus, cum poneret וואה, Sacerdotem; principem omitteret..... והוא יהוה. Cæcam hic orationem habemus, et de mendo inextricabilem; ut non culpandi sint Veteres, qui ab eâ desciverunt. Nempè ante וואה, omissum fuit והוא; quod verbum exhibet Vulgatus, convertens, ut afferrent eam. Et in וואה, duplicatum fuit ל prius, ex altero eo ל, in quod desinit וואה proximum. Ergò sic legendum, והוא וואה ל, ut afferret eam cætus Israel. Credibile est ex eo וואה, quod lineâ in superiori erat, omissum fuisse alterum, quod in inferiori cum legeretur, attribuit Scriba superiori, oculis, ut fit, deerantibus. Et supersunt reliquæ illius alterius והוא, in litterâ ו ante וואה nunc positâ, ex quâ litterâ sit cæca oratio. Nam nihil tam cæcum, quàm tributum Mosis et cætus, ubi tributum Mosis est tributum à Mose imperatum, tributum cætus, tributum à cætu persolutum.

*Dathe.*—6 Tunc vocavit rex Joiadam, sacerdotem principem, eumque reprehendit, quod non operam dedisset, ut Levitæ colligerent a Judæis et Hierosolymitanis donarium quod Mosis, Dei ministri, jussu cætus Israëlitarum ad tentorium conventus conferre deberet. a)

a) Intelligit semisiclum, quem omnes mares ad usum tentorii solvere tenebantur annum ætatis vicesimum ingressi. Exod. xxx. 12, seqq. et xxxviii. 26.

Ver. 7.

כִּי עֲתִלְיָהּ הָיְתָה מְרִאשֶׁת פְּנֵיהָ פָּרָזִי  
אֶת־בֵּית הָאֱלֹהִים וְגַם כָּל־מְקֻשֵׁי בֵּית־  
יְהוָה עָשָׂה לְבָעֲלִים :

ὅτι Γοθολία ἦν ἡ ἀνομος, καὶ οἱ υἱοὶ αὐτῆς κατέσπασαν τὸν οἶκον τοῦ Θεοῦ· καὶ γὰρ τὰ ἁγία οἴκου Κυρίου ἐποίησαν ταῖς Βααλίμ.

*Au. Ver.*—7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.

For the sons of Athaliah, that wicked woman, had broken up. So most commentators.

*Bp. Patrick.*—For the sons of Athaliah, that wicked woman, had broken up the house

of God.] That is, Ahaziah, and the sons of his brethren, mentioned chap. xxii. 8. For his brethren themselves were carried captive before their father died (ch. xxi. 17), or, as Abarbinel expounds it, she being a wicked woman, played the whore with another man, by whom she had several bastards, who committed this impiety: therefore they are called the sons of Athaliah, their father being unknown.

Rambach.—7 נָמָא קוּד אַטְתִּינֵת ad Athaliah. נָמָא femina illam impietissimam, quæ ipsa quasi impietas erat. Est enim nomen vel substant. (1) ad formam נָמָא mitpachath, involucrum, Ruth. iii. 15, נָמָא mispachath, scabies, Lev. xiii. 6, (adeoque abstractum emphaseos caussa et ad maiorem detestationem, positum pro concreto, ut Gen. xvi. 34; Psalm v. 10. Sicut Terent. et Plautus sæpius hominem scelestum vocant scelus). Filii ejus, scil. Achazias et reliqui ejus fratres, antequam scil. a Philistæis occiderentur, cap. xxi. 17, vel etiam sec. Kimch. alii filii, quos ex alio forte marito suscepit, ac suæ impietati innutrivit. Quod enim Hieronymus per filios Athaliæ h. l. Sacerdotes Baaliticos, filiorum loco ab ea habitos, intelligendos censet, remotius videtur. Vulg., Kimch., Schmid., Cleric. supplent copulam: Athalia enim et filii ejus, &c.

Houb.—7 Etenim Athalia filios suos ad malum pellezerat, qui domum Dei perfrangerant, et omnia quæ in domo Dei sacrata fuerant, ad Baal transtulerant.

7 וְהָיוּ בְּיָדָיו: Omnino וְהָיוּ, non omisso ו, reddebat pravorum filios suos, et effregerunt. Porro בְּיָדָיו rectè numero plurali. Nam sermo est, non de uno Ochoziâ, sed de cæteris etiam Athaliæ filiis, qui antequam eos Arabum turma abduceret captivos, Templum Domini effregerant, et spoliabant. Ut non rectè de eo loco sentiant ii, qui volunt rectè esse pro וְהָיוּ, filio ejus, de uno dictum Ochoziâ, solecismumque propterea inducunt, quia rei narratæ seriem non satis attendunt.

Dathe.—7 Nam pessima ista Athalia et filii ejus perfruerant templum Dei.

Baalim. See the notes upon Judg. ii. 11, vol. ii., p. 166.

Ver. 9.

Au. Ver.—9 And they made a proclamation [Heb., a voice] through Judah and Jerusalem, to bring in to the Lord the

collection that Moses the servant of God laid upon Israel in the wilderness.

Pool.—i. e., A collection answerable to it; as they are said to be guilty of the error of Balaam and gainsaying of Core, Jude 11, who fell into sins of the same kind.

Ver. 10.

וְנִשְׁלַחְכֶּם לְאָמָרָן צֶדֶק לְכָלֶּךָ —

— καὶ ἐνέβαλον εἰς τὸ γλωσσοκόμον ἕως οὗ ἐπληρώθη.

Au. Ver.—10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

Until they had made an end.

Ged., Booth.—Until the whole was completed.

Gesen.—Piel נִשְׁלַח, 2. Causat. of Kal No. 2, to finish doing any thing, i. q. to leave off, to cease; 2 Chr. xxiv. 10, נִשְׁלַח, נִשְׁלַח, until they had finished, done.

Ver. 11.

וַיְהִי בַּעַד יָבִיא אֶת-הָאָמָרָן אֶל- פְּהֶנֶת חֲמֵלֶךָ בֶּן-הַלֵּוִיִּם וְגו'

καὶ ἔγενετο ὡς εἰσέφερον τὸ γλωσσοκόμον πρὸς τοὺς προστάτας τοῦ βασιλείως διὰ χειρὸς τῶν Λευιῶν, κ.τ.λ.

Au. Ver.—11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money; the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

Scribe. See the notes upon 2 Sam. viii. 17, vol. ii., p. 560.

Into the king's office.

Gesen.—פְּהֶנֶת, f. 1. a muster, enumeration; 2. care, providence; 3. oversight, office, charge, 1 Chr. xxiv. 19 al. Concr. officers, 2 Chr. xxiv. 11; Isa. lx. 17. Comp. Num. iv. 32.

Prof. Lee.—פְּהֶנֶת. Appointment, arrangement. (a) Providence. (b) Office. (c) Government. (d) Class. (e) What is laid up, Treasure. (f) Examination, punishment. (c) 1 Chron. xxvi. 30; 2 Chron. xxiii. 18; xxiv. 11, &c.

Rambach.—וְגו', Schm. Deinde factum est in tempore scil. impletionis, s. quando plena erat arca, ver. 10, detulerunt arcam ad, &c. Vel potius: Factum ergo est tempore,



quo Pontifex adferri curavit arcam, subintellecto אֲדָרָה, ut Gen. xxxi. 10; Job. vi. 17; Jer. ii. 17. *Ad officium Regis*, h. e., *ad collegium praefectorum*, sive *ad curatores* (LXX, προστάραις) a Rege constitutos, et in conclavi aliquo templi, quo arca introferebatur, congregatos, c. xxiii. 18.

Houb. — 11 Quo tempore autem capsam detulerunt per manus Levitarum, à Rege inspiciendam, cum viderunt, &c.

11 במה יבא: Circulo superno animadvertunt Codices. Nempè legendum, ex consuetà formâ, הַבִּיא, addito ם, הַבִּיאָם, in tempore adducere eos: nisi magis placet, הַבִּיאָם, in tempore adduci (capsam).

Dathe. — 11 Subinde enim deferrebat arca ad curatores a rege constitutos per Levitas, &c.

Ver. 12.

וַיִּהְיוּ הַמְּלָאכִים וְהַיְּהוֹדָעִים אֶל-עֹשֶׂה מְלָאכָה עֲבוֹדַת בְּיַת-יְהוָה וַיְהִי שֹׁכְרִים חֲצָצִיִּים וְנָוִי

καὶ ἔδωκεν αὐτὸ ὁ βασιλεὺς καὶ Ἰωθαὲ ὁ ἱερεὺς τοῖς ποιούσι τὰ ἔργα εἰς ἐργασίαν οἴκου Κυρίου καὶ ἐμισθοῦντο λατόμους, κ.τ.λ.

Au. Ver. — 12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

To such as did the work, &c.

Ged. — Which the king and Joiadah (the priest, Sep., and one MS.) delivered to those who had the care of the work of the house of the LORD.

Booth. — 12 And the king and Jehoiada gave it to those who had the inspection of the work of the house of Jehovah.

Gesen. — מְלָאכִים, constr. מְלָאכִים. c) service, ministry, ac. of the Levites, 1 Chr. ix. 13; xxviii. 13, 20; 2 Chr. xxv. 12.

Rambach. — 12 Deinde rex et Jehoiada dederunt eam per alios numeratam, 2 Reg. xii. 12, 15. Curatori vel curatoribus operis. Vulg. his, qui præerant operibus domus Domini, per quos Cleric. architectos et fabros peritores, qui ceteris præpositi erant; alii directores et inspectores operarum intelligunt, coll. 2 Reg. xii. 12, et infra c. xxxiv. 10.

Houb. — 12 Eam pecuniam Rex et Joiada tradidit iis, qui operibus ministerii domus Domini præsidebant, ut conducerent, &c.

Dathe. — 12 Hanc deinde rex et Joadā tradiderunt curatoribus operis, ut conducerent, &c.

Ver. 13.

Au. Ver. — 18 So the workmen wrought, and the work was perfected by them [Heb., the healing went up upon the work], and they set the house of God in his state, and strengthened it.

Maurer. — [וַיַּעַל הַמְּלָאכִים] ad verbum: et ascendeat sanitas operi, h. e., in melius restituebatur opus. Cf. Neh. iv. 1 (7) al.

Ver. 14.

וַיְכַלּוּהֶם הַבִּיאָם לִפְנֵי הַמֶּלֶךְ וַיְהִינִיָּע אֶת-שֹׁמֵר הַכֶּסֶף וַיַּעֲשֶׂהוּ בָּלִים לְבֵית-יְהוָה בְּלִי שִׁתִּים וְהַעֲלֹת וּכְפֹת וְנָוִי

καὶ ὡς συνετέλεσαν, ἤνεγκαν πρὸς τὸν βασιλέα καὶ πρὸς Ἰωθαὲ τὸ καταλοιπὸν τοῦ ἀργυρίου, καὶ ἐποίησαν σκεύη εἰς οἶκον Κυρίου, σκεύη λειτουργικὰ ὀλοκαυτωμάτων, καὶ θυῖσκάς, κ.τ.λ.

Au. Ver. — 14 And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, even vessels to minister, and to offer withal, [or, pestils] and spoons, and vessels of gold and silver. And they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

Vessels to minister, and to offer withal.

Houb., Ged., Booth. — Utensils for the service of the burnt-offerings.

Houb. — ex quâ fecerunt vasa domus Domini, vasa ministerii holocaustorum, phialas, &c.

14 העליות: Supervacanea est conjunctio ך, quam rectè Græci omittunt, virtutque ὀλοκαυτωμάτων, holocaustorum. Agitur ea supellectilis, quæ in usum erat holocaustorum; neque העליות, vasa ulla significat. Sed appositè, vasa holocaustorum, ubi sequitur, obtulerunt holocausta.

Rambach. — כִּי שֹׁמֵר vasa, scil. ministerii, Num. iv. 12. העליות, Cler. et instrumenta oblationis, ut sit Inf. III. loco nominis Substant. positus, ut præcedens שֹׁמֵר, item שֹׁמֵר, c. xx. 9, &c., et hac voce comprehendantur omnia vasa et instrumenta, quibus in Sacris faciendis utebantur. Al. mortaria, Schm. et R. Sal. pistilla (ab attollendo sic dicta) quibus aromata contundebantur, coll. Prov. xxvii. 22.

*Pol. Syn.*—14 *Vasa* — in ministerium, et ad holocausta.] Sim. Strig. In ministerium usurpanda, nimirum ad holocausta, Oa. vasa ministratoria holocaustorum, &c. Legit Noster *וְהָיָה*, cum nunc scribatur *וְהָיָה*; quod sign. ad offerre [Ma.]. Vertunt, et mortaria, Mo. P. Ca. Belg. seu pistilla, Q. in Ma. è consimili voce Prov. xxvii. 22, sic ab extollendo dicta. Alii, *phialas* [itâ Ti.], aut crateras, quibus in sacrificiis vinum offerebatur [Ma.]: aut tabellas, in quibus coctæ carnes minutatim secabantur [Mar.]. *Vasa ministrandi, et offerendi*, JT.

*Spoons.* See the notes upon Exod. xxv. 29, vol. i., p. 328.

Ver. 16.

*Au. Ver.*—16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

*Israel.* See the notes upon xxi. 2, p. 231.

*Bp. Patrick.*—Because he had done good in Israel.] The good he had done was in Judah, which is often in this history called Israel: because they were the principal tribe among the Israelites, and were, indeed, the true Israel of God, while they continued to worship him sincerely. So *Pool*.

Ver. 17.

*Au. Ver.*—17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

*Dathe.*—17 *Post mortem Jojada venerunt Judæorum principes et regem submissæ venerati sunt*, a) *qui eis quoque obtemperavit*.

a) Hebr., *וַיִּשְׁתָּחוּ לְמַלְכָּם*, quod intelligo de adulatoribus, qui regi persuadebant id, quod versu sequenti factum esse narratur.

Ver. 18.

*Au. Ver.*—*Groves.* See the notes upon Exod. xxxiv. 13, vol. i., p. 376.

Ver. 20, 21.

*וַיִּתְּנָה רֹגְלָם לְמַלְכָּם* —  
וַיִּתְּנָה רֹגְלָם

— *τί παραπορεύεσθε τὰς ἐντολάς Κυρίου*, κ.τ.λ.

*Au. Ver.*—20 — Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord.

20 *The commandment.* So *Houb.*

*Rambach, Dathe, Ged., Booth.* — The commandments.

*Gesen.*—*παρὰ* f., plur. *παρὰ*, a command, precept, law, Sept. *ἐντολή*.

*Dr. Whitty* [on Matt. xxiii. 35].—From the blood of righteous Abel (the first prophet and preacher of righteousness, Heb. xi. 4; 2 Pet. ii. 5) to the blood of Zacharias the son of Barachias.] Here two things need to be explained; viz., who was the son of Barachias, and why he is mentioned rather than any of those righteous persons who were afterward destroyed by the Jews. To the first question I answer, (1.) that he could not be Zacharias, υἱὸς Βαράχου, "the son of Baruch," mentioned by Josephus,\* as *μισοπόνηρος*, "a hater of wicked things and persons," and therefore slain by the Zealots ἐν μέσῳ τῷ ἱερῷ, "in the middle of the temple." For (1.) the name seems not the same; for as Baruch in Jeremiah and the Apocrypha is always called by the Septuagint, Βαρούχ, so ברכיה is still rendered by them Βαράχιας, Isa. viii. 2; Zech. i. 1, 7; and Neh. iii. we find Βαράχιας, ver. 4, and Βαρούχ, ver. 20, which shows they were not the same names. (2.) The blood of the son of Βαράχιας was the blood of a prophet (Luke xi. 50, 51), whereas the son of Baruch mentioned by Josephus was no prophet, nor doth it appear that he was a righteous person, he being an unbeliever, and one of those who rebelled against Cæsar; and (3.) Christ speaks here of the prophets whom ἐφόβουν, "they had slain," not of one who was only to be slain a little before the destruction of Jerusalem, for then none of the people could have understood his meaning. Nor (2.) could he be Zacharias, the father of John the Baptist; for as he was not owned by the Jews to be a prophet, nor was he sent by God unto the Jews under that character, so Origen † confesseth that it cannot be proved from Scripture either that he was the son of Barachias, or he was slain between the temple and the altar. And indeed that he was the son of Barachias is only said by Nicephorus out

\* De Bello Jud., lib. iv., cap. 19, pp. 883, 884.

† Ostendere non possumus per scripturas canonicas, nec quod pater Johannis fuit filius Barachiz nec quod scribæ et pharisei interfecerunt eum inter templum et altare. In Matt. hom. 20, f. 49. Niceph. Hist. Eccl., lib. ii., cap. 3.

of Hippolytus; that he was slain in the temple is a tradition more current among the ancients,\* but yet St. Jerome saith, it is only taken ex quibusdam apocryphorum somnis, "from some dreams of apocryphal writers." And, indeed, the tradition is false in the foundation, that he was slain for placing the Virgin Mary in that apartment of the temple which was proper to the virgins; whereas, though there was the court of women, yet there was no peculiar apartment for the virgins. Nor (3.) could it be Zacharias, one of the minor prophets, he living when the temple was in its ruins, and neither temple nor altar was set up again; nor do any of the Jewish historians say that he was slain at all, much less that he was slain "between the temple and the altar." It remains, therefore (4.) that we here understand that Zecharias, of whom we read 2 Chron. xxiv. 20, that "he said to the people, Why transgress ye the commandments of God, that ye cannot prosper? because ye have forsaken the Lord, he hath forsaken you;" and that "the people stoned him in the court of the house of the LORD;" and ver. 22, that dying he said, "The LORD look upon it, and require it." But against this it is objected,

Obj. 1. That he was Zechariah, the son of Jehoiada, ver. 20; this here was the son of Barachiah.

Ans. St. Jerome testifies that the gospel of the Nazarenes read the son of Jehoiada; and the word Barachiah signifying "praise God," as Jehoiada doth, why might not that be translated into Greek, *υἱὸς Βαράχιου*, which was spoken in Syriac, "the son of Jehoiada?" Moreover, it is common among the Jews to change proper names, especially when they have anything of the Shem Ham-porash, or Jehovah, in them, into words of like signification; so for Judas some use Thaddeus, of the same import and from the same root *תד*, and Jehoiakim is the name given by the king of Egypt to Eliakim, 2 Kings xxiii. 34; 2 Chron. xxxvi. 4, that is, he turned *El* into *Jah*; and why then may not here Jehoiada be turned into Barachiah?

Obj. 2. But since Christ begins with Abel, the first prophet and righteous person which was slain, why should he end with

one slain before the destruction of the temple, and not with one near the time when he spake?

Ans. That Christ, speaking here of prophets slain by the Jews, doth come to the lowest instance, no other prophet being slain after by them; for if the tradition touching Esaias be true, he was slain, not by consent of the Jews, as was the son of Jehoiada, but only by the cruelty of Manasses. 2. There could be no fitter instance than this was for our Saviour's purpose, whether we consider the occasion of this prophet's death, the manner of it, or the judgments which ensued upon them for it. For,

First, He died, as Christ and his apostles were to do, for reproving the Jews for their transgression and revolt from God, and was the son of one who had showed great kindness to them.

Secondly, He dying said, "The Lord look upon it and require it;" foretelling that God would, or desiring that he would, require his blood at their hands; which prayer God answered so fully, that in a year all the princes of Judah and Jerusalem were destroyed by the Syrians, and the spoil carried to Damascus (2 Chron. xxiv. 23), and Joash, who commanded this murder, was slain by a conspiracy of his own servants (ver. 25). And from this very time the state of Judah and Jerusalem grew worse and worse, till at last the city was broken up, the temple burned, and the people captivated by Nebuzar-adan, "who," say the Jews, "finding the blood of this prophet bubbling up in the temple, inquired whose blood it was; and when the Jews answered it was the blood of a prophet slain by them, who had foretold all they had suffered by Nebuzar-adan, he slew ninety-four thousand of the rabbins, priests, and members of the Sanhedrin to appease it." Hence the Jews speak of it as of blood provoking God to anger; "He will call to remembrance their iniquity, that they may be taken." This, saith Midrash Coheleth, is the blood of Zachariah. And when Jeremiah introduceth the Jews speaking thus (Lam. ii. 20), "Behold, O Lord, and consider, shall the priest and the prophet be slain in the sanctuary of the LORD?" the Targum introduces the house of judgment answering, "Was it fit for you, even in the day of propitiation, to kill a priest and a prophet, as you did Zachariah the son of Iddo, in the house of the sanctuary of the LORD, because

\* Origen. *ibid.* Basil. de Chris. Hum. Gen., tom. i., pp. 509 et 510. Vide Hammond in locum.

he would have withdrawn you from your evil ways?"

*Rambach.*—בְּרֵיז בֵּית דָּוִד in ipso atrio domus Domini: per quod alii atrium Israelitarum, alii rectius atrium Sacerdotum intelligunt, coll. 1 Reg. vi. 36; Jer. xix. 14, cujus loci religio, quæ eos merito a tanto scelere detertere debuisset, criminis atrocitatem auget. Quo vero in loco atrii id factum sit, accuratius docemur a Christo Matth. xxiii. 35, qui Zachariam nostrum occisum esse dicit inter templum, s. porticum ædis, et altare holocaustorum, adeoque velut inspectante Deo. Jam supra enim ad ver. 20, subindicavimus, plures viros doctos in ea esse sententia, quod Christus l. c. ad hunc Zachariam et tragicum supplicium, ipsi a Judæis illatum, respuerit; ex quibus nunc tantum *Lightfoot* Opp. i. 91, et Hor. in Matth. Ed. Lips. p. 435, sqq. *Joh. Clericum* Conim. ad h. l. D. *Buddeum* H. E. ii., p. 499, etc., nominamus. Quamvis enim alii illum potius Zachariam intelligendum esse putent, cujus vaticinium inter libros Canonicos post Haggæi prophetiam extat, coll. Præf. in Zach. sec. 5, alii tamen, quibus et nos accedimus, in ista sententia aliquid sibi invenisse videntur, cur illi calculum addere dubitent. Nam 1) quidem altum est de illius Zachariæ cæde in Scripturis silentium, nec 2) antiqua Judæorum monumenta quidquam de illa tradunt, si excipias locum aliquem Chaldæi interpretis *Thren.* ii. 20, ubi *Zacharias* בֶּרֶךְ זַכְרְיָה s. nepos Iddonis, Sacerdos magnus et propheta fidelis occisus dicitur in Sanctuario Domini, die expiationum, eo quod redarguerit populum: de cujus tamen loci sanitate ac integritate alii admodum dubitant. Certe quum Judæi aliis in locis quam plurimis idem illud *Threnorum* dictum constanter de Zacharia, filio Joiadæ, interpretentur: non inepte forte aliquis suspicari posset, nomen זַכְרְיָה vel יִרְדֵּי h. l. in nomen יִדְדוֹ *Iddo*, per librariorum errorem esse transformatum, quali menda non pauca in Targumim ostendi possunt. Nec reliqua paraphrastæ verba isti conjecturæ reclamant. Loquitur e. c. Paraphrastes de Zacharia, occiso die expiationis. En vero de nostro Zacharia, filio Joiadæ, idem affirmantem ad h. l. Targumistam, qui, Spiritus, inquit, prophetiæ a Jehova resedit super Zachariam, filium Joiadæ Pontificis, ubi vidit iniquitatem Regis populique, qui adolebant sufficientem Sculptili in Sanctuario Domini super altari IN DIE EXPIATIONUM, &c. Porro Paraphrastes *Thre-*

*norum* Zachariam suum ideo interfectum dicit, quod populum redarguerit: istud vero longe rectius quadrat in filium Joiadæ, cujus severa redargutio h. l. ver. 20 habetur, quam in Zachariam prophetam, cujus plurima vaticinia consolationes potius et promissiones evangelicas, quam increpationes continent. Neque 3) verosimile nonnullis videtur, populum Judaicum, vix ex squalore et miseriis captivitatis elapsum, illum statim rursus impietatis apicem attigisse, ut prophetam, tanta inter ipsos auctoritate præditum, coll. *Ezr.* v. 1, 2, lapidibus obruerit, Ædemque Jehovæ, nuper demum ex ruderibus excitatam, pii vatis sanguine profanarit. Porro, quod alii Christum l. c. per Spiritum propheticum loqui putant de Zacharia aliquo, filio Baruchi, homine divite et potente, quem *Josephus* de Bello, l. v., cap. 1, non diu ante urbis funus a Zelotis in Templo interfectum scribit; id ideo non placet, 1) quod nullis argumentis adstrui possit, illum Zachariam in Album prophetarum et martyrum esse adscribendum, 2) quod Christus rem non futuram, sed jamdum factam narret. ... Denique quod alii Christum de Zacharia, patre Joannis Baptistæ, loqui existimant, adeo omni probabilitate caret, ut *Lightfoot* totam illam narrationem somniis adscribendam judicet. Nihil igitur restat, quam ut de nostro Zacharia verba Christi accipiamus. Nam 1) nullus alius præterea Zacharias, ob veritatis testimonium occisus, in Scripturis legitur, ante prolata hæc a Christo verba. Nostri vero Zachariæ in templo occisio disertis verbis h. l. memoratur.... Deinde 2) quum alterius Zachariæ prophetæ interfectio omnino non commemoretur a Judæis: nostri contra cædes in ipsorum Scriptis celebratissima est, et insigni nota memorabilis. Narrant enim, isto in loco, ubi cædes illa commissæ fuit, non desiisse ebullire sanguinem, nisi post multa millia hominum ibi mactata. Verba eorum ipsa ex *Talmude* Bab. *Sanhedr.* f. xcvi. 2 adscribemus: Quum, inquit, Hierosolymam adscenderet Nebuzaradan, vidit in atrio templi sanguinem bullientem. Dixit iis ergo, quid hoc sibi vult? Sanguis est, inquit, vitulorum, agnorum et arietum, quos obtulimus in altari. Afferte igitur, inquit, vitulos, agnos et arietes, ut experiar, an hic ex eorum sanguine sit. Adduxerunt ac mactarunt, et sanguis ille adhuc bulliit; at eorum sanguis non bulliit. Rem mihi pandite, ait, aut ego carnem vestram carminabo pectinibus ferreis.

*Dixerunt ergo ei: Sacerdos et propheta et index hic fuit, qui prædixit Israeli mala hæc omnia, quæ a te passi sumus, et nos in eum insurreximus, eumque occidimus. Et ego, inquit, eum placabo. Rabbinos igitur adduxit, atque eos super illum sanguinem occidit, et tamen non est sedatus. Adduxit puerulos e schola, atque eos super eum occidit, et tamen non quievit. Adduxit juvenes, Sacerdotes, atque eos super eum occidit, et tamen non quievit. Ita ut occideret super eum NONAGINTA ET QUATUOR MILLIA, et tamen non quievit. Adpropinquavit tandem ipse, et dixit, O Zacharia, Zacharia! optimi inter tuos tui gratia occisi sunt. Numvis, ut omnes perdam? Tum quievit et non bulliuit amplius. Non jam inquireremus in istius narrationis veritatem: illud tamen ex illa facile perspicitur, decantatissimam apud Judæos hujus cædis historiam ejusque gravitatem fuisse. Unde non immerito *Lightfoot*. Hor. p. 436 inde concludit, impossibili proximum fuisse, eos, qui verba Christi de Zacharia in templo occiso audiverint, ullum alium respicere potuisse, præter hunc ipsum, de quo, deque cujus sanguine tam celebris ac signalis memoria, et de ullo alio Zacharia in templo interemto altum silentium. Quum autem duo potissimum sint, quæ huic sententiæ obiciuntur, brevier illa expediemus. Primo enim regeritur, nostrum Zachariam diserte vocari *filium Joiadæ*, quum ille contra, de quo Christus loquitur, *filius Barachiae* vocetur. Ad quod dubium varia sunt, quæ possunt responderi. Nam (1) notante etiam Clerico et Buddeo nihil vetat, Joiadam binominem fuisse, idque tunc vulgo fuisse notum iis, qui legerant Pontificum Maximorum notissimam genealogiam. Nihil certe frequentius apud Judæos fuit, quam ut duobus quis insigniretur nominibus, (conf. *Glassii* Gramm. S. Lib. iv., Tract. 3, Observ. 11 et 12.) adeoque *Jehoiadas, Barachias* quoque appellari potuit; in primis quum hæc nomina significatione amicissime conspirent. *Jehoiada* enim eum designat, quem Dominus novit; *Barachias* eum, cui Dominus benedicit. Quæ prorsus inter se conveniunt. Nosse enim Dominus dicitur eum, quem curat, amat, suæque benedictione prosequitur, coll. Ps. i. 6. Quod si hæc præter rationem alicui quæsitæ et remotiora videantur, (2) dici potest, Zachariam, qui dicitur יְרֵמְיָהּ fuisse nepotem Joiadæ, et ut Christus recte dixit, et auditores probe norant, *filium Barachiae*: perinde uti alter*

*Zacharias propheta*, Ezr. v. 1 dicitur זַכְרְיָא, quum ex Zach. i. 1, 7, constet, eum fuisse nepotem Iddonis, *filium vero Berechjahu*. Par utrumque est ratio. Quod si porro hoc ideo rejiciatur, quia ex V.T. probari non possit, patrem nostri *Zachariæ* dictum fuisse *Barachiam*, en (3) locum, ex quo doctissimus *Lightfoot* non prorsus improbabiliiter illud ostendi posse putat. Nimirum Esa. viii. 2. Deus mentionem facit duorum martyrum fidelium, *Uriæ et Zachariæ, filii Barachiae*, quorum ille a Joiakimo occisus est, Jer. xxvi. 20—23, adeoque ultimus sub templo primo martyr fuit; alter vero a *Lightfoot*. Hor. p. 439, satis verosimiliter pro nostro Zacharia habetur, qui a Joascho occisus primus sub eodem templo martyr extitit, coll. not. Esa. viii. 2. Progredimur ad secundum, quod contra hanc sententiam obijci solet, nimirum, non probabile esse, Christum, quum omnium Sanctorum sanguinem, a Judæis effusum, commemoret, et ab Abele primo martyre incipiat, in hoc Zacharia, filio Joiadæ, desinere ac subsistere voluisse, qui longe ante dirutum primum templum vixit, et post quem multi adhuc alii pii viri usque ad Christi ætatem interemti sunt: quum longe verosimilius sit, eum postremi potius, quam alicujus intermedii facere mentionem voluisse. Cui dubio sequentibus rationibus satisfieri posse putamus. (1) Qui post Zachariam nostrum usque ad Christi tempora occisi sunt, non excluduntur. Merebatur autem inter ultimos inaxime Zacharias ille commemorari, ob cædem maxime notabilem, quippe in ipso templi atrio perpetrata. Unde ista cædes, notante *Lightfoot* Opp. T. i. f. 91, prima erat Judæ perniciës, et primæ initium rejectionis. Quando enim illi interficiebant prophetam, eundemque Sacerdotem Domini in atrio templi et juxta altare, clare demonstrarunt, se aspernari et rejicere Dominum, ejusque templum, Sacerdotium et prophetiam. Ex eo tempore status eorum ad ruinam spectare cœpit, inque miseras velut ægritudines incidere, æque ac rex Joas, qui cædem imperarat, ver. 25. Immo huc respicere *Lightfoot* putat *Hoseam*, chap. iv. 4, quando apicem impietatis populi in eo ponit, quod essent populus contendens cum Sacerdote, et ver. 2 quod ita eruperint, ut sanguis sanguinem attigerit, seu ut sanguis sacrificantis cum sanguine sacrificii commixtus fuerit: quamvis de illo *Hosæ* loco aliis aliud videtur, quia ibi vates non tam de imperio Judaico,

quam de regno decem tribuum loquitur. 2) Christus, quum exempla e Scripturis V.T. Judæis proponere voluerit, aptissime *Abelem* et *Zachariam* nostrum eam in rem elegit, quorum ille in libro V.T. primo, hic in libro ejusdem ultimo, secundum receptam Judæorum divisionem, commemoratur; q.d. Percurrite universum vestrum Codicem a capite ad calcem, et invenietis, omnium prophetarum, qui occisi sunt, sanguinem per vestram gentem esse effusum. 3) Ideo etiam Servatori placuit *Abelem* et *Zachariam* nostrum conjungere, quia de his martyribus solis memoratur in Scripturis V.T. *petitio vindictæ*, ut de *Abele*, Gen. iv. 10. *Ecce vox sanguinis fratris tui clamat ad me*; e *Zacharia* vero h.l. ver. 22. *Videat Dominus et requirat!* ad quæ verba Christus Luc. ii. 51, post commemoratum *Zachariæ* nomen velut podarium facit: *vere dico vobis, requiratur ab hac generatione!* quod novam et non contemnendam probabilitatem isti sententiæ conciliat, quæ Christum de *Zacharia*, filio *Joiadæ*, loqui dicit. Ut nunc plura non addamus. Conf. etiam *II. Baro de Canstein* Harmon. Evang., P. ii., f. 132. Si cui tamen nihilominus altera sententia de *Zacharia*, inter prophetas canonicos penultimo, magis arrideat, ei nos quidem libenter dissentiendi libertatem relinquimus.

Ver. 22.

: יְהוָה יִחְזֹק וְיִדְרֹשׁ —

— "ὁ Κύριος καὶ κρινάτω.

*Au. Ver.*—22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The Lord look upon it, and require it.

*The Lord look upon it, and require it.* So the Vulg.

*Pooh.*—i.e. Make inquisition for my innocent blood; which he did not wish from any desire of private revenge, with which so wise and good a man would never be willing to die; but partly from a zeal to public justice, and the punishment of such gross wickedness; and partly to deter them, if possible, from completing their murderous intentions. But these words may as well be rendered indicatively as optatively, *The Lord will* [so *Vatablus*, *Osiander*, *Jun. Trem.*, *Piscator*, *Houb.*, *Booth.*] *look upon it, and require it*, i.e. he will examine this action, and require satisfaction from you for it.

Ver. 23.

*Au. Ver.*—23 And it came to pass at the end of the year [Heb., in the revolution of the year], that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus [Heb., *Darmesek*].

*Bp. Patrick.*—*They came to Judah and Jerusalem, and destroyed all the princes of the people, from among the people.* Who had advised king Joash to restore the worship of Baal. This was a distinct war from that mentioned 2 Kings xii. 17, 18. Here Hazael is not said to have come up, but only his army, and that a small party. There it is not said, he took Jerusalem; but here he destroyed all the princes. There it is said Joash diverted Hazael from him by presents; here, that they spoiled the city, and sent the prey to Syria. We are therefore thus to understand the whole: that when they did evil in the sight of the Lord, he sent Hazael to afflict them, who we read in the book of Kings, took Gath, and set his face, as if he meant to set upon Jerusalem: whereupon Joash took the hallowed things, and thereby procured his departure from them. But in the end of the year Zechariah being murdered, this other war began; which is here related in this book.

Ver. 25.

וּבְלִלְכָתָם מִשְׁנֵי קִרְיָתוֹ אֹתוֹ  
בְּמַחֲלֵימָם רֵעִים הִתְחַשְׁרוּ עָלָיו עַד־יוֹ  
קִדְמֵי קֶנֶה הַיּוֹדֵעַ חֲפָזוֹ וְגו'

καὶ μετὰ τὸ ἀπελθεῖν αὐτοὺς ἀπ' αὐτοῦ, ἐν τῷ ἐγκαταλείπειν αὐτὸν ἐν μαλακίᾳς μεγάλῃς, καὶ ἐπέθεντο αὐτῷ οἱ παῖδες αὐτοῦ ἐν αἵματι υἱοῦ Ἰωδὰε τοῦ ἱερέως, κ.τ.λ.

*Au. Ver.*—25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

*In great diseases.*

*Dathe, Ged., Booth.*—Sorely wounded.

*Gesen.*—מַחֲלֵימָם m. plur. (ר. נִדָּה No. 3, to be sick,) diseases, 2 Chron. xxiv. 25.

*Prof. Lee.*—מַחֲלֵימָם, circumstances of disease, sickness.

*For the blood of the sons* [so Syr., Chald.] *of Jehoiada.*

*Pool.*—*Of the sons of Jehoiada*, i. e., of Zechariah his son; the plural number *sons* put for the singular *son* [so *Bp. Patrick*], as it is frequently, both in Scripture, as Gen. xlv. 7; Numb. xxvi. 42, and in Cicero and other profane authors. Or he might kill other sons of Jehoiada with him, either because they owned him in what he had said, or lest they should revenge his death.

*Houb., Dathe, Ged., Booth.*—For the blood of the son of Jehoiada, &c.

*Houb.*—בני יהוידע, *pro sanguine filiorum Joiada.* "*Filiorum* (inquit Clericus). Unius tantum cædis mentio fit ver. 21. Sed nihil obstat et alios, fratris mortem ægrè ferentes, trucidatos fuisse." Obstat Sacre Paginæ silentium, cur credamus filios Joiada plures fuisse trucidatos. Tutius est statuere, in בני יהוידע, fuisse ' inconsultò geminatum, et scriptum fuisse olim בנ יהוידע, *filii Joiada*, quàm addere Sacre Historiæ rem eam, de quâ in Sacro Volumine altum est silentium, etsi eam non omitti tanti erat. Et satis est autoritatis in Græcis Intt. et in Vulgato, qui ponunt υιοῦ, *filii*, cur credamus in eorum Codicibus scriptum fuisse π, non β. Quâ autoritate confutantur etiam Grammatici illi et Interpretes, qui numerum hic pluralem volunt positum fuisse, pro singulari.

*Dathe.*—Pro בני legendum videtur בן; nam unum tantum Jojadæ filium sec. vers. 21 interfecerat. Sic quoque legerunt οὗ ὁ et Vulg. Attamen Syrus et Chaldeus habent pluralem. Cod. 80 et 166 Kennicotti omittunt בני. Male.

#### Ver. 26.

*Au. Ver.*—26 And these are they that conspired against him; Zabad [or, Jozachar, 2 Kings xii. 21] the son of Shineath an Ammonitess, &c.

*Commentaries and Essays.*—"Zabad," Hebrew, זבד; but in 2 Kings xii. 21, we are told his name was Jozachar. The man, however, had probably but one name, originally, in both places, whatever that name might be. The similarity of the letters ז and כ, and ז and ב, will account for the error in the last syllable; and with respect to the first syllable, ז, *Jo*, that might be easily dropt here in Chronicles, as the very same letters end the preceding word, זכר, so that his name was most likely זכר, as in Kings.

#### Ver. 27.

וּבְנָיו וְגֵרְבַּת הַמַּעֲטָה עָלָיו וַיִּסְדֹּךְ בֵּית  
הַמִּלְחָמָה הַגָּדוֹל פְּתוּלִים עַל-מִדְרָשׁ סֶפֶר  
הַמִּלְחָמָה וַיִּמְלֹךְ אַמְצִיָּהוּ בֶן-תַּחֲזָקִי :  
יב דָּ

καὶ οἱ υἱοὶ αὐτοῦ πάντες, καὶ προσῆλθον  
αὐτῷ οἱ πάντες· καὶ τὰ λοιπὰ, ἰδοὺ, γεγραμμένα  
ἐπὶ τῇ γραφῇ τῶν βασιλέων· καὶ ἐβασίλευσεν  
Ἀμασίας υἱὸς αὐτοῦ ἀντ' αὐτοῦ.

*Au. Ver.*—27 Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing [Heb., founding] of the house of God, behold, they are written in the story [or, commentary] of the book of the kings. And Amaziah his son reigned in his stead.

*Pool, Patrick.*—*The greatness of the burdens laid upon him.*] Some by *burdens* understand the sore punishments God inflicted on him, called in Scripture "the burden of the Lord:" others, the great tribute laid upon him by the Syrians, which was a heavy burden, and a sore punishment.—*Bp. Patrick.*

*Dr. A. Clarke.*—27 *The greatness of the burdens laid upon him.*] Meaning, probably, the heavy tribute laid upon him by the Syrians; though some think the vast sums amassed for the repairs of the temple [so *Vulg., Luther, Lavater*] are here intended.

*Ged.*—27 Now, his buildings [so *Houb.*, see below], and the great imposts laid on by him for the reparation of the house of God, are written in the records of the kings of Judah, &c.

*Booth.*—27 Now his buildings and the greatness of the burdens laid on by him, and the repairing of the house of God, behold, they are written, &c.

27 *Now his buildings.*] This version arises from a change in the points only; and the connexion favours it. It is that of *Houb.*

*Rambach.*—מִסְמַר et multitudo oneris, vel et quam multiplicatum sit onus s. munus super eo; quod rursus varie interpretantur. Vulg., Luth., Lavater., &c., vocem מס accipiunt eodem sensu ac supra vers. 6, 9, nimirum de illa collecta, quæ Joaschi jussu ad instaurationem templi largiter collata fuit. Sic Vulg. summa pecunie, quæ adunata fuerat sub eo. Alii accipiunt de magnitudine muneris, quod ei a Chazaele impositum fuit, quo solutionem obsidionis Hierosolymæ redemit, coll. 2 Reg. xii. 19, et not. supra ver. 23. Alii denique satis commode intelligunt de

multis vaticiniis in eum prolatis. Sic Schmi-  
dius: et quomodo multiplicata sit prophetia  
contra illum. Clericus: multaque in eum pro-  
lata vaticinia, coll. ver. 19 et 2 Reg. ix. 25.

Houb.—27 Porro ædificationes ejus quales  
fuerint, et quantum tributum pro domûs Dei  
fundamentis allatum fuerit, hæc scripta sunt  
in commentariis libri regum. Regnavit autem  
pro eo Amasias filius ejus.

27... בני זר: perperam Masora בנזי, ut mox  
liquebit. Sed בני, et בני, si relinquentur,  
erit sic interpretandum, et filii ejus, et magni-  
tudo tributi ad ipsum, et fundamentum domus  
Domini, ecce hæc scripta sunt, quam orationem  
a sacro Scriptore quis credet fuisse pro-  
fectam? Certe non credidere Veteres, qui  
omnes alii alio divertunt. Neque societas  
ulla esse potest filiorum ejus, cum hæc  
scripta sunt, quod de rebus dicitur, non  
de personis. Primum omnium sanandum  
בני, ut sit בני, et ædificata ejus, quomodo  
alibi non semel legitur. Deinde retinendum  
זר, et magnitudo (tributi). Denique pro  
בני זר, legendum על הסד, pro fundamento  
(domus Domini). Fuisse hujus loci magnam  
labem demonstrant Græci Interpretes apud  
quos legimus, καὶ προσήλθον οἱ πάντες, et  
accesserunt ei quinque; nempe legebant  
זר בני זר: ubi nunc legimus זר בני זר:  
בני, quæ scriptio ab hodierna multo est  
remotior illa, quam nos revocamus.

In the story of the book of the kings.

Dr. A. Clarke.—Written in the story.]  
סדר, the commentary, of the Book of Kings.  
We have met with this before; but these  
works are all lost, except the extracts found  
in Kings, Chronicles, and Ezra.

Gesen.—מדרש m. (ר. נדש, No. 5, to seek)  
commentary, as often in Rabbinic. Arab.

مدرس, a commentary, book. 2 Chron.

xxiv. 27. סדר בני זר, commentary on the  
book of the kings, i. e., an historical com-  
mentary containing a supplement [Thes.  
intellige commentarium historicum paralipomena continentem], xiii. 22. Comp.  
Cæsar's Commentaries.

#### CHAP. XXV. 1.

Houb.—1 מדרש: Codices tres Orat.  
de Jerusalem, sine 'in penultimo loco,  
ut semper legitur apud sacros Scriptores.  
Terminatio... posterior est ætati sacrorum  
Scriptorum, usurpata in numismatibus.

Ver. 2.

Au. Ver.—2 And he did that which was

right in the sight of the Lord, but not with  
a perfect heart.

Bp. Patrick.—2 He followed the right  
religion, and worshipped God aright, but not  
with such sincerity as David his father did  
(2 Kings xiv. 3). See Grotius upon xxvi. 4,  
where he observes, his son did in fact what  
the law required; but not with a solid piety.

Ver. 4.

וְאֶת־בְּנֵיהֶם לֹא הָמִית כִּכְתוּב  
בְּתוֹרַת מֹשֶׁה אֲשֶׁר־צִוָּה יְהוָה  
לֵאמֹר לֹא־יָמוּתוּ וְגו'

καὶ τοὺς υἱοὺς αὐτῶν οὐκ ἀπέκτεινε, κατὰ  
τὴν διαθήκην τοῦ νόμου Κυρίου, καθὼς γέ-  
γραπται, ὡς ἐνετείλατο Κύριος, λέγων, Οὐκ  
ἀποθανοῦνται, κ.τ.λ.

Au. Ver.—4 But he slew not their chil-  
dren, but did as it is written in the law in  
the book of Moses, where the Lord com-  
manded, saying, The fathers shall not die  
for the children, neither shall the children  
die for the fathers, but every man shall die  
for his own sin.

But did as it is written in the law, &c.

Ged.—4 But their children he put not to  
death; according to the prescription of the  
law, in the book of Moses, which the Lord  
had commanded, saying, &c.

Booth.—4 But he slew not their children,  
according to what is written in the law, in  
the book of Moses, in which Jehovah com-  
manded, saying, The fathers, &c.

Rambach.—Filios tamen eorum non occidit,  
ut כְּכַתוּב בְּתוֹרַת, nimirum, ut Job. xxi. 21, 30;  
al. sed, ut Ezr. iv. 3, fecit secundum id, quod  
scriptum est in lege, Deut. xxiv. 16. In libro  
Mosis. אֲשֶׁר צִוָּה יְהוָה, Schm., in quo, Vulg.,  
ubi praecepit Jehova magistratibus. Non  
morientur, &c.

Houb.—4 Sed eorum filios non interfecit,  
sicut in lege, in libro Mosis, scriptum est,  
Domino his verbis præcipiente: non morien-  
tur, &c.

4 כִּי כְּכַתוּב כִּי כֵן כָּתוּב, quia sic  
scriptum est, legens, כִּי כֵן כָּתוּב, scriptio  
hodiernæ anteferenda, in quâ כִּי videtur  
superfluere.

Ver. 6.

Au. Ver.—6 He hired also an hundred  
thousand mighty men of valour out of Israel  
for an hundred talents of silver.

Commentaries and Essays.—6 מֵאֵת אֶלֶף .  
It has been justly observed, that it does not



seem probable that the Israelites could afford to lend so many troops to a neighbouring prince, considering the small number to which their armies were reduced a few years before by the king of Assyria, 2 Kings xiii. 7. Here then likely is an error in the numbers [so *Kennicott*], and the point is to account for it. Now the difference between *p*, a 100, and *ץ*, 20, is so small in pronunciation, as might easily occasion a mistake, especially if one read while another wrote, which might be sometimes the case. Were we then to suppose *p*, 100,000, to be writ for *ץ*, 20,000, the number would be brought to a probability. This conjecture may be further strengthened by considering the smallness of the sum, a 100 talents of silver, which seems more adequate to 20,000 than to an 100,000 soldiers.

Ver. 7.

— כִּי אֵין יְהוָה עִם־יִשְׂרָאֵל אֶל  
כִּי אֶפְרַיִם :

— ὅτι οὐκ ἔστι Κύριος μετὰ Ἰσραὴλ  
πάντων τῶν υἱῶν Ἐφραΐμ.

*Au. Ver.*—7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, *to wit*, with all the children of Ephraim.

*For the LORD is not with Israel, to wit, with all, &c.*

*Ged.*— For the Lord is not with Israel; with any of the children of Ephraim.

*Booth.*— For Jehovah is not with Israel; with any of the Ephraimites.

*Rambach.*—*Quia non est Dominus* [Targ., *verbum Domini*] *cum Israelitis*. כִּי בִי אֶפְרַיִם, quidam subintell. copula, et cum omnibus Ephraimitis. Schmid., omnibus, inquam, filiis Ephraim. Cler., quippe qui omnes Ephraimitæ sunt, ac proinde cultores vitulorum et deteriori etiam forte idololatriæ dediti. Ponitur autem h. l. Ephraim pro decem tribubus, inter quas illa eminebat: quia sec. *R. Sal.* Jaroobam, primus rex regni Israelitici et auctor idololatriæ illius, ex tribu Ephraim fuerat, 1 Reg. ii. 26, conf. Esa. xvii. 3; cap. xxviii. 1. Forte etiam maxima pars illorum mercenariorum militum ver. 6 ex tribu Ephraim fuit, utpote quæ fortissima esse putabatur, sed et obstinatissima semper erat, conf. Jud. viii. 1, 2, 3; xii. 1; Ps. lxxviii. 9.

*Houb.*— non est enim Dominus cum eo Israel, qui omnes sunt filii Ephraim.

7 כִּי בִי אֶפְרַיִם : hæc verba nos sic interpretamur, tanquam appositio essent τοῦ Ἰσραὴλ, antecedentis. Tamen est in oratione cæcum quid, nec usitatum. Forte עַם, pro כִּי, legendum. Nam ante appositionem, præpositiones, si quæ in oratione extant, solent redintegrari.

*Dathe.*— Jova enim non est cum Israelitis, neque cum Ephraimitis.

Ver. 8.

כִּי אֶפְרַיִם אָמַר עָשָׂה חֶזֶק לְמַלְחָמָה  
וַיִּשְׁלַח הָאֱלֹהִים לְפָנֵי אוֹיֵב כִּי יִשְׁלַח  
בְּאֵלֹהִים לְעֹזֹר וּבְחַזְקָתוֹ :

ὅτι ἐὰν ὑπολάβῃς κατισχύσαι ἐν τούτοις, καὶ τροπώσεται σε Κύριος ἐναντίον τῶν ἐχθρῶν, ὅτι ἐστὶ παρὰ Κυρίου καὶ ἰσχύσαι καὶ τροπώσασθαι.

*Au. Ver.*—8 But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

*But if thou wilt go, do it, be strong, &c.*

*Bp. Horsley.*—Rather, "For if thou goest to battle making up strength"—God required that the king should rely entirely on the strength of God. He was doing the contrary when he hired troops of the king of Israel. See LXX and Vulgate.

*Ged.*—8 If they go, thou wilt indeed acquire more strength for the combat: yet God will make thee stumble before the enemy, &c.

8 I have, without altering a letter of the text, given an entirely new translation of the first part of this verse; which, I think, has not hitherto been understood. I will, however, subjoin two other versions. The first is that of Houbigant: *But, if thou be so obstinate as to go to war, &c.* The other is that of Michaëlis and Dathe: *But go thou, alone, and fight valiantly; otherwise, &c.* The latter appears to me irreconcilable with the context.

*Booth.*—8 But if thou go, act with vigour in the war, *else* God will overthrow thee before the enemy: for God hath power to help and to overthrow.

*Houb.*—8 *Tu vero, si eris obstinator, ut ad bellum proficiscaris, faciet Dominus ut ante hostem cadas: nam in Domini polestate est, ut auxilium, ita cladem afferre.*

*Rambach.*—8 כִּי אֶפְרַיִם, comma hoc infelicitè a veteribus interpretibus est trans-

latum. LXX [vid. sup.]. Vulg., *Quod si putes in robore exercitus bella consistere. Targ., Namque si ingressus fueris cum tribu domus Ephraim. Syr., Ar., Quod si bellum gesseris.* Nimirum non adsecuti sunt vim verborum; quæ velut ironica expressit Clericus h. m., *Sin minus, tu vadito*, q. d. Quodsi mihi, Dei nomine te monenti, non credideris, exsequere quod animo concepisti; fac periculum, et abi cum conductitiis illis copiis, et ex clade tua intelliges, me a Deo vere esse missum. Confer ironica talia præcepta, dehortationis caussa prolata, supra cap. xviii. 14; Ezech. xx. 39; Amos iv. 4; Matt. xxiii. 32. Non favent tamen ironico sensui adversativæ particulæ h. l. quæ antithesin potius ad Israelitarum copias ver. 7 innunt: unde rectius *Schm.* aliiq; sine ironia h. m. *Quin potius veni tu*, scil. solus, sine auxiliariis Israelitarum copiis, et bellum strenue adgredere; alioquin enim, si illos tecum duxeris, *corrumpere te faciet Dominus.* פַּעַם *fac feliciter*, cap. xviii. 21; 2 Sam. vii. 3; 1 Par. xxii. 16; xxviii. 20. וְיִפְּגְעוּ לָךְ, *fortis esto ad bellum*, Ezr. x. 4. *Impingere enim alioqui te faciet Deus*, &c.

*Houb.*—8 כִּי אִם בָּא אִתָּךְ : incusat hoc loco Clericus et Græcos Intt. et Vulgatum, qui hæc non assequerentur. Et, postquam Vulgati versionem hanc retulit, quod si putas in robore exercitus bella consistere, subjungit: "Si ita licet vertere, ex quibuscumque verbis eruatur sensus." In quam Vulgati reprehensionem ipse Clericus incurrit, sic interpretans: *sin minus, tu vadito, age, fortis esto in bello.* Nimirum כִּי אִם, non habet *sin minus*, ut nec בָּא אִתָּךְ, *tu vadito*. Nam pronomen, post participium positum, nusquam imperat. Neque est imperandi modus, ubi sequitur pronomen, sine oppositione alterius pronominis. Hæc norunt tyrones. Sed si quis est lector exercitatus, non ei placebit hæc oratio disjuncta, *vadito, age, fortis esto*, ut neque transitus ad gravitate orationis ad ironiam subitam et insperatam, ut iterum redeat ad severitatem. Ergo sapientior Clerico Vulgatus, qui et unum servet dicendi colorem, et sententiam bonam ponat, quam verba Hebraica, in mendo posita, non satis exprimebant. Oratio videtur, addito uno וְיִפְּגְעוּ (*וְיִפְּגְעוּ*) posse restitui: *Quod si tu vadis, et facis firmiter ad bellum*, tanquam legeretur וְיִפְּגְעוּ לָךְ, *et confirmaveris te ad bellum.* Omnes Veteres, quanquam verba ipsa evitant, ut in mendis usus est, tamen in eo consentiunt, ut totum membrum prius, usque

ad יִפְּגְעוּ, per conditionem si expriment, et ab eorum versionibus abest ironia.

*Dathe.*—8 *Verum tu vade solus et bellum fortiter gere, alioquin Deus te ante hostes prosternet, &c.*

Ver. 9, 10.

9 וַיִּמְאַר אֶמְצִיחֹו לְאִישׁ הַיִּלָּחִים  
וַיַּחֲלֶצְשׁוּר לְמִנְחָת חַפֵּר אֲשֶׁר נָתַתִּי  
לְנָדָד יִשְׂרָאֵל וַיִּמְאַר אִישׁ הַיִּלָּחִים  
אֵשׁ לַיהוָה לֶחֶת לֹף חֲרֻבָּה מִזָּה :  
10 וַיִּבְדְּלוּם אֶמְצִיחֹו לְחִדְרֵי אֲשֶׁר בָּא  
אֵלָיו מֵאֲרָבִים לְלֶכֶת לְמַקְוָם וְכוּ

ver. 9. "ו' יד"

9 καὶ εἶπεν Ἀμασίας τῷ ἀνθρώπῳ τοῦ Θεοῦ, Καὶ τί ποιήσω τὰ ἑκατὸν τάλαντα, ἃ ἔδωκα τῇ δυνάμει Ἰσραὴλ; καὶ εἶπεν ὁ ἄνθρωπος τοῦ Θεοῦ, Ἔστι τῷ Κυρίῳ δοῦναί σοι πλείστα τούτων. 10 καὶ διεχώρισεν Ἀμασίας τῇ δυνάμει τῇ ἐλθούσῃ πρὸς αὐτὸν ἀπὸ Ἐφραὶμ, ἀπελθεῖν εἰς τὸν τόπον αὐτῶν, κ.τ.λ.

*Au. Ver.*—9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army [Heb., band] of Israel? And the man of God answered, The Lord is able to give thee much more than this.

10 Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again [Heb., to their place]: wherefore their anger was greatly kindled against Judah, and they returned home in great anger [Heb., in heat of anger].

10 *Then Amaziah separated, &c.*

*Ged., Booth.*—10 Then Amaziah separated these troops that had come to him out of Ephraim, that they might go home again, &c.

*Houb.*—9 *Tum Amasias viro Dei: quid fiet, inquit, de centum talentis, quibus dono milites Israelitas? Vir Dei respondit: est penes Dominum tibi dare his multò plura.* 10 *Ea igitur Amasias largitus est turmis, quæ ad ipsum de Ephraim venerant, ut ad locum suum redirent, &c.*

10 וַיִּבְדְּלוּם אֶמְצִיחֹו לְחִדְרֵי אֲשֶׁר בָּא אֵלָיו מֵאֲרָבִים לְלֶכֶת לְמַקְוָם וְכוּ : nos, ea igitur Amasias largitus est turmis, ex potestate Arab. verbi בָּרַל, *donare, munificè dare*. Nam Hebraicum בָּרַל, habet *separare, discriminare*, non autem *distribuere*, vel *singulis dare*; quem significatum vult oratio. Iterum dignus hoc loco Clericus sua exempla pati, qui sic convertat, *itaque Amasia sejunxit à suis*

*eas copias.* Nam malè à suis quo addito non suppletur affixum ם verbi ריבדלם. Etiam malè להנור...ריבדלם, *sejunctit...copias.* Nam quis nescit verbum בלד, *sejungere*, habere velle in accusandi casu rem *sejunctam*, non in dandi. Casus est ם, *ea (talenta)*, quæ non prius dederat Amasias, quàm turmas eas dimitteret. Propterea nos ver. 9 convertimus נחירי *quibus dono*, non *quibus donavi*. Sæpè præteritum tempus vim habet præsentis.

*Rambach.*—10 Itaque segregavit, s. sejunctit eos Amasias a suis copiis. Al. et distribuit Amasias illa talenta, ver. 9 *turmæ*; sed contra verbi usum: unde illud malumus. Nimirum *turam illam*, ver. 9, s. *copias auxiliares, quæ venerant ad illum ex Ephraim.* Vide ver. 6 et conf. similem constructionem sive *lamed accusativi*, 1 Par. v. 26; xxix. 18.

*Dathe.*—10 Igitur *sejunctit Amasias manum istam Ephraimitarum, quæ ad eum venerat, ut ad suos redirent, &c.*

Ver. 13.

— וַיָּבֹאוּ חֲמֵשׁ שָׁלָשֶׁת וְגו'

— καὶ ἐπάταξαν ἐν αὐτοῖς τρεῖς χιλιάδας, κ.τ.λ.

*Au. Ver.*—13 But the soldiers of the army [Heb., the sons of the band] which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

*Pool.*—Unto Beth-horon, to wit, Beth-horon the lower, which was in the tribe of Benjamin; and from thence to Samaria; either, 1. To the city of Samaria; for the kings of Judah had taken divers places within the kingdom of Israel. Or, 2. To the kingdom of Samaria; Beth-horon and all other places between that city and their own kingdom. *Smote*, i. e., killed, as that word is generally understood. *Three thousand of them*; not three thousand cities, but three thousand persons dwelling in them.

*Commentaries and Essays.*—Fell upon the cities of Judah,—and smote three thousand of them. It should be, “and smote three thousand (persons) out of them” [so *Dathe, Ged., Booth*].

Ver. 18.

*Au. Ver.*—The thistle [or, furze bush, or, thorn] that was in Lebanon sent to the cedar that was in Lebanon, saying, &c.

*Thistle.*

*Gesen.*—Thorn-bush.

*Prof. Lee.*—Thorn, or bramble. See the notes upon 2 Kings xiv. 9, vol. ii., p. 938.

Ver. 19.

אֲמַרְתָּ הִנֵּה תִּלְיָה אֶת־אֶזְבִּיב וְגו'

εἶπας, Ἰδοὺ, ἐπάταξα τὴν ἰσοδυναμίαν, κ.τ.λ.

*Au. Ver.*—19 Thou sayest, Lo, thou hast smitten the Edomites, &c.

*Thou hast smitten.*

*Houb., Booth.*—I have smitten.

*Houb.*—19 הכיח: lege, הכיד, *percussi.* Nam *hachich*, personæ est secundæ, non primæ, ut quidam grammatici ex mendo sanxêre. Syrus verbum הכיח cùm legeret, id ut primam personam aded non accepit, ut verbum אֲמַרְתָּ prætermiserit, eò ut liceret sibi convertere הכיח, *percussisti*.

Ver. 20.

— בִּי מִחֲאֲזִיָּה וְיָמָא לְמַעַן תִּתְּנָם

בְּיָדִי כִּי דָרְשׁוּ וְגו'

עַם מִחֲאֲזִיָּה

— ὅτι παρὰ Κυρίου ἐγένετο τοῦ παραδοῦναι αὐτὸν εἰς χεῖρας, ὅτι ἐξέζητησε, κ.τ.λ.

*Au. Ver.*—20 But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.

*Into the hand of their enemies.*

*Commentaries and Essays.*—Hebrew, בִּי, into the hand. Perhaps בְּיָדִי, into his hand, i. e., of Joash, which the sense seems to require.

*Houb.*—20 בִּי, in manum. Clericus, “Supplendum esse יָמָא, Joasch, res ipsa ostendit, videturque vox excidisse; neque enim hæc est consueta ellipsis Hebraicæ linguæ.” Rectè id quidem. Sed satis est suppleri affixum ך, ut sit בְּיָדִי, in manum ejus (Johas). Nam Johas fuit antea nominatus, neque quidquam in oratione est, quod vetet de Joha efferri affixum.

Ver. 23.

*Au. Ver.*—23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoabaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate [Heb., the gate of it that looketh], four hundred cubits.

*The son of Jehoabaz.*

*Ken.*—The son of Ahazihu. See the notes upon 2 Chron. xxi. 17, p. 236.

*Ged.*—23 *Ben-Ahaziah*. The text has *Ben-Joahaz*; an evident mistake; corrected, besides, on the faith of six MSS.

*Bp. Horsley.*—23 *The son of Jehoahaz*, read, "the son of Ahaziah." The names are confused in the original (the printed text and some MSS. give the true radix) by a mere transposition of the letters.

*Houb.*—28 בן יואחז, *filium Joachaz*. Erat Joas *filius Ochozia*, non *filius Joachaz*. Itaque legendum, וְיֹאחָז בן יואחז, *filii Ochozia*. Ferè simile erratum suprà castigavimus ad cap. xxii. 6... הַסֵּדֶה: meliùs, loco parallelo 2 Reg. xiv. 13, וְסֵדֶה, *anguli*. Ità Veteres; animadvertunt etiam superno circulo plerique Codices.

Ver. 24.

וְכָל־חֶזְקָהּ וְהַעֲקָהּ וְנָו'

καὶ πᾶν τὸ χρυσίον καὶ τὸ ἀργύριον, κ.τ.λ.

*Au. Ver.*—24 And he took all the gold and the silver, &c.

*Bp. Horsley.*—And he took all—read, as in 2 Kings xiv. 14, וְלָקַח אֵת כָּל.

*Houb.*—24 וְלָקַח אֵת כָּל: Nos, et ablato auro, verbum וְלָקַח, quod habet versus superior, ἀπὸ κοίτης usurpantes, quanquam id paulò remotius. Fortè olim, pro וְלָקַח, scriptum fuit וְלָקַח, et cepit, aut quid simile.

Ver. 25.

*Au. Ver.*—25 And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoaz king of Israel fifteen years.

*Jehoahaz.*

*Ken.*—Ahazihu. See the notes upon ver. 23, and upon xxi. 17, p. 236.

Ver. 28.

וַיָּבִיאוּ אֹתוֹ עִם־אֲבֹתָיו עֵצֶר

יְהוֹדָה:

— καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυὶδ.

*Au. Ver.*—28 And they brought him upon horses, and buried him with his fathers in the city of Judah [that is, the city of David, as it is 2 Kings xiv. 20].

*Houb., Dathe, Horsley, Ged., Booth.*—In the city of David [so the pp., thirteen MSS., and all the versions except the Chald.].

*Houb.*—בְּעִיר דָּוִד, in civitate Judæ. Nos, in civitate David. Nam sic omnes Veteres; sic Codex Orat. 53, sic Regius 29, sic

denique Regius 3 (olim 5) priori quidem manu. Nam in eo perperam deletum fuit יְדוּ, ut fieret יְדוּדָה. Nusquam Jerusalem vocatur civitas Judæ, sine addito. Ut manifestum sit, mendum יְדוּדָה esse Hod. Codicum, eorumque deteriorum.

*Dathe.*—Haud dubie est legendum יְדוּדָה in urbe Davidis. Nunquam enim alias Sion aut Hierosolyma ita vocantur. Sic quoque habet locus parallelus 2 Reg. xiv. 20, interpretes antiqui omnes præter Chaldæum et 12 codd. Kennicolti.

CHAP. XXVI. 1.

*Au. Ver.*—1 Then all the people of Judah took Uzziah [or, Azariah], who was sixteen years old, and made him king in the room of his father Amaziah.

*Uzziah.* See the notes upon 2 Kings xv. 1, vol. ii., p. 941.

*Pool.*—*Uzziah*; called also *Azariah*, 2 Kings xiv. 21; both names signifying the same thing, *God's strength*, or *help*.

Ver. 2.

*Au. Ver.*—2 Built.

*Ged.*—Repaired. *Booth.*—Rebuilt. *Dathe.*—Instauravit.

Ver. 4.

*Au. Ver.*—4 And he did that which was right in the sight of the Lord, according to all that his father Amaziah did.

*Pool.*—To wit, for a time, but not perfectly nor constantly, which was Amaziah's case also.

*Rambach.*—Secundum omne quod fecerat Amatsias, pater ipsius; prioribus scil. regni sui annis: uti etiam postea pejora patris imitatus est, arrogantia, perinde ut ille, elatus ver. 16. Syr. Ar. mendose: sicut fecerat David pater ipsius, ut cap. xvii. 3, conf. cap. xx. 32.

Ver. 5.

וַיְהִי לְדָוִד אֶלְחָיִים בַּיָּמִים זְכַרְיָהוּ חֲסִיָּהוּ בְּרָאָהוּ וְהַלְלֵיהֶם וְנָו'

נִמָּ בְּרָאָהוּ עֵשִׂי לְדָוִד נִמָּ בְּיָחִי

καὶ ἔκλεψεν τὸν Κύριον ἐν ταῖς ἡμέραις Ζαχαρίου τοῦ συνηγόρου ἐν φόβῳ Κυρίου, κ.τ.λ.

*Au. Ver.*—5 And he sought God in the days of Zechariah, who had understanding in the visions of God [Heb., in the seeing of God], and as long as he sought the Lord, God made him to prosper.

*Pool.*—2 *Who had understanding*; who was a very knowing and experienced person. *Or, who made him understanding*; or, *who instructed him*; who was his tutor and teacher, and had great authority and influence upon him; and so restrained him from those exorbitancies to which he was otherwise inclined. *In the visions of God*; either, 1. In prophetic visions, which he either received from God himself, or understood and explained the prophetic visions of others, which was a special gift of God: of which see Gen. xli. 15; Dan. i. 17; ii. 19. Or, 2. In the law and word of God, which sometimes cometh under that name, as Prov. xxix. 18; Isaiah xxii. 1, 5.

*Bishop Patrick.*—*Who had understanding in the visions of God.*] It is not said he was a prophet, but that he was a man very skilful in expounding the ancient prophecies, and giving instruction out of them, as Grotius understands it.

*Vitringa, Houb., Dathe, Ged., Booth., and others.*—Who instructed him in the fear of God.

The text has *visions*; but *fear* is the genuine reading, and that of many MSS., as well as of Sep., Chald., and Syr. *God.* The text has *God*, but I am persuaded that *Lord* was the original reading; and it is that of Sep., Chald., and Vulg.—*Ged.*

*Rambach.*—*Intelligentis*, Dan. i. 4, in *videndo Deum*; vel *visionum divinarum peritii*: quæ sec. *Kimchium* est periphrasis *Prophetæ*, coll. Dan. i. 17. Unde ita vocatur Zacharias, sive quia illi ipsi visiones divinæ obtigerunt, sive sec. *Grot.* quia prophetas, e. c., scripta Mosis, Davidis, etc. intelligere et populo explicare noverat, coll. 1 Cor. xii. 10; xiv. 26, quo forte respexit *Schmidius*, vertendo: *Instituentis in videndo Deum.* Conf. Neh. viii. 7, 8. Alii tamen pro *ra* legiase videntur *beiri-ath*, in timore. Sic LXX, *intelligentis in timore Domini.* Targ. *doctoris in timore Domini*, i. e., sec. Syr., Ar., R. Sal., *qui regem instituat in timore Domini*; quod etiam *Vitringæ* Proleg. in Esaiam, p. 4, placet, conf. Psal. xxxiv. 12, et Varr. Lect. in editione nostra ad h. h. item *Glassii* Rhet. S. p. m. 575.

*Houb.*—5 *המבין בראו*. "Notatur hic a doctis (inquit in Lexico suo Buxtorfius) in manuscripto antiquissimo exemplari Palatino esse *המבין*, in *timore Dei*, hoc est, in rebus, quæ ad Dei timorem pertinent. Sic quoque

legitur et explicatur in R. Salomone, et sic concordantiæ Hebraicæ adducunt illud in rad. *מבין*, non in *מבין*." Ego etiam lego *המבין*, in Codice Orat. 42, et in Regio 29, omnium Regionum antiquissimo. Cui scripturæ favent Græci interpretes qui *ἐν φόβῳ*, in *timore*; favet Syrus, qui *המבין הוה חזק*, *erudiens illum in timore*. Favet denique orationis series. Nam sacra pagina demonstrat quæ causa fuerit, cur Ozias, dum Zacharias superstes esset, Deum timeret: nimirum eum ad Dei timorem erudivisse Zachariam; quam causam hod. scriptio non attingit, et videtur a re narrata paulo remotior. Adde *המבין* non esse *visionem*, sed vel *מבין*, vel *מבין*. Est igitur legendum *המבין בראו*, *erudiens illum in timore*. Erat facilis aberratio ex *המבין* in *המבין*, ante usurpatas litteras finales.

*Dathe.*—In textu recepto legitur *המבין בראו*, quæ *Clericus* explicat: *visionum divinarum peritus*, et dicit, periphrasin esse prophetæ, collato loco Dan. i. 17, valde alieno. Interpretes antiqui omnes præter Vulgatum legerunt *המבין in timore*, h. e., religione Dei. Sic quoque habent 50 codd. *Kennicotti*. Ex mea versione post *המבין* supplendus est accusativus *המבין eum*. Sic quoque Syrus.

Ver. 6.

וַיִּבְנֶה עֲרִים בְּאַשְׁדּוֹד וּבְפִלִּשְׁתִּים —  
— καὶ ᾠκοδόμησε πόλεις Ἀσδόν, καὶ ἐν τοῖς ἀλλοφύλοις.

*Au. Ver.*—6 — and built cities about Ashdod [or, in the country of Ashdod], and among the Philistines.

*About Ashdod.*

*Rambach, Dathe, Ged.*—In the territory of Ashdod and of the Philistines.

*In Asdodæorum et aliorum Philistæorum solo.*—*Rambach.*

Ver. 7.

: וַיִּתְּנוּ עִמּוֹ —

καὶ ἐπὶ τοὺς Μωαβίους.

*Au. Ver.*—7 And God helped him against the Philistines, and against the Arabians that dwell in Gur-Baal, and the Meahunims.

*And the Meahunims.* See the notes upon xx. 1, p. 223.

*Ep. Patrick.*—I have often noted before, that these Meahunims were a people in Arabia Deserta. See 1 Chron. iv. 41; 2 Chron. xx. 1; Judg. x. 11, 12 [vol. ii., p. 263, of this Synopsis], of which this place gives a clear proof.

*Houb., Dathe, Booth.*—Ammonites.

*Houb.*—7 ἄμμοιτις. Nos, ἄμμοιτις, cum Vulgato, et Ammonitas. Nam de *Maonitis* sacræ paginæ silent. Et cum sequatur, *dederunt ei munus Ammonitæ*, error scribarum fere digito monstratur. Vide cap. xxvii. 5.

*Dathe.*—Οἱ δὲ habent: καὶ ἐπὶ τοὺς Μωαβοὺς, uti cap. xx. 1, cf. observat. ad illum locum. Chaldaeus: in planitie Maon. Vulgatus: contra Ammonitas. Codex 180 Kennicotti וצמחית et 89, 235, 530, et 590, וצמחית, quæ lectio etiam propter sequentem versum præferenda videtur.

Ver. 9.

וַיִּבְנוּ צִנְיָהוּ מִגְדָּלִים בְּיִרְדְּשָׁלַם עַל-  
שְׁעֵר הַחֲפָצָה וְעַל-שְׁעֵר הַצִּיָּא וְעַל-  
הַמְּקָצוֹץ וַיִּחָצְקוּם :

καὶ φκοδόμησεν Ὀζίας πύργους ἐν Ἱερουσαλὴμ, καὶ ἐπὶ τῇ πύλῃ τῆς γωνίας καὶ ἐπὶ τῇ πύλῃ τῆς φάραγγος, καὶ ἐπὶ τῶν γωνιῶν, καὶ κατισχύσει.

*Au. Ver.*—9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified [or, repaired] them.

*At the, &c.* So *Houb.*

*Dathe, Ged.*—Upon the, &c.

*Rambach.*—Juxta, vel supra.

*At the turning of the wall.*

*Gesen.*—צפון, an angle, corner [so *Prof. Lee*], Ex. xxvi. 24, &c. Mostly an internal angle, Ez. xlvi. 22; Neh. iii. 24.

*Booth.*—Over the angles of the wall.

*Houb.*—Ad angulum.

*Dathe.*—9 Hierosolymæ turres extruxit super portis anguli, vallis et Miksoa a) easque munivit.

a) Vulgo quoque ut צפון per angulum explicatur, quod nolui repetere, propterea vocabulum Hebræum retinui.

Ver. 10.

וַיִּבְנוּ מִגְדָּלִים בְּמִדְבָּר וַיִּחַצְבוּ בְּרֹחַ  
רָבִים בְּי מְהַרְרֵב חָיָה לֹא בַשְּׂעִלָּה  
וּבְמִשְׁוֹר אֶצְרִים וְלִרְמִים בְּהָרִים  
וּבְכַרְמֶל בְּרִאחֹת אֶדְמָה חָיָה :

καὶ φκοδόμησε πύργους ἐν τῇ ἐρήμῳ, καὶ ἐλατόμησε λάκκους πολλοὺς, ὅτι κτήνη πολλὰ ὑπῆρχεν αὐτῷ ἐν σεφηλᾷ καὶ ἐν τῇ πεδυνῇ, καὶ ἀμπελοουργοὶ ἐν τῇ ὀρεινῇ καὶ ἐν τῇ Καρμηλῳ, ὅτι γεωργὸς ἦν.

*Au. Ver.*—10 Also he built towers in the desert, and digged many wells [or, cut out

many cisterns]: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine-dressers in the mountains, and in Carmel [or, fruitful fields]: for he loved husbandry [Heb., ground].

*Bp. Patrick.*—10 He built towers in the desert.] To defend the shepherds from the sudden incursions of their enemies; particularly the Arabs, who had formerly broken in upon them (xxi. 16).

*Husbandmen also, and vine dressers in the mountains.]* Some, therefore, take the towers forementioned to have been country-houses, where husbandmen dwelt: and where their cattle in hard weather were sheltered; and the fruits of the earth were laid up.

*Digged many wells [or, cut out many cisterns].*

*Gesen.*—חצב. 1. to cut, to hew.

1. נִחַצְוּ וְחָצְבוּ, plur. חָצְבוּ, m. for חָצְבוּ, from r. חָצַב.

1. a pit.

2. Spec. a cistern, Gen. xxxvii. 20 sq. נִחַצְוּ חָצְבוּ, cisterns hewn in stone, Deut. vi. 11.

*Rambach.*—חצב, et excidit, effodit, Deut. vi. 11. נִחַצְוּ מְרִיבִים, puteos multos, Vulg. cisternas; in quibus aqua pluvia colligeretur, propter fontium in locis illis calidis raritatem. Jer. ii. 13; Neh. ix. 25. Conf. ad construct. Coh. vii. 29.

*In Carmel.* See *Gesen.* on 2 Kings xix. 23, vol. ii., p. 975.

*Bp. Patrick.*—In Carmel.] By this is not meant the famous mount of that name (for that was not in the tribe of Judah), but a very fertile country, as the word Carmel signifies in several places (Isa. xvi. 10; Jer. ii. 7; xlviii. 33).

*Rambach.*—נְדָרִים, in montibus, Clercius. נִבְרָחִים, et in primis, Neh. viii. 15, in Carmelo, monte tribus Judæ, in quo Nabal, vir dives, prædia et greges habuit, 1 Sam. xxv. 2. Alter enim Carmelus Galilææ, non procul a mari mediterraneo, ad reges Israelis pertinuit, 1 Reg. xviii. 19. Alii pro nomine appellat. habent, et in quocunque loco s. arvo fertili, coll. Esa. xxix. 17, c. xxxiii. 15, ubi confer not.

Ver. 11.

וַיִּתֵּי לְצִנְיָהוּ חֵלֵי עֶשֶׂה מִלְחָמָה  
וַיִּצְאֵי צָבָא לְדָוִד בְּמִסְפָּר פְּקָדָתָם

וְיִצְחָק הַכֹּהֵן וְיִצְחָק הַכֹּהֵן  
עַל יְדֵי־הַנְּחָיִים מֵעֲדָרֵי הַכֹּהֵן :

יֵצֶר

καὶ ἐγένετο τῷ Ὀζίας δύναμις ποιοῦσα πόλεμον, καὶ ἐκπορευομένη εἰς παράταξιν εἰς πόλεμον καὶ εἰσπορευομένη εἰς παράταξιν εἰς ἀριθμόν· καὶ ἦν ὁ ἀριθμὸς αὐτῶν διὰ χειρὸς Ἰειὴλ τοῦ γραμματέως, καὶ Μαασίου τοῦ κριτοῦ, διὰ χειρὸς Ἀνανίου τοῦ διαδόχου τοῦ βασιλέως.

*Au. Ver.*—11 Moreover Uziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains.

*Bands.* See the notes upon 2 Kings vi. 23, vol. ii., p. 896.

*Scribe.* See the notes upon 2 Sam. viii. 17, vol. ii., p. 560.

*Ruler.* See the notes upon Numb. xi. 16, vol. i., p. 544, and on Deut. xvi. 18, vol. i., p. 689.

*According to the number of their account, &c.*

*Ged.*—11 By bands, according to the muster made by Jeiel the scribe, and Maaziah the prefect; under the direction of Hananiah, one of the king's captains.

*Booth.*—11 According to the number enrolled by Jeiel, the scribe, and Maaseiah, the ruler, under direction of Hananiah, one of the king's captains.

*Rambach.*—11 *Præterea fuit Uzias exercitus*, c. xiv. 7, *faciens* s. *exercens bellum*, יֵצֶר צָבָא לְמָר, Schmid. *exeuntes cum exercitu in turmam*, c. xxv. 5, 9, 10. *Sensus est sec. Cleric.* Uziam habuisse exercitum virorum ætatis militaris, et paratorum ad expeditionem, quamcunque juberet, suscipiendam. בְּסִסְיָ סְפָרוֹם בְּדִ, *pro numero recensionis eorum factæ ministerio Jehielis scribæ*; h. e. postquam recensitæ fuissent copiæ, ut integer fuisse copiarum numerus intelligatur, non ex conjectura collectus.

*Houb.*—11 *Habebat etiam Ozias exercitum, qui in aciem prodiret, numero in turmas distributum, prout eum Jehiel Scriba, et Maasias præfectus recensuerant, duce Hananiah, qui unus erat de regis proceribus.*

*Dathe.*—11 *Habuit præterea Ussia exercitum ad expeditiones suscipiendas paratum et in classes suas distributum per Jeielem et Maasejam scribas, cui præerat, Hananiah, unus ex principibus regis.*

Ver. 12.

כָּל מִסְפָּר רִאשֵׁי הַחֲבֹת לְנִבְרִי  
הָיָה אֲלֵפִים וְשֵׁשׁ מֵאוֹת :

כָּל מִסְפָּר

pās ὁ ἀριθμὸς τῶν πατριαρχῶν τῶν δυνατῶν εἰς πόλεμον διασχίλοι ἐξάκιστοι.

*Au. Ver.*—12 The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred.

*Ged., Booth.*—12 The whole number of the patriarchal [*Booth.*, paternal] chiefs, men of valour, was, &c.

*Rambach.*—וְכָל מִסְפָּר, Schmid. *Univ-ersus numerus quoad capita patrum* s. *familiarum patriarum, iusta potentes robore*, i. e., *universus principum fortiumque ducum numerus*, c. xvii. 14, c. xxiii. 2. *Fuit bis millium et sexcentorum*, c. xxxv. 8.

*Houb.*—12 *Erat autem numerus omnium principum per familias virorum fortium, duo millia et sexcenti.*

Ver. 14.

וַיִּכְן לָהֶם עֲדָרָהוּ לְכָל־הַצָּבָא מִנְּגִים  
וּרְמָחִים וְכוּכָדִים וְשִׁינֹת וְהִשְׁתָּחֹת  
וּלְמִצְנֵי קֶלָעִים :

καὶ ἡτοίμασεν αὐτοῖς Ὀζίας πάση τῇ δυνάμει θυρεοὺς καὶ δόρατα καὶ περικεφαλαίας καὶ θώρακας καὶ τόξα καὶ εἰς λίθους σφενδόνας.

*Au. Ver.*—14 And Uziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones [Heb., stones of slings].

*Slings to cast stones.*

*Rambach.*—וְהָאֵבִי קֶלָעִים, *etiam usque ad lapides fundarum*, quos copiose in casum necessitatis coacervavit. Conf. *Lamed*, 2 Reg. x. 21; *Ezech.* xxxix. 19. Schmid. *et (lapides) in lapides fundarum.* Vulg., *inverso ordine, et fundas ad jaciendos lapides.* 1 Sam. xvii. 40, 49; *Job.* xli. 20.

*Houb.*—14 — *Et lapides fundarum.*

14 וְהָאֵבִי קֶלָעִים, *et lapides fundarum*) nisi לאבנים קֶלָעִים, *et ad lapides, fundæ.* Sed prior scriptio potior est. Nam sic *Job.* xli. 20, וְהָאֵבִי קֶלָעִים, *lapides fundæ.* Sic *Zach.* ix. 15, ubi vide. Dandi casus וְהָאֵבִי, nihil habet in oratione, a quo regatur, et casum is eundem vult habere, quem habent antea *clypei, hastæ, &c.*

Ver. 15.

וַיַּעַשׂ בִּירְשָׁלָם חַשְׁבֹּנוֹת מְחֻשָּׁבֹת  
חֻשָּׁב לַחַיִּים עַל־הַמִּבְדָּלִים וְעַל־  
חֲפָצוֹת לִירוּשָׁלַם בְּחָפְזִים וּבְמִכְנָסִים  
וַיַּצֵּא שָׁמוֹ עַד־לְמַרְחֹק קִיר־הַפְּלִיא  
לְהַצִּיחַ עַד קִיר־חֶזֶק :

ש"ד בנז

καὶ ἐποίησεν ἐν Ἱερουσαλὴμ μηχανὰς με-  
μηχανευμένας λογιστοῦ, τοῦ εἶναι ἐπὶ τῶν  
πύργων καὶ ἐπὶ τῶν γωνιῶν, βάλλειν βέλεσι  
καὶ λίθοις μεγάλοις· καὶ ἡκούσθη ἡ κατα-  
σκευὴ αὐτῶν ὥς πόρρω· ὅτι θαυμαστώθη τοῦ  
βοηθῆναι ὥς οὗ κατισχύσει.

*Au. Ver.*—15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad [Heb., went forth]; for he was unparvellously helped, till he was strong.

*Engines.*

*Bp. Patrick.*—The Targum by these engines understand towers perforated: whereas the text plainly tells us they were engines, out of which they shot arrows and threw stones, from the towers and from the walls. Bochartus thinks the word properly imports, they were contrived for the projection of stones (lib. iii. of his Phaleg., cap. vii., and in his Canaan, lib. i., cap. 35).

*Gesen.*—מְחֻשָּׁבֹת plur., מְחֻשָּׁבִים m., Eccl. vii. 29; pp. *inventions*, from רָשָׁב, No. 1 [to meditate]. Spec.

1. *Warlike engines*, for casting darts, stones, etc., 2 Chr. xxvi. 15. Comp. Lat. *ingenium*, which in the middle ages came to signify a warlike machine, *balista*; whence Fr. *ingénieur*.

2. *Arts, devices.*

To shoot.

*Houb.*—15 מְחֻשָּׁבֹת: Id notatur circulo superno, ut insolitum. Antiqua scriptio מְחֻשָּׁבֹת, ad jaciendum. Sed מְחֻשָּׁבֹת, vetus mendum, natum ex similitudine litterarum Samaritarum. Nam ח, apud Samaritanos fere simile est חֶפֶז, ח, Hebræorum.

For he was marvellously helped, till he was strong.

*Gesen.*—מְחֻשָּׁבֹת, Hiph. 3 to make wonderful. Seq. gerund מְחֻשָּׁבֹת, to be wonderfully helped, 2 Chron. xxvi. 15.

וְעַד, until.

*Ged.*—By such singular aids was his power increased.

*Booth.*—For, assisted by such inventions, he attained wonderful power.

*Rambach.*—מְחֻשָּׁבֹת, Schm., quia mirum in modum factum est, ut adjuvaretur, h. e., quia mirabiliter a Deo adjuvabatur ver. 7. At Cleric., mirum se præbuit ad auxiliandum, h. e., mirabiles machinas ad defensionem urbium sibi comparavit. Sed illud præstat. Niph. (4) Ps. xxviii. 7; 1 Par. v. 20; cf. ad idiotismum Jud. xiii. 19; it. Ps. xxxi. 22. וְעַד, usque dum invaluit, vel donec potentiam obtineret.

*Houb.*—Fuitque nomen ejus longè latèque disseminatum, quia bellorum subsidii vires suas mirificè auverat.

Ver. 16.

וַיִּקְרָא יְהוָה לְבֹד נְבִיאָה לְבֹד עַד־לְחַשְׁבִּית  
וְנָהָלָה

καὶ ὡς κατισχύσεν, ὑψώθη ἡ καρδία αὐτοῦ  
τοῦ καταφθεῖραι, κ.τ.λ.

*Au. Ver.*—16 But when he was strong, his heart was lifted up to his destruction, &c. To his destruction [so *Vulg.*, *Houb.*, *Dathe*, *Ged.*, *Booth.*].

*Gesen.*—וְנָהָלָה. Hiph. 1. i. q. Pi. No. 1, to destroy, to ruin.

2. וְנָהָלָה, Gen. vi. 12, וְנָהָלָה, Zeph. iii. 7, to destroy one's way, i. e., to corrupt or pervert it, and hence to act wickedly. With the acc. suppressed, id. Deut. iv. 16; xxxi. 29; Judg. ii. 19; Is. i. 4. Comp. וְנָהָלָה.—But in the expressions וְנָהָלָה, Prov. xxviii. 24, and וְנָהָלָה, xviii. 9, the form וְנָהָלָה appears to be a substantive (see וְנָהָלָה No. 1), i. q., man of destruction, i. e., in chap. xxviii. 24, act., a destroyer, desolator, but in chap. xviii. 9, pass., one who brings destruction on himself, a waster, prodigal.

*Rambach.*—וְנָהָלָה, usque dum corruptit, se vel vias suas, cap. xxvii. 2. Cler., ita ut corrumpetur, eaque moliri auderet, quæ ab eo fieri nefas erant. *Vulg.*, in interitum suum, cap. xii. 12.

*Maurer.*—Usque adeo ut perditæ ageret. *Vulgo*: in perniciem suam, quod non ferendum est.

Ver. 17.

*Au. Ver.*—17 And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men.

See the notes upon 1 Chron. vi. 10, vol. iii., p. 28.

Ver. 18.

— וְלֹא־לָהּ לְבָדוֹ מִיְּהוָה אֱלֹהִים :



— καὶ οὐκ ἔσται σοι τοῦτο εἰς δόξαν παρὰ Κυρίου Θεοῦ.

*Au. Ver.*—18 — go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.

*Neither shall it be for thine honour from the Lord God* [so most commentators].

*Houb.*—*Non fas est honorem te istum, Domino Deo nolente, præripere.*

18 לאך לבדד מן המקדש: verbum pro verbo, *non tuum est honore affici, absque Domino, vel contrà Dominum.* Vulgatus, *non reputabitur tibi in gloriam hoc à Domino*, sententiâ bonâ, non item bonâ interpretatione; quia non habet contextus nec ויהי, *hoc*, nec ויהיה, *erit hoc*, quæ verba essent necessaria ad mentem Vulgati exprimendam.

Ver. 19.

— לִפְנֵי הַכֹּהֲנִים בְּבֵית יְהוָה מִצֵּל  
לְמִזְבֵּחַ הַקֵּמֶת:

— ἐναντίον τῶν ἱερέων ἐν οἴκῳ Κυρίου ἐνώπιον τοῦ θυσιαστηρίου τῶν θυμιαμάτων.

*Au. Ver.*—19 Then Uzziah was wroth, and had a censor in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

*Schm., Rambach, Ged.*—Beside the altar.

*From beside the incense altar* [so Booth.].

*Schm., Rambach, Ged.*—Beside the incense altar.

*Houb.*—*Ebullit lepra in fronte ejus, sacerdotibus astantibus in domo Domini supra altare thymiamatum.*

19 מִצֵּל לְמִזְבֵּחַ: male Clericus, *juxta altare.* Nam male potestatem talem non admittit. Verius Vulgatus, *super altare*: nos, *supra*, i. e., *ultra altare.* Nam Ozias erat *citra altare*, et coram eo. Sed sacerdotes *supra altare* ascenderant, ad partem adyti interioriorem, ut videlicet Oziam arcerent, ne ultra progrediretur.

Ver. 21.

וַיִּחַר עֲזַרְיָה הַכֹּהֵן מִצֵּרָע וַעֲדָנִים  
מִדְּרוֹ וַיִּשָּׁב בְּבֵית הַחֲקִשָּׁוֹת מִצֵּרָע כִּי  
נִבְּרָה מִבְּרִית יְהוָה וְגו'

וְהַחֲשִׁיבִי

καὶ Ὁζίας ὁ βασιλεὺς ἦν λεπρὸς ἕως ἡμέρας τῆς τελευτῆς αὐτοῦ, καὶ ἐν οἴκῳ ἀποφουσῶθ ἐκάθητο λεπρὸς, ὅτι ἀπεσχίσθη ἀπὸ οἴκου Κυρίου, κ.τ.λ.

*Au. Ver.*—21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several [Heb., free] house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

*For he was cut off, &c.*

*Pool.*—*For he was cut off*; so the following words are a reason of the former; he dwelt in a several house, because he might not come into the temple or courts, nor consequently into any public assembly, or the society of others. Or, and therefore, as the Hebrew *chi* often signifies, and the particle *and* is oft understood. So it is an inference from the next foregoing words. He was a leper, and therefore he was cut off, &c.

*In a several house.* See the notes upon 2 Kings xv. 5, vol. ii., p. 942.

*Bp. Patrick.*—In the Hebrew the words are, "in a house of freedom;" so such places were called, because such as were there were exempt from the common affairs and shut up from the conversation of men: whence such as are laid in their grave are said to be "free among the dead" (Ps. lxxxviii. 5), because removed from all the affairs and conversation of the world. (See Dr. Hammond upon that place, annot. c.)

Ver. 23.

*Houb.*—23 מִצֵּרָע: melius מִצֵּרָע. Nam non admittit participium *Hiphil*. Itaque habent מִצֵּרָע duo Codices Orat.

CHAP. XXVII. 2.

*Au. Ver.*—2 — And the people did yet corruptly.

*Did yet corruptly.* See the notes upon חָפְזָה, chap. xxvi. 16.

*Houb.*—מִצֵּרָע: verbum de verbo, *corruptè agebant*; nos, *pravis cultibus utebantur*; non, *pravis moribus*, ut plerique interpretes. Nam tangitur, ut alibi passim in hoc libro et in Libris Regum, cultus Deorum, qui, ut erant Reges, nunc vigeat, nunc abolebatur; non autem vivendi ratio, quæ, ne prava esset, pii Reges non poterant impedire.

Ver. 3.

וַיִּהְיֶה בְּנֵה אֶת־שֹׁעַר בֵּית־יְהוָה  
חֲזָלָיו וַיְבַרְכֵם חֲזָעַל בְּנֵה לֵךְ:

αὐτὸς φκοδόμησε τὴν πύλιν οἴκου Κυρίου τὴν ἐν ἰερῇ, καὶ ἐν τείχει Ὅπελ φκοδόμησε πολλὰ.

*Au. Ver.* 3 He built the high gate of the house of the LORD, and on the wall of Ophel [or, the tower] he built much.

*Built.*

*Houb., Dathe, Pool, Patrick, and others.*

—Repaired.

*Bp. Patrick.*—It was built before by Solomon, but he repaired it (2 Kings xv. 35), and, as some think, added a very glorious structure to it.

*Ophel.* See the notes upon 2 Kings v. 24, vol. ii., p. 893.

*Pool.*—The wall of Ophel; a tower upon or near the wall of Jerusalem, which probably he fortified, as his father had done other towers, chap. xxvi. 9.

*Bp. Patrick.*—And on the wall of Ophel he built much.] The Targum translates it, “a palace;” but others understand by *ophel* a high place, or cliff, where there was a tower. Pellicanus thinks, the meaning is, that he much beautified, as well as repaired, the porch of the Lord’s house, which was a hundred and twenty cubits high.

*Dr. A. Clarke.*—On the wall of Ophel.] The wall, says the Targum, of the interior palace. Ophel was some part of the wall of Jerusalem, that was most pregnable, and therefore Jotham fortified it in a particular manner.

Ver. 5.

וְהָיָה בְּשָׁנָה הַשְּׁמִינִיָּה לְמַלְכוּת יוֹחָאִם בֶּן יוֹשָׁפָט  
בְּשָׁנָה הַשְּׁמִינִיָּה לְמַלְכוּת יוֹחָאִם בֶּן יוֹשָׁפָט :

— ταῦτα ἔφερον αὐτῷ βασιλεὺς υἱὸν Ἀμμὼν κατ’ ἐναντιὸν ἐν τῷ πρώτῳ ἔτει καὶ ἐν τῷ δευτέρῳ καὶ τῷ τρίτῳ.

*Au. Ver.*—5 — And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much [Heb., this] did the children of Ammon pay unto him, both the second year, and the third.

*Dean Prideaux.* — Among the ancients, the way of reckoning their money was by talents. So the Hebrews, so the Babylonians, and so the Romans did reckon. And of these talents they had subdivisions which were usually in minas and drachms; i. e., of their talents into minas, and their minas into drachms. The Hebrews had, besides these,

their shekels and half-shekels or bekas; and the Romans their denarii, which last were very nearly of the same value with the drachms of the Greeks. What was the value of a Hebrew talent appears from Exod. xxxviii. 25, 26, for there 603,550 persons being taxed at half a shekel a head, they must have paid in the whole 301,775 shekels; and that sum is there said to amount to one hundred talents, and 1,775 shekels over: if therefore we deduct the 1,775 shekels from the number 301,775, and divide the remaining sum, i. e., 300,000, by a hundred, this will prove each of those talents to contain three thousand shekels. Each of these shekels weighed about three shillings of our money; and sixty of them, Ezekiel tells us, chap. xlv. 12, made a mina; and therefore fifty of those minas made a talent. And as to their drachms, it appears by the gospel of St. Matthew that it was the fourth part of a shekel, that is, nine pence of our money. For there (chap. xvii. 24) the tribute money annually paid to the temple, by every Jew (Talmud in shekalim), which was half a shekel, is called Διδραχμὸν (i. e., the two drachm piece); and therefore, if half a shekel contained two drachms, a drachm must have been the quarter part of a shekel, and every shekel must have contained four of them: and so Josephus tells us it did; for he says, Antiq., lib. iii., c. 9, that a shekel contained four Attic drachms, which is not exactly to be understood according to the weight, but according to the valuation in the currency of common payments. For according to the weight, the heaviest Attic drachms did not exceed eight pence farthing half-farthing, of our money; and a Hebrew drachm, as I have said, was nine pence; but what the Attic drachm fell short of the Hebrew in weight might be made up in the fineness, and its ready currency in all countries (which last the Hebrew drachm could not have), and so might be made equivalent in common estimation among the Jews. Allowing therefore a drachm, as well Attic as Jewish, as valued in Judea, to be equivalent to nine pence of our money, a BEKA or half-shekel will be one shilling and sixpence; a SHEKEL, three shillings; a MINA, nine pounds; and a TALENT, four hundred and fifty pounds. So was it in the time of Moses and Ezekiel; and so was it in the time of Josephus among that people, for he tells us, Antiq., lib. xiv.,

c. 12, that a *Hebrew mina* contained *two LITRAS* and a *half*, which comes exactly to *nine pounds* of our money: for a *litra*, being the same with a *Roman libra*, contained *twelve ounces* troy weight, that is, *ninety-six drachms*; and therefore *two litras* and a *half* must contain *two hundred and forty drachms*, which being estimated at *nine pence* a *drachm*, according to the *Jewish* valuation, comes exactly to *sixty shekels*, or *nine pounds* of our money. And this account agrees exactly with that of *Alexandria*. For the *Alexandrian* talent contained 12,000 *Attic* drachms; and 12,000 *Attic* drachms, according to the *Jewish* valuation, being 12,000 of our *nine pences*, they amount to 450 *pounds* of sterling money, which is the same in value as the *Mosaic* talent. But here it is to be observed, that though the *Alexandrian* talent amounted to 12,000 *Attic* drachms, yet they themselves reckoned it but at 6,000 drachms, because every *Alexandrian* drachm contained two *Attic* drachms; and therefore the *Septuagint* Version being made by the *Alexandrian* Jews, they there render the *Hebrew* word shekel, by the Greek διδραχμον, which signifies *two drachms*, because two *Alexandrian* drachms made a *shekel*, two of them amounting to as much as four *Attic* drachms. And therefore, computing the *Alexandrian* money according to the same method in which we have computed the *Jewish*, it will be as follows: *One drachm* of *Alexandria* will be of our money *eighteen pence*; one *didrachm* or *shekel*, consisting of two drachms of *Alexandria*, or four of *Attica*, will be *three shillings*; one *mina*, consisting of *sixty didrachms* or *shekels*, will be *nine pounds*; and one *talent*, consisting of *fifty minas*, will be *four hundred and fifty pounds*, which is the talent of *Moses*, Exod. xxxviii. 25, 26: and so also is it the talent of *Josephus*, Antiq., lib. iii., c. 7; for he tells us that a *Hebrew talent* contained one hundred *Greek* (i. e., *Attic*) *minas*. For those *fifty minas*, which here make an *Alexandrian* talent, would be one hundred *Attic* minas in the like method of valuation; the *Alexandrian* talent containing double as much as the *Attic* talent, both in the *whole*, and also in all its *parts*, in whatever method both shall be equally distributed. Among the *Greeks* the established rule was, *Jul. Polluc.* Onomast., lib. x., c. 6, that one *hundred drachms* made a *mina*, and *sixty minas* a

*talent*. But in some different states their drachms being different, accordingly their minas and talents were within the same proportion different also. But the money of *Attica* was the *standard* by which all the rest were valued, according as they more or less differed from it. And therefore, it being of most note, wherever any *Greek* historian speaks of *talenta*, *minas*, or *drachms*, if they be simply mentioned, it is to be always understood of *talenta*, *minas*, or *drachms* of *Attica*, and never of the *talenta*, *minas*, or *drachms* of any other place, unless it be expressed. Mr. *Brerewood*, going by the goldsmith's weights, reckons an *Attic drachm* to be the same with a *drachm* now in use in their shops, that is, the *eighth part* of an *ounce*; and therefore lays it at the value of *seven pence halfpenny* of our money, or the eighth part of a *crown*, which is or ought to be an *ounce* weight. But Dr. *Bernard*, going more accurately to work, lays the middle sort of *Attic* drachms at *eight pence farthing* of our money, and the *minas* and *talenta* accordingly, in the proportions above mentioned. The *Babylonish* talent, according to *Pollux*, Onomast., lib. x., c. 6, contained *seven thousand* of those drachms. The *Roman* talent (see *Festus Pompeius*) contained *seventy-two Italic minas*, which were the same with the *Roman libras*; and *ninety-six Roman denariuses*, each being of the value of *seven pence halfpenny* of our money, made a *Roman libra*. But all the valuations I have hitherto mentioned must be understood only of *silver money*, and not of *gold*; for that was much higher. The proportion of gold to silver was among the ancients commonly as *ten to one*; sometimes it was raised to be as *eleven to one*, sometimes as *twelve* and sometimes as *thirteen to one*. In the time of king *Edward the First* it was here, in England, at the value of *ten to one*; but it is now gotten at *sixteen to one*, and so I value it in all the reductions which I make in this history of ancient sums to the present value. But to make the whole of this matter the easier to the reader, I will lay all of it before him for his clear view in this following table of valuations:—

HEBREW Money.	£	s.	d.
A Hebrew drachm			9
Two drachms made a beka or half shekel, which was the			

tribute money paid by every Jew to the temple . . .	£	s.	d.
Two bekas made a shekel . . .		3	0
Sixty shekels made a mina . . .		9	0
Fifty minas made a talent . . .	450	0	0
A talent of gold, sixteen to one	7200	0	0
Attic money, according to Mr. BREWER.			
An Attic drachm . . .		7½	
A hundred drachms made a mina . . .		3	2
Sixty minas made a talent . . .	187	10	0
A talent of gold, sixteen to one	3000	0	0
Attic money, according to Dr. BERNARD.			
An Attic drachm . . .		8½	
A hundred drachms made a mina . . .	3	8	9
Sixty minas made a talent . . .	206	5	0
A talent of gold, sixteen to one	3300	0	0
BABYLONISH money, according to Mr. BREWER.			

A Babylonish talent of silver containing seven thousand Attic drachms . . .	218	15	0
A Babylonish talent in gold, sixteen to one . . .	3500	0	0

BABYLONISH money, according to Dr. BERNARD.

A Babylonish talent in silver . . .	240	12	6
A Babylonish talent in gold, sixteen to one . . .	3850	0	0

#### ALEXANDRIAN money.

A drachm of Alexandria, containing two Attic drachms, as valued by the Jews . . .	1	6	
A didrachm of Alexandria, containing two Alexandrian drachms, which was a Hebrew shekel . . .	3	0	
Sixty didrachms or Hebrew shekels made a mina . . .	9	0	0
Fifty minas made a talent . . .	450	0	0
A talent of gold, sixteen to one	7200	0	0

#### ROMAN money.

Four sesterces made a Roman denarius . . .	7½		
Ninety-six Roman denariuses made an Italic mina, which was the same with a Roman libra . . .	3	0	0
Seventy-two Roman libras made a talent . . .	216	0	0

Prideaux's Connection, preface, pp. xiv. —xvi.

Measures. See the notes upon 1 Kings iv. 22, vol. ii., p. 726.

Bp. Patrick.—Both the second year, and the third.] Either this was the agreement,

that for three years they should make this acknowledgment; or, at the three years' end they grew so strong again, that they refused to continue it longer.

Houb.—Anno ejus secundo et tertio.

וּבְשָׁנָה, anno ejus. Addimus ejus, ex loci voluntate. Nam anni computabantur ex annis Regum, et propterea compendio notabantur; ut non necesse esset sæpè iterare מְלָכֵהוּ, regni ejus. Cæterum superfluit, וְ, ante בְּשָׁנָה, neque id exhibetur ab ullo veterum interpretum.

Ver. 6.

— בִּי מָכִין דְּרָכָיו לְפָנָי וְהָיָה  
מְלָכִי :

— ὅτι ἡτοίμασε τὰς ὁδοὺς αὐτοῦ ἐναντίον Κυρίου Θεοῦ αὐτοῦ.

Au. Ver.—6 So Jotham became mighty, because he prepared [or, established] his ways before the Lord his God.

Prepared his ways.

Pool.—Or, directed his ways, i. e., his counsels and actions, by the rule of God's law.

Gesen.—חָזַן. 3. to set, i. e., to direct, to adjust, e. g., weapons against, c. ה', Ps. vii. 14; one's face towards or against, c. ה', Ez. iv. 3, 7. So God directs the steps of any one, Prov. xvi. 9; Ps. cxix. 133; a man his own steps, Jer. x. 23; a man his ways, 2 Chr. xxvii. 6.; Prov. xxi. 29.

Prof. Lee.—Hiph. חָזַן. Dispose, prepare, fix, establish. Phrr. חָזַן לִבִּי, prepared his heart, disposed it, 2 Chron. xii. 14. חָזַן דְּרָכָיו, disposed (aright) his ways, Ib. xxvii. 6.

#### CHAP. XXVIII. 1.

בְּרֵשִׁית שָׁנָה אֶחָד בְּמָלְכוֹ וְגו'

υλος ἔλκοσι καὶ πέντε ἔτων ἤν' Ἀχαζ ἐν τῷ βασιλευμένῳ αὐτῷ, κ.τ.λ.

Au. Ver.—1 Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem, &c.

Ahaz was twenty years old. See the notes upon 2 Kings xvi. 2, vol. ii., p. 946.

Houb., Dathe, Horsley, Ged., Booth.—Twenty five [LXX, Syr., Arab.] years old.

Houb.—שְׁשִׁים שָׁנִים, plus annorum viginti (erat Achaz, cum regnavit, et sedecim annis regnavit). Si in scriptiōne ea acquiescimus, vixerit Achaz annos tantummodo 36. Atqui cap. xxix. 1, dicitur Ezechiam fuisse annos 25 natum, tum cum, patre

mortuo, regnare cœpit; ex quo sequetur Ezechiam fuisse natum anno Achaz patris sui undecimo, quod est dictu incredibile. Itaque legendum, cum Græciis, cum Syro et Arabe, שָׁרִים חֲמֵשׁ, *annorum viginti quinque*; ita ut Achaz, cum regnare cœpisset anno vitæ suæ 25, regnasset annis 16, mortuus fuerit anno vitæ suæ 41. Ex quo sequetur Ezechiam, cum natus esset annos 25 patre Achaz moriente, fuisse natum anno vitæ Achaz decimo sexto. Omissum fuerit חֲמֵשׁ ex similitudine, cum descriptor transcriberet illud ו in quo incipit ו, omitteretque intermedium vocabulum חֲמֵשׁ, quod in ו desinebat.

Ver. 2.

וַיִּבְרָא וְגו'

καὶ ἐπορεύθη, κ.τ.λ.

*Au. Ver.*—2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

*For.*—So *Houb.**Dathe, Ged., Booth.*—But.

*Baalim.* See the notes upon Judg. ii. 11, vol. ii., p. 166.

*Bp. Patrick.*—2 He not only worshipped the golden calves but many other gods of the nations round about: which are all comprehended under the name of Baalim.

Ver. 3.

וַיִּבְרָא חֲמֵשׁ קְדָשִׁים בְּנֵי אֱלֹהִים וַיִּבְרָא  
אֶת־בְּנֵי אֱלֹהִים קְדָשִׁים בְּנֵי אֱלֹהִים  
חֲמֵשׁ יְהוָה מִפְּנֵי בְּנֵי יִשְׂרָאֵל:

καὶ τοῖς εἰδώλοις αὐτῶν ἐν γῇ Βενεμόμ·  
καὶ διῆγε τὰ τέκνα αὐτοῦ διὰ πυρὸς κατὰ τὰ  
βδελύγματα τῶν ἐθνῶν, ὡς ἐξωλόθρευσε  
Κύριος ἀπὸ προσώπου νίων Ἰσραὴλ.

*Au. Ver.*—3 Moreover he burnt incense [or, offered sacrifice] in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

*Burnt incense* [or, offered sacrifice].

*Gesen.*—וַיִּבְרָא. *HIPH.* 1. i. q. Piel, to burn incense to idols, seq. dat. 1 Kings xi. 8; Jer. xlviii. 35; Hosea ii. 15; absol. 1 Kings iii. 3; xiii. 2; 2 Chron. xxviii. 3.—Often,

2 to burn upon the altar, seq. acc. e. g. incense, שָׂרֵף, Ex. xxx. 7, 8, &c., the fat of victims and the victim itself, Lev. i. 9, &c., an offering or memorial, Lev. ii. 2, &c.

*Prof. Lee.*—*Hiph.* וַיִּבְרָא. (a) Burned incense. (b) Burned a sacrifice. (c) Burned incense or sacrifices. (c) 2 Chron. xxviii. 3; Hos. ii. 15.

*Burnt his children in the fire.* See the notes upon Levit. xviii. 21, vol. i., pp. 459, 460.

*Houb.*—וַיִּבְרָא, et combussit. Omnes Veteres וַיִּבְרָא, et transire fecit; eadem fere sententia, sed scribendi forma usitatore. חֲמֵשׁ: solita forma est חֲמֵשׁ; et sic lego in duobus Codd. Orat. in tertio חֲמֵשׁ... וַיִּבְרָא: Perperam sublatum ו, quod litteræ ו radicalis debet vicem gerere. Itaque etiam lego וַיִּבְרָא, in quatuor Codd. Orat.

Ver. 4.

*Au. Ver.*—4 High places. See the notes upon 1 Kings iii., vol. ii., pp. 719, 721.

Ver. 5.

וַיִּבְרָא וַיִּבְרָא וַיִּבְרָא וַיִּבְרָא  
וַיִּבְרָא וַיִּבְרָא וַיִּבְרָא וַיִּבְרָא  
וַיִּבְרָא וַיִּבְרָא וַיִּבְרָא וַיִּבְרָא

— καὶ εἰς χεῖρας βασιλέως Ἰσραὴλ παρέδωκεν αὐτόν, καὶ ἐπάταξεν ἐν αὐτῷ πληγὴν μεγάλην.

*Au. Ver.*—5 Wherefore the Lord his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus [Heb., Darnesek]. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

*And he was also delivered.*

*Houb.*—Etiam in manum regis Israel tradidit, eum, &c.

5 רָן: Recte circulo superno animadvertitur. Nam, quamvis licet convertere traditus est, tamen postulat וַיִּבְרָא, quod antecessit, ut iteretur tradidit eum, ex scriptura וַיִּבְרָא, quomodo legunt Græci interpretes orationis filo eodem. Omissum fuit ו, ex eo ו, quod sequitur in ו.

Ver. 6.

*Au. Ver.*—6 For Pekah the son of Re-maliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men [Heb., sons of valour]; because they had forsaken the Lord God of their fathers.

*Dr. A. Clarke.*—An hundred and twenty thousand.] It is very probable that there is a mistake in this number. It is hardly

possible that a hundred and twenty thousand men could have been slain in one day: yet all the *Versions* and *MSS.* agree in this number. The whole people seem to have been given up into the hands of their enemies.

Ver. 9.

*Au. Ver.*—9 Went out before the host, &c.

*Ged., Booth.*—Went out to meet the host, &c.

Ver. 10.

וְעַתָּה בְּנִיחִיחָדָה וַיִּרְשָׁלֶם אֲתָם  
אֲמִיִּים לִכְבֹּשׁ לַעֲבָדִים וְלִשְׁפָחוֹת לָכֶם  
תָּלֵא רַק־אֲתָם עֲמָם אֲשֶׁמֹות לַיהוָה  
אֲלֵיהֶם :

*kai nūn viōus 'Iouda kai 'Ierousalēm ūmeis  
λέγετε κατακτήσασθαι εἰς δούλους καὶ δούλας  
οὐκ, ἰδοὺ, εἰμὶ μεθ' ὑμῶν μαρτυρῆσαι Κυρίῳ  
Θεῷ ὑμῶν ;*

*Au. Ver.*—10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there not with you, even with you, sins against the Lord your God?*

*But are there not with you, &c.*

*Commentaries and Essays.*—"The word *אֲתָם* here much embarrasses the sense, which literally is, Are there not you, with you sins, &c." Perhaps it may have been inserted by mistake from the line above, by a transcriber's casting his eye upon it carelessly; and, it being omitted, the sense will be clear. "Are there not truly with you transgressions against Jehovah, your God?" *רַק*, sometimes signifies, *certe*, "surely, truly, indeed," Deut. iv. 6; "surely," Judges xiv. 16, "thou dost surely hate me;" Prov. xiii. 10, "surely by pride cometh contention."

*Houb.*—10 *Sed quod vos eos filios Juda et Jerusalem subicere patatis, ut sint vobis in servos et ancillas, quid aliud agitis, nisi ut in Dominum Deum vestrum peccetis?*

*אֲתָם רַק אֲתָם עֲמָם אֲשֶׁמֹות*: Verbum pro verbo, *non-ne tantummodò vos vobiscum peccatum*. Abundat, ut sæpe, pronomen personæ. Et attrahitur *אֲתָם*, rectus casus, ad obliquum, per *עֲמָם*, taceturque de more nomen *יהוה*. Itaque nihil mendii est.

*Rambach.*—*אֲתָם רַק אֲתָם annon sallem, O Vos!* Hæc verba inter se junguntur, quum tamen nulla inter ea constructio: ad depingendam præcipientem illorum temeritatem, qua ferebantur. Maxime vero notanda vox *אֲתָם*, quæ ceu in *parenthesi* interseritur, et

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particulæ *רַק* jungitur ad augendum affectum. Exaggerat enim illa factum 1) *rationem subiecti*. q. d. Non mirandum esset, si barbaræ gentes contra Judæos illud tentarent; vobis saltem, Judæorum fratribus, alia mens esse debebat. 2) *ratione causæ*,—&c. Alii in voce *אֲתָם* h. l. agnoscunt *pleonasmum emphaticum*, qualis Gen. xxvii. 34; xlix. 8; Num. xiv. 32; 1 Sam. xxv. 24; Zach. vii. 5; Psal. ix. 7. *אֲתָם עֲמָם אֲשֶׁמֹות vobiscum sunt ingentes et multiplices reatus?* Dieu ante *עֲמָם* subaudit *אֲתָם* h. m. *Annon profecto vos estis, quibuscum sunt reatus?* quod eodem recidit. Prius tamen emphasi plenius est. Plur. (2) Psal. lxi. 6. *אֲתָם אֲשֶׁמֹות* Schmid. *contra Jehovah, Deum vestrum*. conf. not. ver. 5, et ad Lamed Lev. v. 5; Deut. i. 41. Io. Franckius l. c. *coram Domino*. Coram enim hominibus facile inveniant excusationem, qui talia perpetrant.

*Dathe.*—10 *Jam quoque eis et civibus Hierosolymitanis ut servis et ancillis uti vultis? Nonne vos hoc facto culpam contra heretis in Jehovah, Deum vestrum?*

*Maurer.*—10 *וְאֵלֵינוּ? nonne revera vosmet ipsi in culpa estis?*

Ver. 13.

וַיֹּאמְרוּ לָהֶם לִמְחִירָם אֶת־הַשְׂבִּיָּה  
הַזֶּה עַיִן לְאֲשָׁמֹות יְהוָה עָלֵינוּ אֲתָם  
אֲמִיִּים לְהִסָּר עֲלֵי־חַטֹּאתֵינוּ וְעַל־  
אֲשָׁמֹותֵינוּ קִרְבָּנָה אֲשָׁמָה לָנוּ וְהִרְוֹ  
נָה עַל־יִשְׂרָאֵל :

*וְאֵלֵינוּ בְּמִן*

*kai eipon autois, Oū mh eisagāgēte tēn aichmalōsian hde prōs hmas, ōti eis tō amartānein tō Kyriō ēf' hmas ūmeis légete προσθεῖναι ἐπὶ ταῖς ἀμαρτίαις ἡμῶν, καὶ ἐπὶ τὴν ἄγνοιαν ἡμῶν, ὅτι πολλὴ ἡ ἀμαρτία ἡμῶν, καὶ ὀργὴ θυμοῦ Κυρίου ἐπὶ τὸν Ἰσραήλ.*

*Au. Ver.*—13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel.

*Bishop Patrick.*—For our trespass is great. Or, "though our trespass is great."

*Ged., Booth.*—13 And said to them, Ye shall not bring in hither these captives, to increase our guilt before Jehovah. Intend ye to add to our sins and to our trespass? for our trespass is great, and fierce is the wrath of Jehovah [LXX, Vulg., and four MSS.] against Israel.

N N

*Houb.*—13 *Nolite huc introducere captivos. Vos enim delicti pœnam à Domino accersitis, cum delictum nostrum paratis novo delicto cumulare. Quippe gravis delicti jam rei sumus, et imminet furor Domini adversus Israel.*

13 נֹלִיטֶה חֲדָה לְהוֹדוּכָהּ כְּפִיּוֹס. Nam habet טַח tam delictum, quàm delicti reatum, seu pœnam delicto debitam. Talem significatum vult הָיָה, quod sequitur; nam delictum Domini nihil resonaret... הָיָה, mutilum verbum, in eodem genere mendi, ac הָיָה, ver. 3. Legitur הָיָה, apud duos Codices Orat. Alii circulo superno animadvertunt.

*Rambach.*—*Non introducetis, i.e., ne introducatis huc captivam turbam* conf. ver. 8, et הָיָה prohibendi vim habens Exod. xx. 13, 14. Nam ad reatum Jehovæ super nos concitandum. Jehovæ, vero reatus, sec. *Glossium* dicitur, quem Jehova, cui soli peccatur Psal. li. 6, imputat, et graviter punit. Conf. Lev. iv. 3. Vos dicitis vel statuitis hoc, conf. ver. 10, ut additis cumulum peccatis nostris, conf. Ezra x. 10, et ad constr. supra, chap. x. 11, et reatui nostro Ezra ix. 6, 7, 15. LXX vertunt ἀγοιαν, qua voce etiam graviora nonnunquam delicta intelliguntur. כִּי רַבָּה מַעֲשֵׂה לִי alqui, vel, ne augeatis peccata nostra novis sceleribus, nam sat magnus est reatus nobis, et æstus iræ super Israel, ver. 11 s. ardentissima ira scil. Dei, quæ cum emphasi ira dici meretur.

*Dathe.*—13 *Eisque dicebant: Ne introducat is huc captivos. Nam criminis in Jovam nos reos faceretis, ita ut peccata et delicta nostra augeremus, quæ jam sic satis multa sunt et ira gravis nobis metuenda.*

Ver. 15.

וַיָּקֶמְדוּ הַמֶּלֶךְ וְהָאֲנָשִׁים הַנִּשְׁבּוּ בְּשָׂמֹת וְרֹגֶז

καὶ ἀνέστησαν ἄνδρες, οἱ ἐπεκλήθησαν ἐν δυνάμει, κ.τ.λ.

*Au. Ver.*—15 And the men which were expressed by name rose up and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, &c.

*Au. Ver.*—And the men which were expressed by name, &c.

*Dathe, Ged., Booth.*—And the men above named, &c.

*Houb.*—*Et homines, qui nominati eam in rem fuerunt, &c.*

*Rambach.*—מִי וְנָתַן שֵׁם Schm. qui modo expressi sunt nominibus. Vulg., quos supra memoravimus. Ex qua versione illi ipsi proceres, supra ver. 12 nominati, captivis vestiendis, cibandis, ungendis, deducendis, &c., operam dederunt; quæ certe magna fuisset et inusitata charitas. Alii tamen alios potius viros intelligendos putant, ab illis proceribus ad hoc negotium nominatim destinatos. Conf. ad phrasin cap. xxxi. 19; Ezra viii. 20.

*Jericho.*

*Houb.*—וְיֵרִיכוֹ: Jericho. Sam. Codex in Pentateucho semper יֵרִיכוֹ, plenè, et sic Codices vetustiores. Itaque addit , quod omissum fuerat, Codex Orat. 53 eodem atramento, quo ipsum verbum.

Ver. 16.

בָּעֵת הַהִיא שָׁלַח הַמֶּלֶךְ אֶחָז עַל-מַלְכֵי אַשּׁוּר לֵאמֹר לִקְרָא לָנוּ

ἐν τῇ καιρῷ ἐκείνῃ ἀπέστειλεν ὁ βασιλεὺς Ἀχάς πρὸς βασιλεία Ἀσσοῦρ βοηθῆσαι αὐτῷ καὶ ἐν τοῦτῳ.

*Au. Ver.*—16 At that time did king Ahas send unto the kings of Assyria to help him.

*Kings of Assyria.*

*Pool.*—*The kings of Assyria, i.e., the king; the plural number for the singular; either, 1. Because he was a great king and a king of kings; as the elephant, or, as others think, the crocodile, is called behemoth, which signifies beasts, Job xl., because of his vast bulk and eminency above other beasts. Or, 2. Because he wrote to divers of the kings or great princes, who may be called kings in a more general signification of the word, and indeed are so called, Isa. x. 8, Are not my princes altogether kings?*

*Rambach.*—*Ad reges Assyriæ; plurali posito vel simpliciter pro singulari, coll. Gen. xix. 29, vel. sec. Beckium, magnitudinis et excellentiæ caussa, q.d., ad magnum illum regem, qui multos regulos, pluraque regna suo imperio continebat. Unde Vitrings in Esaiam, p. 235 a. per reges Assyriæ, Tiglat Pilneserem et forte filium ejus, aut regem Babyloniorum, tributarium denotari putat. LXX, Vulg., Syrr., Targ., in sing.*

ad regem Assyriæ, scil. Tiglat-Pilese-rem.

Houb., Dath., Ged., Booth.—King [Vulg., Syr., Arab. Chald., and two MSS., and pp. 2 Kings xvi. 7] of Assyria.

16 מלך, *Reges*. Omnes Veteres, מלך, rex, ut habetur loco parallelo, 2 Reg. xvi. 7. Erat proclive mendum, eo tempore, cum non essent litteræ finales, ut מלך, scriberetur מלך, duplicato cornu superiori litteræ ך.

Ver. 19.

כִּי־הִכְנִיץ יְהוָה אֶת־יְהוּדָה בְּעֶבְכָּר  
אֲחָז מֶלֶךְ־יִשְׂרָאֵל כִּי הִקְרִיעַ בְּיְהוּדָה  
וַיַּעֲזֹב מִעַל בְּיְהוָה :

ὅτι ἐταπείνωσε Κύριος τὸν Ἰούδαν διὰ  
"Ἀχαζ βασιλείᾳ Ἰούδα, ὅτι ἀπίστῃ ἀποστάσει  
ἀπὸ Κυρίου.

Au. Ver.—19 For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

King of Israel. See the notes upon xxi. 2, p. 231.

Bp. Patrick. — King of Israel.] We cannot gather from hence that he is called "king of Israel," because he walked in their ways, for a good king is so called, xx. 2. And the Masorites observe, that six times we read the king of Israel instead of the king of Judah, because they all descended from Israel. So Beckius here expounds it, in a large sense he was king of Israel: for Israel is not here opposed to Judah, but comprehends it. Therefore the Targum hath the king of Judah: and so the LXX and the Vulgar Latin. For Israel was once the name of the whole people, and after the division of the kingdom, the two tribes were still a part of Israel, in the ancient state of the world. See Buxtorf; who observes, out of the Hebrew grammarians, that the manner of the Scripture is to put the genus sometimes for the species, and the species for the genus (Vindicæ Hebr. Veritatis, cap. vii., par. 2).

Lud. Cap., Houb., Dath., Ged., Booth.—King of Judah [LXX, Syr., Arab., Vulg., twelve MSS.].

Rambach.—Regem Israelis. LXX, Vulg., Syr., Targ., Luth. ad sensum: regem Judæ, notatque Masora series legi rex Israel, ubi sensus et consuetudo videatur postulare, ut legatur rex Judæ. Nec tamen cum Cap-

pello putandum est, vitio librariorum id factum esse, sed possunt hujus adpellationis plures esse causæ, &c. See the notes upon xxi. 2, p. 231.

Houb.—19 וְאִחָז מֶלֶךְ־יִשְׂרָאֵל, *Achaz regem Israel*. Legendum יְהוּדָה, *Juda*. Sic omnes Veteres, ipse etiam Chaldæus; ut appareat mendum ex recentiori manu fuisse profectum. Vide, quæ diximus ad cap. xxi. 2. Stabat pro scripturâ יְהוּדָה, Lud. Cappellus; neque negat Clericus in Libris Regum et Chronicorum distingui inter se solere Reges Judæ, et Reges Israelis. "De consuetudine (inquit) nemo dubitat. Sed fieri potest ut præter consuetudinem Rex Judæ dicatur *Rex Israelis*, quia Judæ posteri etiam Israelitæ erant." Cui Lud. Cappellus, si nunc viveret, responderet: non in loco id tuum, præter consuetudinem, ubi omnes Veteres consuetudini obsequuntur, tum hic, tum supra, cap. xxi. Et hod. Codicum autoritas non tanti est, ubi Veteres Codices contradicunt omnino omnes. Conceditur populum Juda nominari aliquandò *populum Israel*; negatur regem unum, qui esset *Rex Juda*, nominari *Regem Israel*; quia Sacri Scriptoris voluntas est, cum unius populi regem nominat, ut eum ab alterius populi rege distinguat. Secus est, si plures reges Juda nominantur, et si nomen abest ambiguitas. Itaque rectè, ver. 27, מלך ישראל, *regem Israel (sepulcris)* etsi ea sepulcra non jam erant, nisi sepulcra *regum Juda*; tum quia in nomine *Israel* nulla est hoc loco ambiguitas, tum etiam quia regum sepulcra nomine *regum Israel* antea insignita erant, quàm decem Tribuum regnum esset ab Judæ Regno separatum. Ut non mirum sit omnes Veteres eo versu 27, legisse *regum Israel*.

For he made Judah naked, &c. See the notes upon Exod. xxii. 25, vol. i., p. 364.

Booth.—For he made Judah defenceless, having so grievously transgressed against Jehovah.

Prof. Lee.—Hiph. וַיַּעֲזֹב, Causat. of Kal (e) and (f). (a) Made idle, Exod. v. 4. (b) Brought vengeance on, 2 Chron. xxviii. 19.

Gesen.—Hiph. וַיַּעֲזֹב.

1. Causat. of Kal, No. 2, to cause to be licentious, unbridled. 2 Chron. xxviii. 19: וַיַּעֲזֹב יְהוָה בְּיִשְׂרָאֵל, for he had caused licentiousness in Judah, i. e., caused Judah to apostatize from Jehovah.



\* *לִפְנֵי*.

1. to cover.

2. to act covertly, treacherously, to be faithless. *לִפְנֵי* Spec. a) Seq. 3, of pers. to deal treacherously, faithlessly, with any one, e. g., an adulterous woman against her husband, Num. v. 12, 27; so too *לִפְנֵי* to deal treacherously with Jehovah, to sin against him, Deut. xxxii. 51, al. Often in the construction *לִפְנֵי* *לִפְנֵי*, 1 Chr. x. 13; 2 Chr. xxviii. 19; Ez. xvii. 20.

Rambach.—*כי הושיע ביהודה, eo quod denu- daverat, solverat, dissolutum fecerat Judam, i. e., licentiam peccandi et idololatriam exercendi in Juda restituerat. Vulg., quod nudasset Judam auxilio scil. Dei, Gusset., p. 699, fecit ut occipit obverterent Jehovah, coll. Exod. v. 4. Al. abstraxit Judam scil. a cultu veri Dei, et auctor apostasie eorum fuit. Coll. Exod. v. 4, et rad. Ar. פָּרַח, quæ in Conjug. i. significat, vacuus fuit ab opere, in 4, a negotiis abstraxit. Prius tamen præferimus. וְכִסּוּ סֵפֶל בְּיָדָהּ, ita ut prævaricaretur prævaricationem, i. e., gravissime delinqueret contra Jehoram, ver. 22, c. xxxvi. 14; Num. v. 6; Ezech. xx. 27.*

Houb.—*Qui Judam e Domino alienarat, ut in eum peccaret.*

Ver. 20, 21.

וְיָהוֹאָחָז בֶּן־יְהוֹשָׁפָט מֶלֶךְ־יִשְׂרָאֵל וְיָהוֹאָחָז בֶּן־יְהוֹשָׁפָט מֶלֶךְ־יִשְׂרָאֵל וְיָהוֹאָחָז בֶּן־יְהוֹשָׁפָט מֶלֶךְ־יִשְׂרָאֵל

21 και ελαβεν Ἀχαζ τὰ ἐν οἴκῳ Κυρίου, καὶ τὰ ἐν οἴκῳ τοῦ βασιλέως καὶ τῶν ἀρχόντων, καὶ ἔδωκε, κ.τ.λ.

Au. Ver.—20 And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion out of the house of the Lord, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

Bp. Patrick.—20 And distressed him, but strengthened him not.] In 2 Kings xvi. 9, it is said, that he did help him; how therefore did he distress him? Both these are true, for as he did come to his assistance against the king of Syria, so he took Damascus, carried the people captive, and delivered Ahaz from the power of the Syrians (2 Kings xvi. 7—9). But this did Ahaz little good, for he helped him not to recover the cities the Philistines had taken from him, nor did he lend him any forces, nor enable him to recruit his own; but rather

weakened him by exhausting his treasures and by destroying Samaria, whereby the way was opened to invade his country the more easily in the next reign.

Dr. A. Clarke.—After ver. 15, the 23d, 24th, and 25th verses are introduced before the 16th, in the Syriac and Arabic; and the 22nd verse is wholly wanting in both, though some of the expressions may be found in the twenty-first verse.

For Ahaz took away a portion, &c.

Gesen.—*לִפְנֵי*, fut. *לִפְנֵי*. 1. to be smooth.

2. to divide, to distribute. 3. to divide out as spoil, i. q., to spoil, from *לָקַח*, No. 2, a. 2 Chr. xxviii. 21, Ahaz spoiled the house of the Lord and the house of the king and the princes. Sept. well, ελαβεν τὰ ἐν τῷ οἴκῳ, the house being put for what is therein contained. See *לָקַח*, No. 9.

Dathe.—21 Et quamquam Ahasus omnem pecuniam a templo, e suo palatio atque a principibus collegerat, et regi Assyriæ dederat, tamen ei non fuit auxilio.

Maurer.—21 Divisit Ahasus domum Jovæ et domum regis ac principum, concise dictum pro: sumsit pecunias partim e templo, partim ex ipsis et principum palatiis.

Ver. 22, 23.

וְיָהוֹאָחָז בֶּן־יְהוֹשָׁפָט מֶלֶךְ־יִשְׂרָאֵל וְיָהוֹאָחָז בֶּן־יְהוֹשָׁפָט מֶלֶךְ־יִשְׂרָאֵל וְיָהוֹאָחָז בֶּן־יְהוֹשָׁפָט מֶלֶךְ־יִשְׂרָאֵל

22 ἀλλ ἡ τῷ θλιβῆναι αὐτόν καὶ προσ-  
έθηκε τοῦ ἀποστῆναι ἀπὸ Κυρίου, καὶ εἶπεν ὁ  
βασιλεὺς Ἀχαζ, 23 ἐκζητήσω τοὺς θεοὺς  
Δαμασκού τοὺς τύπτοντάς με καὶ εἶπεν, Ὅτι  
θεοὶ βασιλείῳ Συρίας αὐτοὶ κατισχύουσιν  
αὐτούς, αὐτοὺς τοίνυν θύσω, καὶ ἀντιλήψομαι  
μου, κ.τ.λ.

Au. Ver.—22 And in the time of his distress did he trespass yet more against the Lord: this is that king Ahaz.

23 For he sacrificed unto the gods of Damascus [Heb., Darneseek] which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

22 This is that king Ahaz, &c.

Pool.—This is he whose name deserves to be remembered and detested for ever.

Or, king *Ahaz* was the same, no changeling, not a whit better by all the methods which God used with him.

*Which smote him; or, which had smitten him formerly*, i. e., had enabled their worshippers, the Syrians, to smite him, as he fondly imagined.

*Bp. Patrick.—This is that king Ahaz.* The word *hu* is sometimes a word of contempt, as Kimchi observes (Gen. xxxvi. ult.; Numb. xxvi. 9). And Ahaz deserved to be branded, as the most notorious offender that had ever been among the kings of Judah.

*Hallet.—This is that king Ahaz. For he sacrificed unto the gods of Damascus, which smote him.* This passage greatly surprised me, when I read it. For the *sacred historian himself* is here represented as saying, that the gods of Damascus had smitten king *Ahaz*. But 'tis impossible that the inspired author should be capable of saying this. The Scripture everywhere most justly represents all the heathen idols as *nothing and vanity*, and as incapable of doing either good or hurt. Whereas in this place, the divine author is represented as saying, that the gods of Damascus had power to do hurt, and had actually smitten *Ahaz*. I am sensible commentators, who are resolved to defend the *Hebrew verity* as they call it, that is, the present *Hebrew* copies, will strain to make these words consist with truth. But it must be very great straining indeed to make these words not to imply, that the author thought the gods of Damascus had smitten *Ahaz*. All this difficulty is avoided if we follow the old *Hebrew* copies, from which the Greek translation was made, which reads thus: *And king Ahaz said, "I will seek to the gods of Damascus who smote me."* And then it follows, both in *Hebrew* and *Greek*, *And he said, "Because the gods of the king of Syria help them, therefore will I sacrifice to them, that they may help me."* *Ahaz* intended to worship the gods of Damascus and Syria, because they had (as he foolishly thought) smitten him, while he did not worship them; and helped the kings of Syria, who were their worshippers. It is more natural to suppose that *Ahaz* said both these things, than that the sacred historian should say one of them. Then the words, *and he said*, which introduce the second saying, will be the same as, *and he moreover said*, as a like

expression signifies, 1 Kings xxii. 28; 1 Sam. iv. 21, 22; xxiv. 16, 17; xxvi. 9, 10, where "*furthermore*" is not in the *Hebrew*. The *Syriac* and *Arabic* versions have omitted all from the word, *distress*, ver. 22 to the end of ver. 25; so that we can have no help from them in amending the place under consideration. The *Latin* was made from a corrupt copy. The alterations are easy. For *והוא* read *והוא*, for *והוא* read *והוא*, and for *ו* read *ו*. So *Kennicott*, *Clarke*, *Booth*.

*Houb.—Ut dona mitteret Regi Assyriæ, à quo non erat sublevandus. 22 Qui, dum regi Achaz oneri erat, is in Dominum nihilominus peccabat. 23 Nam, &c.*

22 *והוא וסר*, *ille rex (Achaz)*. Exercitatus Lector facile videt peregrinum esse illud *והוא*; neque non id vidit Vulgatus, cum poneret, *ipse per se rex Achaz*. Credo equidem fuisse id *והוא* ex suo loco dimotum. Nam commodò in loco erit, si post *והוא* collocatur; *et cum ei ille oneri esset, nempe ille rex Assyriæ*. Distinguit personas *והוא* post *ו*; quia *ו* de Achaz effertur.

Ver. 25.

*Au. Ver.—25* High places. See the notes upon 1 Kings iii. 3, vol. ii., pp. 719—721.

To burn incense [or, to offer]. See the notes upon ver. 3, p. 272.

Ver. 26.

*וַיֵּאָמֶר דָּבָרָיו וְקִלְדַּשְׁבָּנוּ*

*καὶ οἱ λογιστοὶ λόγους αὐτοῦ καὶ αἱ πράξεις αὐτοῦ, κ.τ.λ.*

*Au. Ver.—26* Now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.

*And of all his ways, &c.*

*Ged., Booth.—And all his ways, &c.*

*Rambach.—26 Et omnium viarum ejus; vel et omnes viæ.*

Ver. 27.

*Au. Ver.—27* And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

*Kings of Israel.* See the notes upon ver. 19.

*Bp. Patrick.—*They are called the kings of Israel, because they had an ancient right to govern the whole twelve tribes.

*Dr. A. Clarke.—*It is a common thing

for the writer of this book to put *Israel* for *Judah*. He still considers them as *one people*, because proceeding from one stock. The *Versions* and *MSS.* have the same reading with the Hebrew; the matter is of little importance, and with this interpretation none can mistake.

*Ged., Booth.*—Kings of Judah [one MS.].

#### CHAP. XXIX. 1.

*Au. Ver.*—1 Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah.

*Five and twenty years old, &c.* See the notes upon 2 Kings xvi. 2, vol. ii., pp. 946, 947, and upon 2 Kings xviii. 2, vol. ii., p. 966.

*Bp. Patrick.*—1 See upon 2 Kings xviii. 1, 2, where I have noted that Ahaz was very young when he begat Hezekiah. And we may grant, as Jacobus Capellus thinks, that he was but ten years old (though as I have there shewn, Bochartus thinks he was more); for though this was wonderful, yet not incredible, as his words are. For he refers us to Scaliger in his first oration against Paræus, where he mentions a city, in which a boy not twelve years old begat a child of a girl, a cousin of his, not ten years old; and adds, *Rem notam narro, &c.* "I tell a known story," whose memory is still fresh in Aquitaine (see his *Histor. Sacra et Exotica*, ad Annum Mundi 2292).

#### Ver. 4.

וַיָּבֹא אֶת־הַלֵּוִיִּם וְאֶת־הַלְוִיִּם  
וַיִּסְמְכֵם לְרֹאשׁ הַמִּזְבֵּחַ :

καὶ εἰσήγαγε τοὺς λευίτας καὶ τοὺς λευίτας, καὶ κατέστησεν αὐτοὺς εἰς τὸ κλίτος τὸ πρὸς ἀνατολὰς.

*Au. Ver.*—4 And he brought in the priests and the Levites, and gathered them together into the east street.

*East street.*

*Bp. Patrick.*—*The east street.*] Which was before the east gate of the temple, where the entrance into it was.

*Rambach, Dathe, Ged., Booth.*—The eastern area of the temple.

*Geen.*—רוֹאשׁ f. and רוֹאשׁ, Dan. ix. 25.

1 a street, so called from its breadth, pp. a wide street, like Gr. *παραία*.

2 place, i.e. a) market-place, forum, a

broad open place at the gate of oriental cities, Deut. xiii. 17 [16]; where public trials were held, Isaiah lix. 14; Psalm lv. 12; and where the inhabitants were wont to assemble, Job xxix. 7; 2 Chron. xxxii. 6; Neh. viii. 1, 3, 16; 2 Sam. xxi. 12. b) an area, court, before the temple, 2 Chron. xxix. 4; Ezra x. 9; before the gate of the palace, Esth. iv. 6.—Ethiop.

סוּצְחֹן : platea, vicus.

*Prof. Lee.*—סוּצְחֹן, and סוּצְחֹן, any broad, open, unenclosed place in a town, a square, a street, 2 Chron. xxxii. 6, al.

*Rambach.*—סוּצְחֹן ad aream orientalem, i.e., quæ ante portam templi orientalem erat. Conf. Ezr. x. 9; Neh. iii. 29.

#### Ver. 5.

*Au. Ver.*—5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place.

*Pool.*—*The filthiness.* That filthy altar, which Ahaz had put in the place of God's altar, 2 Kings xvi. 11, &c., and the idols or other abominable or polluting things which were there. *Out of the holy place;* the temple or the priests' court, which also is called a holy place, Lev. vi. 16; x. 13; Numb. xxviii. 7.

#### Ver. 6.

וַיִּסְבּוּ פְנֵיהֶם מִמִּשְׁכַּן יְהוָה  
וַיִּתְּבוּ אַחֲרָהּ :

— καὶ ἀπέστρεψαν τὸ πρόσωπον αὐτῶν ἀπὸ τῆς σκητῆς Κυρίου, καὶ ἔδωκαν αὐχένα.

*Au. Ver.*—6 For our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs [Heb., given the neck.]

*Pool.*—6 Either, 1. Metaphorically; they have wilfully and contumeliously forsaken God, and his house and worship; that posture being a signification of contempt. Or, 2. Literally and properly. For Ahaz having removed the altar of God into a by-place, 2 Kings xvi., and directing his worship towards the east, after the manner of the heathens, whom he designed to follow; and not to the west, as the Israelites did by God's command, in which quarter the ark was; he must needs consequently turn his



mortuo, regnare cœpit; ex quo sequetur Ezechiam fuisse natum anno Achaz patris sui undecimo, quod est dictu incredibile. Itaque legendum, cum Græcis, cum Syro et Arabe, *וַיָּשָׂם חֲמִשָּׁה עָשָׂר שָׁנִים*, *annorum viginti quinque*; ita ut Achaz, cum regnare cœpisset anno vitæ suæ 25, regnasset annis 16, mortuus fuerit anno vitæ suæ 41. Ex quo sequetur Ezechiam, cum natus esset annos 25 patre Achaz moriente, fuisse natum anno vitæ Achaz decimo sexto. Omissum fuerit *וַיָּשָׂם* ex similitudine, cum descriptor transcriberet illud *ו* in quo incipit *וַיָּשָׂם*, omittetque intermedium vocabulum *וַיָּשָׂם*, quod in *ו* desinebat.

Ver. 2.

וַיֵּלֶךְ וְגו'

*καὶ ἐπορεύθη, κ.τ.λ.*

*Au. Ver.—2* For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

*For.—So Houb.*

*Dathe, Ged., Booth.—But.*

*Baalim.* See the notes upon Judg. ii. 11, vol. ii., p. 166.

*Bp. Patrick.—2* He not only worshipped the golden calves but many other gods of the nations round about: which are all comprehended under the name of Baalim.

Ver. 3.

וַיִּהְיֶה חֲקִישָׁר בְּנֵימָן כְּדָהֳלָם וַיִּבְרָךְ  
אֶת־בְּנֵי בָּאֵשׁ כְּדָהֳלָם הַגּוֹיִם אֲשֶׁר  
לְרִישׁ יְהוּדָה מִפְּנֵי בְּנֵי יִשְׂרָאֵל :

*καὶ τοῖς εἰδώλοις αὐτῶν ἐν γὰρ Βενευνόμῃ καὶ διῆγε τὰ τέκνα αὐτοῦ διὰ πυρὸς κατὰ τὰ βδελύγματα τῶν ἐθνῶν, ὧν ἐξωλόθρευσεν Κύριος ἀπὸ προσώπου υἱῶν Ἰσραὴλ.*

*Au. Ver.—3* Moreover he burnt incense [or, offered sacrifice] in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

*Burnt incense [or, offered sacrifice].*

*Gesen.—וַיִּבְרָךְ.* Hiph. 1. i. q. Piel, to burn incense to idols, seq. dat. 1 Kings xi. 8; Jer. xlviii. 35; Hosea ii. 15; absol. 1 Kings iii. 3; xiii. 2; 2 Chron. xxviii. 3.—Often,

2. to burn upon the altar, seq. acc. e. g. incense, *וַיִּבְרָךְ*, Ex. xxx. 7, 8, &c., the fat of victims and the victim itself, Lev. i. 9, &c., an offering or memorial, Lev. ii. 2, &c.

*Prof. Lee.—Hiph. וַיִּבְרָךְ.* (a) Burned incense. (b) Burned a sacrifice. (c) Burned incense or sacrifices. (c) 2 Chron. xxviii. 3; Hos. ii. 15.

*Burnt his children in the fire.* See the notes upon Levit. xviii. 21, vol. i., pp. 459, 460.

*Houb.—וַיִּבְרָךְ, et combussit.* Omnes Verteres *וַיִּבְרָךְ, et transire fecit*; eadem fere sententia, sed scribendi forma usitatore. *וַיִּבְרָךְ*: solita forma est *וַיִּבְרָךְ*; et sic lego in duobus Codd. Orat. in tertio *וַיִּבְרָךְ*... *וַיִּבְרָךְ*: Perperam sublatum *ו*, quod litteræ *ו* radicalis debet vicem gerere. Itaque etiam lego *וַיִּבְרָךְ*, in quatuor Codd. Orat.

Ver. 4.

*Au. Ver.—4* High places. See the notes upon 1 Kings iii., vol. ii., pp. 719, 721.

Ver. 5.

— וְגַם כִּדְּמִיָּה יִשְׂרָאֵל בְּכֶן וַיִּבְרָךְ  
בְּ מִצְּחָה בְּדָלָה :

*— καὶ εἰς χεῖρας βασιλέως Ἰσραὴλ παρέδωκεν αὐτόν, καὶ ἐπάταξεν ἐν αὐτῷ πληγὴν μεγάλην.*

*Au. Ver.—5* Wherefore the Lord his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus [Heb., Darnesek]. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

*And he was also delivered.*

*Houb.—Etiam in manum regis Israel tradidit, eum, &c.*

5 *וַיִּבְרָךְ*: Recte circulo superno animadvertere. Nam, quamvis licet convertere *traditus est*, tamen postulat *וַיִּבְרָךְ*, quod antecessit, ut iteretur *tradidit eum*, ex scriptura *וַיִּבְרָךְ*, quomodo legunt Græci interpretes orationis filo eodem. Omissum fuit *ו*, ex eo *ו*, quod sequitur in *ו*.

Ver. 6.

*Au. Ver.—6* For Pekah the son of Re-maliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men [Heb., sons of valour]; because they had forsaken the Lord God of their fathers.

*Dr. A. Clarke.—An hundred and twenty thousand.]* It is very probable that there is a mistake in this number. It is hardly

possible that a hundred and twenty thousand men could have been slain in one day: yet all the *Versions* and *MSS.* agree in this number. The whole people seem to have been given up into the hands of their enemies.

Ver. 9.

*Au. Ver.*—9 Went out before the host, &c.

*Ged., Booth.*—Went out to meet the host, &c.

Ver. 10.

וַיֵּצֵאוּ אֶת־בְּנֵי־יִשְׂרָאֵל לִפְנֵי־הָעָם  
לְדָבָר לַעֲבֹדֵם וְלִשְׁפָחוֹת לָבָם  
חֵלֶם רַק־מִתְּחִלָּה עָשָׂה אֲשֶׁר־לַיהוָה  
אֱלֹהֵיהֶם :

καὶ νῦν υἱοὺς Ἰουδα καὶ Ἱερουσαλὴμ ὑμεῖς  
λέγετε κατακτήσασθαι εἰς δούλους καὶ δούλας  
οὐκ, ἰδοὺ, εἰμὶ μεθ' ὑμῶν μαρτυρῆσαι Κυρίῳ  
Θεῷ ὑμῶν ;

*Au. Ver.*—10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the Lord your God?

*But are there not with you, &c.*

*Commentaries and Essays.*—"The word *οὐκ* here much embarrasses the sense, which literally is, Are there not you, with you sins, &c." Perhaps it may have been inserted by mistake from the line above, by a transcriber's casting his eye upon it carelessly; and, it being omitted, the sense will be clear. "Are there not truly with you transgressions against Jehovah, your God?" *ק*, sometimes signifies, *certe*, "surely, truly, indeed," Deut. iv. 6; "surely," Judges xiv. 16, "thou dost surely hate me;" Prov. xiii. 10, "surely by pride cometh contention."

*Houb.*—10 *Sed quid vos eos filios Juda et Jerusalem subicere paratis, ut sint vobis in servos et ancillas, quid aliud agitis, nisi ut in Dominum Deum vestrum peccetis?*

דָּא רַק אַתֶּם עִשְׂתֶּם עִשְׂתֶּם : Verbum pro verbo, non-ne tantummodo vos vobiscum peccatum. Abundat, ut sæpè, pronomen personæ. Et attrahitur *דָּא*, rectus casus, ad obliquum, per *עִשְׂתֶּם*, taceturque de more nomen *יהוה*. Itaque nihil mendi est.

*Rambach.*—*דָּא רַק אַתֶּם* *annon sullem*, O Vos! Hæc verba inter se junguntur, quum tamen nulla inter ea constructio: ad depingendam præcipientem illorum temeritatem, qua ferebantur. Maxime vero notanda vox *דָּא*, quæ ceu in *parenthesi* interseritur, et

particulæ *ק* jungitur ad augendum affectum. Exaggerat enim illa factum 1) *rationem subjecti*. q. d. Non mirandum esset, si barbaræ gentes contra Judæos illud tentarent; vobis saltem, Judæorum fratribus, alia mens esse debebat. 2) *ratione causæ*,—&c. Alii in voce *דָּא* h. l. agnoscunt *pleonasmum emphaticum*, qualis Gen. xxvii. 34; xlix. 8; Num. xiv. 32; 1 Sam. xxv. 24; Zach. vii. 5; Psal. ix. 7. *עִשְׂתֶּם עִשְׂתֶּם vobiscum sunt ingentes et multiplices reatus?* Dieu ante *עִשְׂתֶּם* subaudit *דָּא* h. m. *Annon profecto vos estis, quibuscum sunt reatus?* quod eodem recidit. Prius tamen *emphasi* plenius est. Plur. (2) Psal. lxi. 6. *יְהוָה אֱלֹהֵינוּ* Schmid. *contra Jehovah, Deum vestrum*. conf. not. ver. 5, et ad *Lamed* Lev. v. 5; Deut. i. 41. Io. *Francius* l. c. *coram Domino*. Coram enim hominibus facile inveniant excusationem, qui talia perpetrant.

*Dathe.*—10 *Jam quoque eis et civibus Hierosolymitanis ut servis et ancillis uti vultis? Nonne vos hoc facto culpam contraheretis in Jovam, Deum vestrum?*

*Maurer.*—10 *וְהָאֵתָּא רַק אַתֶּם* *nonne revera vosmet ipsi in culpa estis?*

Ver. 13.

וַיֹּאמְרוּ אֲלֵיהֶם לֹא־תִבְרָאוּ אֶת־יְהוָה  
עַל־יְהוָה וְהָיָה עָלֵינוּ אֲתָם  
אֲמִינִים לְחִקֵּי עַל־פְּשָׁעֵהֶם וְעַל־  
אֲשֶׁר־הֵנִּי קִרְבָּנָה אֲשֶׁר־לָנוּ וְהָרָוּ  
אֶת־עַל־יִשְׂרָאֵל :

פָּן בְּלֹא מִן־הֵם

καὶ εἶπαν αὐτοῖς, Οὐ μὴ εἰσαγάγητε τὴν  
αἰχμαλωσίαν ὅδε πρὸς ἡμᾶς, ὅτι εἰς τὸ ἁμαρ-  
τάνειν τῷ Κυρίῳ ἐφ' ἡμᾶς ὑμεῖς λέγετε  
προσθεῖναι ἐπὶ ταῖς ἁμαρτίαις ἡμῶν, καὶ ἐπὶ  
τὴν ἀγνοίαν ἡμῶν, ὅτι πολλὰ ἢ ἁμαρτία  
ἡμῶν, καὶ ὀργὴ θυμοῦ Κυρίου ἐπὶ τὸν Ἰσραὴλ.

*Au. Ver.*—13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel.

*Bishop Patrick.*—For our trespass is great. Or, "though our trespass is great."

*Ged., Booth.*—13 And said to them, Ye shall not bring in hither these captives, to increase our guilt before Jehovah. Intend ye to add to our sins and to our trespass? for our trespass is great, and fierce is the wrath of Jehovah [LXX, Vulg., and four MSS.] against Israel.



ad regem Assyriæ, scil. Tiglat-Pilneserem.

Houb., Dathe, Ged., Booth.—King [Vulg., Syr., Arab. Chald., and two MSS., and pp. 2 Kings xvi. 7] of Assyria.

16 מלך, *Reges*. Omnes Veteres, מלך, *rex*, ut habetur loco parallelo, 2 Reg. xvi. 7. Erat proclive mendum, eo tempore, cum non essent litteræ finales, ut מלך, scriberetur מלכי, duplicato cornu superiori litteræ כ.

Ver. 19.

כִּי־הִכְנִיץ יְהוָה אֶת־יְהוּדָה בְּעֶבְרָה  
אֲחָז מֶלֶךְ־יִשְׂרָאֵל כִּי הִפְרִיעַ בְּיְהוּדָה  
מִקְדֹּשׁ מַעַל בַּיהוָה :

ὅτι ἐταπείνωσε Κύριος τὸν Ἰούδαν διὰ Ἀχαζ βασιλέα Ἰούδα, ὅτι ἀπέστη ἀποστάσει ἀπὸ Κυρίου.

Au. Ver.—19 For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

King of Israel. See the notes upon xxi. 2, p. 231.

Bp. Patrick. — King of Israel.] We cannot gather from hence that he is called "king of Israel," because he walked in their ways, for a good king is so called, xx. 2. And the Masorites observe, that six times we read the king of Israel instead of the king of Judah, because they all descended from Israel. So Beckius here expounds it, in a large sense he was king of Israel: for Israel is not here opposed to Judah, but comprehends it. Therefore the Targum hath the king of Judah: and so the LXX and the Vulgar Latin. For Israel was once the name of the whole people, and after the division of the kingdom, the two tribes were still a part of Israel, in the ancient state of the world. See Buxtorf; who observes, out of the Hebrew grammarians, that the manner of the Scripture is to put the genus sometimes for the species, and the species for the genus (Vindiciæ Hebr. Veritatis, cap. vii., par. 2).

Lud. Cap., Houb., Dathe., Ged., Booth.—King of Judah [LXX, Syr., Arab., Vulg., twelve MSS.].

Rambach.—Regem Israelis. LXX, Vulg., Syr., Targ., Luth. ad sensum: regem Judæ, notatque Masora series legi rex Israel, ubi sensus et consuetudo videatur postulare, ut legatur rex Juda. Nec tamen cum Cap-

pello putandum est, vitio librariorum id factum esse, sed possunt hujus adpellationis plures esse causæ, &c. See the notes upon xxi. 2, p. 231.

Houb.—19 מלך ישראל, *Achaz regem Israel*. Legendum יהודה, *Juda*. Sic omnes Veteres, ipse etiam Chaldæus; ut appareat mendum ex recentiori manu fuisse profectum. Vide, quæ diximus ad cap. xxi. 2. Stabat pro scripturâ יהודה, Lud. Cappellus; neque negat Clericus in Libris Regum et Chronicorum distingui inter se solere Reges Judæ, et Reges Israelis. "De consuetudine (inquit) nemo dubitat. Sed fieri potest ut præter consuetudinem Rex Judæ dicatur *Rex Israelis*, quia Judæ posteri etiam Israelitæ erant." Cui Lud. Cappellus, si nunc viveret, responderet: non in loco id tuum, præter consuetudinem, ubi omnes Veteres consuetudini obsequuntur, tum hic, tum suprâ, cap. xxi. Et hod. Codicum autoritas non tanti est, ubi Veteres Codices contradicunt omnino omnes. Conceditur populum Juda nominari aliquandò *populum Israel*; negatur regem unum, qui esset *Rex Juda*, nominari *Regem Israel*; quia Sacri Scriptoris voluntas est, cum unius populi regem nominat, ut eum ab alterius populi rege distinguat. Secus est, si plures reges Juda nominantur, et si nomen abest ambiguitas. Itaque rectè, ver. 27, מלך ישראל, *regum Israel (sepulcris)* etsi ea sepulcra non jam erant, nisi sepulcra *regum Juda*; tum quia in nomine *Israel* nulla est hoc loco ambiguitas, tum etiam quia regum sepulcra nomine *regum Israel* antea insignita erant, quàm decem Tribuum regnum esset ab Judæ Regno separatum. Ut non mirum sit omnes Veteres eo versu 27, legisse *regum Israel*.

For he made Judah naked, &c. See the notes upon Exod. xxii. 25, vol. i., p. 364.

Booth.—For he made Judah defenceless, having so grievously transgressed against Jehovah.

Prof. Lee.—Hiph. הִפְרִיעַ, Causat. of Kal (e) and (f). (a) Made idle, Exod. v. 4. (b) Brought vengeance on, 2 Chron. xxviii. 19.

Gesen.—Hiph. הִפְרִיעַ.

1. Causat. of Kal, No. 2, to cause to be licentious, unbridled. 2 Chron. xxviii. 19: הִפְרִיעַ בְּיְהוּדָה, *for he had caused licentiousness in Judah*, i. e., caused Judah to apostatize from Jehovah.



\* *לִפְנֵי*.

1. to cover.

2. to act covertly, treacherously, to be faithless. *לִפְנֵי*. Spec. a) Seq. 3, of pers. to deal treacherously, faithlessly, with any one, e. g., an adulterous woman against her husband, Num. v. 12, 27; so too *לִפְנֵי* to deal treacherously with Jehovah, to sin against him, Deut. xxxii. 51, al. Often in the construction *לִפְנֵי* *לִפְנֵי*, 1 Chr. x. 13; 2 Chr. xxviii. 19; Ez. xvii. 20.

Rambach.—*וְהָיָה כִּי הִסֵּר בְּיָדָא, eo quod denu-daverat, solverat, dissolutum fecerat Judam, i. e., licentiam peccandi et idololatriam exercendi in Juda restituerat. Vulg., quod nudasset Judam auxilio scil. Dei, Gusset., p. 699, fecit ut occipit obverterent Jehovah, coll. Exod. v. 4. Al. abstraxit Judam scil. a cultu veri Dei, et auctor apostasie eorum fuit. Coll. Exod. v. 4, et rad. אָרַץ, quæ in Conjug. i. significat, vacuus fuit ab opere, in 4, a negotiis abstraxit. Prius tamen præferimus. וְהָיָה כִּי הִסֵּר בְּיָדָא, ita ut prævaricaretur prævaricationem, i. e., gravissime delin-queret contra Jehovah, ver. 22, c. xxxvi. 14; Num. v. 6; Ezech. xx. 27.*

Houb.—*Qui Judam e Domino alienarat, ut in eum peccaret.*

Ver. 20, 21.

וְהָיָה כִּי הִסֵּר בְּיָדָא אֶת-מִלְחָתָא וְהָיָה כִּי הִסֵּר בְּיָדָא אֶת-מִלְחָתָא וְהָיָה כִּי הִסֵּר בְּיָדָא אֶת-מִלְחָתָא

21 και ελαβεν Αχαζ τὰ ἐν οἴκῳ Κυρίου, καὶ τὰ ἐν οἴκῳ τοῦ βασιλεως καὶ τῶν ἀρχόντων, καὶ ἔδωκε, κ.τ.λ.

Au. Ver.—20 And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion out of the house of the Lord, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

Bp. Patrick.—20 And distressed him, but strengthened him not.] In 2 Kings xvi. 9, it is said, that he did help him; how therefore did he distress him? Both these are true, for as he did come to his assistance against the king of Syria, so he took Damascus, carried the people captive, and delivered Ahaz from the power of the Syrians (2 Kings xvi. 7—9). But this did Ahaz little good, for he helped him not to recover the cities the Philistines had taken from him, nor did he lend him any forces, nor enable him to recruit his own; but rather

weakened him by exhausting his treasures and by destroying Samaria, whereby the way was opened to invade his country the more easily in the next reign.

Dr. A. Clarke.—After ver. 15, the 23d, 24th, and 25th verses are introduced before the 16th, in the Syriac and Arabic; and the 22nd verse is wholly wanting in both, though some of the expressions may be found in the twenty-first verse.

For Ahaz took away a portion, &c.

Gesen.—\* *לִפְנֵי*, fut. *לִפְנֵי*, 1. to be smooth.

2. to divide, to distribute. 3. to divide out as spoil, i. q., to spoil, from *לָקַח*, No. 2, a. 2 Chr. xxviii. 21, Ahaz spoiled the house of the Lord and the house of the king and the princes. Sept. well, ελαβεν τὰ ἐν τῷ οἴκῳ, the house being put for what is therein contained. See *לָקַח*, No. 9.

Dathe.—21 Et quamquam Ahasus omnem pecuniam a templo, e suo palatio atque a principibus collegerat, et regi Assyriae dederat, tamen ei non fuit auxilio.

Maurer.—21 Divisit Ahasus domum Jovæ et domum regis ac principum, concise dictum pro: sumisit pecunias partim e templo, partim ex ipsius et principum palatiis.

Ver. 22, 23.

וְהָיָה כִּי הִסֵּר בְּיָדָא אֶת-מִלְחָתָא וְהָיָה כִּי הִסֵּר בְּיָדָא אֶת-מִלְחָתָא וְהָיָה כִּי הִסֵּר בְּיָדָא אֶת-מִלְחָתָא

22 ἀλλ ἡ τῷ Θεῷ αὐτὸν καὶ προσέθηκε τοῦ ἀποσπῆναι ἀπὸ Κυρίου, καὶ εἶπεν ὁ βασιλεὺς Αχαζ, 23 ἐκζητήσω τοὺς θεοὺς Δαμασκού τοὺς τύποντάς με· καὶ εἶπεν, Ὅτι θεοὶ βασιλεως Συρίας αὐτοὶ κατισχύουσιν αὐτοὺς, αὐτοὶς τοίνυν θύσω, καὶ ἀντιλήψονται μου, κ.τ.λ.

Au. Ver.—22 And in the time of his distress did he trespass yet more against the Lord: this is that king Ahaz.

23 For he sacrificed unto the gods of Damascus [Heb., Darmesek] which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

22 This is that king Ahaz, &c.

Pool.—This is he whose name deserves to be remembered and detested for ever.

Or, king *Ahaz was the same*, no changeling, not a whit better by all the methods which God used with him.

*Which smote him; or, which had smitten him formerly*, i. e., had enabled their worshippers, the Syrians, to smite him, as he fondly imagined.

*Bp. Patrick.—This is that king Ahaz.*] The word *hu* is sometimes a word of contempt, as Kimchi observes (Gen. xxxvi. ult.; Numb. xxvi. 9). And Ahaz deserved to be branded, as the most notorious offender that had ever been among the kings of Judah.

*Hallet.—This is that king Ahaz. For he sacrificed unto the gods of Damascus, which smote him.* This passage greatly surprised me, when I read it. For the *sacred historian himself* is here represented as saying, that the gods of Damascus had smitten king Ahaz. But 'tis impossible that the inspired author should be capable of saying this. The Scripture everywhere most justly represents all the heathen idols as *nothing and vanity*, and as incapable of doing either good or hurt. Whereas in this place, the divine author is represented as saying, that the gods of Damascus had power to do hurt, and had actually smitten Ahaz. I am sensible commentators, who are resolved to defend the Hebrew verity as they call it, that is, the present Hebrew copies, will strain to make these words consist with truth. But, it must be very great straining indeed to make these words not to imply, that the author thought the gods of Damascus had smitten Ahaz. All this difficulty is avoided if we follow the old Hebrew copies, from which the Greek translation was made, which reads thus: *And king Ahaz said, "I will seek to the gods of Damascus who smote me."* And then it follows, both in Hebrew and Greek, *And he said, "Because the gods of the king of Syria help them, therefore will I sacrifice to them, that they may help me."* Ahaz intended to worship the gods of Damascus and Syria, because they had (as he foolishly thought) smitten him, while he did not worship them; and helped the kings of Syria, who were their worshippers. It is more natural to suppose that Ahaz said both these things, than that the sacred historian should say one of them. Then the words, *and he said*, which introduce the second saying, will be the same as, *and he moreover said*, as a like

expression signifies, 1 Kings xxii. 28; 1 Sam. iv. 21, 22; xxiv. 16, 17; xxvi. 9, 10, where "*furthermore*" is not in the Hebrew. The Syriac and Arabic versions have omitted all from the word, *distress*, ver. 22 to the end of ver. 25; so that we can have no help from them in amending the place under consideration. The Latin was made from a corrupt copy. The alterations are easy. For *והוא* read *והוא*, for *והוא* read *והוא*, and for *ו* read *ו*. So Kennicott, Clarke, Booth.

*Houb.—Ut dona mitteret Regi Assyriæ, à quo non erat sublevandus. 22 Qui, dum regi Achaz onerierat, is in Dominum nihilominus peccabat. 23 Nam, &c.*

22 *והוא*, ille rex (Achaz). Exercitatus Lector faciliè videt peregrinum esse illud *והוא*; neque non id vidit Vulgatus, cum poneret, ipse per se rex Achaz. Credo equidem fuisse id *והוא* ex suo loco dimotum. Nam commodò in loco erit, si post *והוא* collocatur; et cum ei ille oneri esset, nempè ille rex Assyriæ. Distinguit personas *והוא* post *ו*; quia *ו* de Achaz effertur.

Ver. 25.

*Au. Ver.—25* High places. See the notes upon 1 Kings iii. 3, vol. ii., pp. 719—721.

To burn incense [or, to offer]. See the notes upon ver. 3, p. 272.

Ver. 26.

*וַיִּתֵּן דָּבָרָיו וְקִלְיָנָיו וְנוֹ*

*καὶ οἱ λοιποὶ λόγοι αὐτοῦ καὶ αἱ πράξεις αὐτοῦ, κ.τ.λ.*

*Au. Ver.—26* Now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.

*And of all his ways, &c.*

*Ged., Booth.—And all his ways, &c.*

*Rambach.—26 Et omnium viarum ejus; vel et omnes viae.*

Ver. 27.

*Au. Ver.—27* And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

*Kings of Israel.* See the notes upon ver. 19.

*Bp. Patrick.—*They are called the kings of Israel, because they had an ancient right to govern the whole twelve tribes.

*Dr. A. Clarke.—*It is a common thing

for the writer of this book to put *Israel* for *Judah*. He still considers them as *one people*, because proceeding from one stock. The *Versions* and *MSS.* have the same reading with the Hebrew; the matter is of little importance, and with this interpretation none can mistake.

*Ged., Booth.*—Kings of Judah [one MS.].

#### CHAP. XXIX. 1.

*Au. Ver.*—1 Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah.

*Five and twenty years old, &c.* See the notes upon 2 Kings xvi. 2, vol. ii., pp. 946, 947, and upon 2 Kings xviii. 2, vol. ii., p. 966.

*Bp. Patrick.*—1 See upon 2 Kings xviii. 1, 2, where I have noted that Ahaz was very young when he begat Hezekiah. And we may grant, as Jacobus Capellus thinks, that he was but ten years old (though as I have there shewn, Bochartus thinks he was more); for though this was wonderful, yet not incredible, as his words are. For he refers us to Scaliger in his first oration against Paræus, where he mentions a city, in which a boy not twelve years old begat a child of a girl, a cousin of his, not ten years old; and adds, *Rem notam narro, &c.* "I tell a known story," whose memory is still fresh in Aquitain (see his *Histor. Sacra et Exotica*, ad Annum Mundi 2292).

#### Ver. 4.

וַיָּבֵן אֶת־הַלְּוִיִּם וְאֶת־הַלְּוִיִּם  
וַיִּסְמְכוּם לְרֹאשׁ הַמִּזְבֵּחַ :

καὶ εἰσήγαγε τοὺς λευεῖς καὶ τοὺς λευίτας,  
καὶ κατέστησεν αὐτοὺς εἰς τὸ κλίτος τὸ πρὸς  
ἀνατολὰς.

*Au. Ver.*—4 And he brought in the priests and the Levites, and gathered them together into the east street.

*East street.*

*Bp. Patrick.*—[The east street.] Which was before the east gate of the temple, where the entrance into it was.

*Rambach, Dathe, Ged., Booth.*—The eastern area of the temple.

*Gesen.*—רוֹחַ f. and רוֹחַ, Dan. ix. 25.

1 a street, so called from its breadth, pp. a wide street, like Gr. πλάτεια.

2 place, i. e. a) market-place, forum, a

broad open place at the gate of oriental cities, Deut. xiii. 17 [16]; where public trials were held, Isaiah lix. 14; Psalm lv. 12; and where the inhabitants were wont to assemble, Job xxix. 7; 2 Chron. xxxii. 6; Neh. viii. 1, 3, 16; 2 Sam. xxi. 12. b) an area, court, before the temple, 2 Chron. xxix. 4; Ezra x. 9; before the gate of the palace, Esth. iv. 6.—Ethiop.

טַעֲמִי : platea, vicus.

*Prof. Lee.*—רוֹחַ, and רוֹחַ, any broad, open, unenclosed place in a town, a square, a street, 2 Chron. xxxii. 6, al.

*Rambach.*—רוֹחַ ad aream orientalem, i. e., quæ ante portam templi orientalem erat. Conf. Ezr. x. 9; Neh. iii. 29.

#### Ver. 5.

*Au. Ver.*—5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place.

*Pool.*—The filthiness. That filthy altar, which Ahaz had put in the place of God's altar, 2 Kings xvi. 11, &c., and the idols or other abominable or polluting things which were there. Out of the holy place; the temple or the priests' court, which also is called a holy place, Lev. vi. 16; x. 13; Numb. xxviii. 7.

#### Ver. 6.

וַיִּסְמְכוּם לְרֹאשׁ הַמִּזְבֵּחַ :  
וַיִּתְּנוּ לָהֶם :

— καὶ ἀπέστρεψαν τὸ πρόσωπον αὐτῶν ἀπὸ  
τῆς σκηνῆς Κυρίου, καὶ ἔθεναν αὐχένα.

*Au. Ver.*—6 For our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs [Heb., given the neck.]

*Pool.*—6 Either, 1. Metaphorically; they have wilfully and contumeliously forsaken God, and his house and worship; that posture being a signification of contempt. Or, 2. Literally and properly. For Ahaz having removed the altar of God into a by-place, 2 Kings xvi., and directing his worship towards the east, after the manner of the heathens, whom he designed to follow; and not to the west, as the Israelites did by God's command, in which quarter the ark was; he must needs consequently turn his

back upon the altar, and house, and ark of God.

*Bp. Patrick.*—*And have turned away their faces from the habitation of the Lord, and turned their backs.*] This seems to signify that Ahaz brought in a way of worship directly contrary to the law of God; which commanded them to worship towards the ark, which was placed in the west. But he ordered they should turn their backs upon that (which was a disrespect and contumely to the Divine Majesty), and worship towards the east, where he had set his altar. And at last he shut up the doors of the temple, that they should not worship there at all, as it is again observed in the next verse.

*Rambach.*—*et præbuerunt vel obverterunt ei cervicem, Vulg., dorsum; quod nonnulli ita accipiunt, quasi Achaz jussu Judæos adorare versus orientem, tergo arcæ fœderis, quæ in Sanctuario ad occidentem stabat, obverso, coll. Ezech. viii. 16. Quamquam et generalius hæc verba accipi possunt de quacumque rebellionem et fuga Dei. Conf. Jos. vii. 8, 12; Jer. ii. 27; xviii. 17; Neh. ix. 29.*

Ver. 8.

*Au. Ver.*—8 Was.

*Houb., Dathe, Ged., Booth.*—Hath been.

Ver. 9.

— וְנָשִׁינוּ בַּחֶבֶץ עַל-אֶחָד :

—*καὶ αἱ γυναῖκες ὑμῶν ἐν αἰχμαλωσίᾳ ἐν γῇ οὐκ αὐτῶν, ὃ καὶ νῦν ἐστίν.*

*Au. Ver.*—9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.

*Are in captivity.* So *Rambach, Booth.*

*Bp. Patrick.*—*Are in captivity for this.*] Or, rather, were in captivity, till the tender mercy of God released them. And it is likely some were still in captivity to other nations, though the Israelites had dismissed their captives; for they were distressed in Ahaz's time by the Edomites, and the Philistines; the former of which carried away captives, as we read xxviii. 17, 18.

*Vulg., Houb.*—*Captive ductæ sunt.*

*Dathe, Ged.*—*In captivitatem abductæ sunt.*

Ver. 11.

בְּיָמֵי עֲזַח אֶל־הַשָּׁמַיִם קִרְבָּכֶם בָּחַר  
יְהוָה לְעָמָר לְפָנָיו לְשָׂרָתוֹ וּלְהִיחֹת לוֹ  
מִשְׁרָתָיו וּמִקְדָּשָׁיו :

מלך

*καὶ νῦν μὴ διαλίπῃτε, ὅτι ἐν ὑμῖν ἤρétique Κύριος στήναι ἐναντίον αὐτοῦ λειτουργεῖν, καὶ εἶναι αὐτῷ λειτουργοῦντας καὶ θυμῶντας.*

*Au. Ver.*—11 My sons, be not now negligent [or, be not now deceived]: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense [or, offer sacrifice].

*Be not now negligent [or, deceived].* So *Houb.*

*Geesen.*—\* I. *הָפֵץ* and *הָפֵץ* to be secure, tranquil, at rest.

\* II. *הָפֵץ* i. q. Chald. to go astray, to sin from ignorance or inadvertence.

*Niph. id.* 2 Chron. xxix. 11.

*Prof. Lee.*—*הָפֵץ*, v. for *הָפֵץ*. Arab. *سَلَو* r. *سَلَو*, tranquilus fuit. (a) Was

prosperous, at ease, quiet, negligent. (b) *Made prosperous, gave ease to.*

*Niph. pres.* *הָפֵץ*. *Became negligent,* 2 Chron. xxix. 11. LXX, *μὴ διαλίπῃτε.* *Vulg., nolite negligere.*

*Rambach.*—*הָפֵץ* *Cocc. Lex., p. 899, ne erretis, vel errorem s. crimen committatis. Vulg., nolite negligere. Targ., ne sitis remissi, segnes, securi, i. e., sec. Glass., nolite in errore et negligentia persistere ac pergere. Cleric., ne quiescat, donec absolveritis, quod jubeo.*

*Dathe.*—11 *Vos ergo, filii mei, nolite remittere. Scilicet in labore demandato templi purgandi.*

*Burn incense [or, offer sacrifice].* See the notes upon xxviii. 3, p. 272.

Ver. 15.

וַיִּתְחַבְּדוּ אֶת־מִחְיָתָם וַיְהַקְדְּשׁוּ וַיִּבְחָרוּ  
בְּמִצְוֹת־הַמֶּלֶךְ עֲדָבְרָיִה וְהָיָה לְטָהָר בָּיִת  
יְהוָה :

*καὶ συνήγαγον τοὺς ἀδελφοὺς αὐτῶν, καὶ ἡγνίσθησαν κατὰ τὴν ἐντολὴν τοῦ βασιλέως διὰ προστάγματος Κυρίου, καθαρῆσαι τὸν οἶκον Κυρίου.*

*Au. Ver.*—15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the Lord [or, in the business of the Lord, chap. xxx. 12], to cleanse the house of the Lord.

*By the words of the Lord, &c.*

*Bp. Patrick.*—*And came, according to the commandment of the king, by the words of*

*the Lord, to cleanse the house of the Lord.]* The king had a great power in things commanded by God: the exercise of which power is here very properly called "the commandment of the king, by the words of the Lord:" or, as in the margin, "in the business of the Lord." The like we read, chap. xxx. 12 (see Grotius, in his book *De Imperio Summarum Potestatum circa Sacra*, p. 59).

*Ged.*—According to the commandment of the king, with respect to the Lord's service.

*Booth.*—In reference to the matters of Jehovah.

*Rambach.*—רבו יחד *ac convenerunt sec. mandatum Regis*, ver. 25; c. xxxv. 10, 16. רבו יחד *Vulg. et juxta imperium Domini*, q. d. quod mandatum sumserat rex ex verbis s. lege Domini, in qua Deus Sacerdotibus et Levitis curam Sanctuarii demandaverat. cap. xxx. 12.

*Houb.*—Qui, cum fratres suos congregasset, se se mundaverunt, ut, quomodo ex verbis Domini Rex impararat, domum Domini ingrederentur, et eam mundarent.

*Dathe.*—15 Qui, congregatis suis consanguineis, ipsi lustrati ingressi sunt, jussu regis et ex munere eis a Jova demandato, templum ad illud purgandum.

Ver. 16.

וַיִּקְבְּלוּ חֵלִיִּים לְהוֹצִיא וְנָא —

— καὶ ἰδέσθαι τοι Λευῖται ἐκβαλεῖν, κ.τ.λ.

*Au. Ver.*—16 — And the Levites took it, to carry it out abroad into the brook Kidron.

*Houb.*—ויקבלו הרים: omnino הרים, et congregaverunt id Levite, non omisso verbi affixo; præsertim cum idem affixum non recurrat postea ponè alterum verbum הוציא; nam illud signum est, non fuisse omissum ab Sacro Scriptore affixum, ponè verbum prius.

Ver. 17.

וַיַּחֲלוּ בַמַּחֲרֹךְ לַחֲדֹשׁ הַרְאִשׁוֹן לַחֲדֹשׁ  
וּבְיָמֵינוּ שְׁמוֹנֶה לַחֲדֹשׁ בְּמֵאֵה לַאֲמָלִים  
יְהוָה וַיִּמְדְּשׁוּ אֶת־בֵּית־יְהוָה לַיָּמִים  
שְׁמוֹנֶה וּבְיָמֵינוּ שְׁשָׁה עָשָׂר לַחֲדֹשׁ  
הַרְאִשׁוֹן בָּלוּ :

καὶ ἤρξατο τῇ ἡμέρᾳ τῇ πρώτῃ νουμηνία τοῦ πρώτου μηνὸς ἀγνίσαι, καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ τοῦ μηνὸς εἰσῆλθαν εἰς τὸν ναὸν Κυρίου, καὶ ἤγγισαν τὸν οἶκον Κυρίου ἐν ἡμέραις ὀκτώ,

καὶ τῇ ἡμέρᾳ τῇ τρισκαίδεκάτῃ τοῦ μηνὸς τοῦ πρώτου συνελέσσαν.

*Au. Ver.*—17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end.

*Bp. Patrick.*—On the eighth day of the month came they to the porch of the Lord.] Which they cleansed together with the outward courts, and the chambers of the temple, in which they spent eight days more, as the next words signify.

*So they sanctified the house of the Lord in eight days.]* Some think they spent eight days in cleansing all the places from filth; and other eight days in sanctifying the temple, and all belonging to it: though how this sanctification was performed we are not told.

*Ged., Booth.*—17 Now they began to cleanse, on the first day of the first month; and on the eighth day of the month they came to the porch of the house of Jehovah; and in eight days more they cleansed the house of Jehovah; so that on the sixteenth day of the first month they finished.

*Houb.*—17 Cumque ad purgationem facendam aggressi essent die primæ mensis primi, ad vestibulum Domini pervenerunt die octavæ mensis, et domum Domini diebus octo mundârunt, opusque absolverunt die mensis decimæ sextæ.

*Dathe.*—17 Primo primi mensis die inceperunt templum purgare, et octavo die illius mensis pervenerunt ad ejus vestibulum, in quo perpurgando etiam octo dies consummaverunt, ita ut omnem laborem decimo sexto die primi mensis absolverent.

Ver. 18.

*Au. Ver.*—Vessels.

*Ged., Booth.*—Utensils.

*Au. Ver.*—Shew-bread. See the notes upon 1 Chron. xxviii. 16, vol. iii., p. 139.

Ver. 19.

וַיָּאֵץ בְּלִי־הַעֲלִים אֶשֶׁר הִזְיָה הַמֶּלֶךְ  
אֲחִיזָבָה בְּמַלְכֻתוֹ בְּמַעֲלוֹ חֲכָמוֹ וַיְהִי־שֵׁנָה  
וְנָא

καὶ πάντα τὰ σκεύη, ἃ ἐμίανεν ὁ βασιλεὺς Ἀχαζ ἐν τῇ βασιλείᾳ αὐτοῦ ἐν τῇ ἀποστασίᾳ αὐτοῦ, ἤτοιμάκαμεν καὶ ἠγνίσκαμεν, κ.τ.λ.

*As. Ver.*—19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD.

*Cast away, &c.*

*Bp. Patrick.*—Which king Ahaz in his reign did cast away in his transgression.] The Targum explains it very significantly, "Which he profaned, and rendered abominable by idols of other countries, particularly from Damascus." And so Kimchi, "Which he translated to idolatrous uses."

*Commentaries and Essays, Ged., Booth.*—Profaned [LXX, Vulg.].

*Commentaries and Essays.*—Cast away; Hebrew, דָּחַק. The LXX translate the word ἐμύαυον, "polluted, or profaned." They probably read, דָּחַק, "defiled," i. e., by applying them to the use of his idols, and thus committed spiritual whoredom with them, which rendered it necessary that they should be again sanctified, as it follows in the context. Thus the same verb is used chap. xxi. 11, "caused the inhabitants of Jerusalem to commit fornication;" Heb., דָּחַק, i. e., caused them to commit idolatry; and verse 13, דָּחַק. דָּחַק is, therefore, in all probability, the true reading; for it is not so likely that he would cast them away (they were too precious), but use them in his idolatrous worship, just as he profaned the house of God itself by the introduction of idolatrous practices.

*Gesen.*—\* דָּחַק. 1. to be foul, rancid, to stink, see Hiph.

2. Metaph. to be loathsome, abominable. Hos. viii. 5, דָּחַקְתָּ עֵזְרָא, thy calf, O Samaria, is an abomination.—Then also trans. to loathe, to spit out, i. e., to reject, to cast off, comp. דָּחַק; Hos. viii. 3, al. Seq. דָּחַק, to thrust away, to repulse from anything, Lam. iii. 17, דָּחַקְתָּ מִפְּרוּסִי, thou hast thrust me far away from prosperity, hast destroyed my welfare.

*Hiph.* 1. i. q. Kal No. 1, pp., to stink, to emit a stench. Is. xix. 6, דָּחַקוּ נְהַרֵּי, the rivers stink, i. e., fail, become shallow and foul. Sept., Vulg., deficient flumina.—The form דָּחַק is scarcely Hebrew, and seems to be made up of two readings, דָּחַק and דָּחַק, the latter of which imitates the Chaldee.

2. i. q. Kal No. 2, to reject, to cast off, 1 Chron. xxviii. 9: seq. דָּחַק, 2 Chron. xi. 14. Causat. to cause to cast away, i. q., to profane, 2 Chron. xxix. 19.

*Prof. Lee.*—דָּחַק. Arab., زَنَجَ, cogn.

زَنَجَ, corruptum, rancidumve fuit, et factum.

Cogn. زَنَجَ, pepulit. I. Is stinking, ill-

savoured; metaph. Hos. viii. 5. Meton.

II. Rejecting as corrupt and worthless, Hos. viii. 3, al.

*Hiph.* דָּחַק, pres. דָּחֵק, i. q. Kal. I. Isa. xix. 6, דָּחַקוּ נְהַרֵּי, the rivers—of Egypt—shall stink, alluding to Exod. vii. 18, דָּחַק דָּחַק. If the reading דָּחַק may be relied on, it probably exhibits a Hiph. of the augmented form, דָּחֵק, Gram. art. 195, 6.

II. Rejected, 1 Chron. xxviii. 9, with דָּחַק, 2 Chron. xi. 14, with דָּחַק, ib. xxix. 19, laid aside, profaned.

*Have we prepared and sanctified* [so Booth.].

*Bp. Patrick.*—Have we prepared and sanctified.] The Targum gives a quite contrary sense of the words, "We have set them apart and hidden them, and prepared others in their place." And, indeed, the Talmudists (as Beckius here observes upon the Targum) are of opinion, that all the vessels which Ahaz profaned in his reign were set aside, and others consecrated in their stead; for they thought them not any longer fit to be employed in the Divine service. But Kimchi understands these words as we do, that they purged and purified the vessels which he had profaned.

*Ged.*—We have restored and hallowed.

*Rambach.*—Et omnem supellectilem, LXX, Vulg., quam polluerat rex Achaz. Targ., quam profanavit atque abominabilem reddidit per idola extranea, s. Damascena. Kimchi, quam elongaverat, s. abalienarat a loco et sacro usu suo, dum per ea serviverat idolis. בִּסְעֵלוֹ, in prævaricatione sua. Vulg., postquam prævaricatus est. דָּחַק, paravimus vel reparavimus, a rad. דָּחַק quasi contracte pro דָּחַקְתָּ, 1 Par. xxix. 16. Ita et Buxtorf. Thes. Gram., p. 219. Gussetio vero p. 368 est 3 pers. repararunt et in statum idoneum restituerunt, prout res quæque exigebat, ut usui sibi adsignato inserviret, quasi a rad. דָּחַק; ut a דָּחַק est דָּחַק, hesabbu, 1 Sam. v. 9, 10. Nominativus subintelligendus ipsi sunt fabri: opus enim erat ab his reparatione, quia Achaz res illas mutilaverat, cap. xxviii. 24. דָּחַקְתָּ, et rursus consecravimus, cap. vii. 20. Targ. et Rabb., ea seposuimus et paravimus alia eorum loco.

*Houb.* 19 *Et omnia vasa, quæ rex Achaz, dum regnabat, amoverat, restituumus et mundavimus, &c.*

19 הָבֵנוּ, *restituimus*, sive in suum locum, quæ amota fuerant, sive ad suum pristinum statum, quæ vel mutilata fuerant, vel conquassata. Hebraici verbi ambiguitatem Latino in sermone retinuumus.

*Dathe.*—19 *Et omnino omnia vasa, quæ rex Ahasus pro impietate sua abstulisset, restituisse et consecrasse, &c.*

Ver. 20.

*Au. Ver.*—The rulers, &c.

*Ged.*—All [Vulg. and five MSS.] the chief men, &c.

Ver. 21.

וַיֹּאמֶר לְכָנִי אֶחָד מִכֹּהֲנִים  
לְהַעֲלוֹת עַל-מִזְבֵּחַ יְהוָה :

— καὶ εἶπε τοῖς υἱοῖς Ἀαρὼν τοῖς λεπεύουσιν ἀναβαλεῖν ἐπὶ τὸ θυσιαστήριον Κυρίου.

*Au. Ver.*—21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the Lord.

*Dr. A. Clarke.*—21 *They brought seven bullocks, &c.*] This was more than the law required; see Lev. iv. 13, &c. It ordered *one calf* or *ox* for the sins of the *people*, and *one he-goat* for the sins of the *prince*; but Hezekiah here offers many more. And the reason appears sufficiently evident: the law speaks only of *sins of ignorance*; but here there were sins of every kind and every die, idolatry, apostasy from the divine worship, —profanation of the temple, &c., &c. The sin-offerings, we are informed, were offered, *first*, for the *kingdom*—for the transgressions of the *king* and his family; *secondly*, for the *sanctuary*, which had been defiled and polluted, and for the *priests* who had been profane, negligent, and unholy; and *finally*, for *JUDAH*—for the whole mass of the people, who had been led away into every kind of abomination by the above examples.

To offer them.

*Houb.*—21 הָעֹלֹת: Syrus, ὁσὸν ἔλθον, *ut offerrent holocausta*; legere videtur הָעֹלֹת, *ut ascendere facerent holocausta*, et maximè credibile est alterum הָעֹלֹת, fuisse ex similitudine prætermisum. Nam legitur infra ver. 27, הָעֹלֹת הָעֵלָה; suprâ ver. 7,

וְעֹלָה לֹא הָעֹלָה, Nec licet הָעֹלָה convertere ad ascendendum, tum propter vocem *Hiphil*, tum quia Sacerdotes ad altare non ascende-bant, antequàm victimas mactassent, earumque sanguinem circum altare profudissent.

Ver. 22.

*Houb.*—22 מִלִּים: Mendum *hod.* in Im-pressis crebrum, pro מִלִּים. Sed sæpè melioris notæ Codices מִלִּים plenè, ut hoc loco Codices Orat. 42 et 53, et Regius 29.

Ver. 24.

*Au. Ver.*—24 And the priests killed them, and they made reconciliation with their blood upon the altar, &c.

*And they made reconciliation, &c.*

*Maurer.*—[וַיִּסְּחוּ אֶת-דָּמָם הַמִּזְבֵּחַ] præganter dictum: *et expiarunt* h. e., expiandi causa sparserunt *eorum sanguinem ad aram.*

Ver. 25.

*Au. Ver.*—25 *Cymbals, harps.* See the notes upon 1 Chron. xxv. 1, vol. iii., p. 118.

*Psalteries.* See the notes upon 1 Sam. x. 5, vol. ii., p. 387, and upon 1 Chron. xxv. 1, vol. iii., p. 118.

Ver. 27.

וַיִּזְכֹּר יְהוָה אֶת-הָעֹלֹת הַחֵל הַחֵל שִׁיר-  
יְהוָה וְהַתְּצִיחוֹת וְעַל-יָדָיו קָלִי דָוִד  
קָלִי יִשְׂרָאֵל :

נִ"א קָלִי דָוִד קָלִי יִשְׂרָאֵל

— καὶ ἐν τῇ ἀρχαίᾳ ἀναφέρειν τὴν δό-καύωσιν, ἔρχαντο ἄδειν Κυρίῳ, καὶ σάλπιγγες πρὸς τὰ ὄργανα Δαυὶδ βασιλέως Ἰσραὴλ.

*Au. Ver.*—27 And Hezekiah commanded to offer the burnt offering upon the altar. And when [Heb., in the time] the burnt offering began, the song of the Lord began *also* with the trumpets, and with the instruments [Heb., hands of instruments] *ordained* by David king of Israel.

*And when, &c.*

*Houb.*—Tempore eo ipso, quo sacrificium incæpit holocausti, exorsum est canticum Domini cum tubis et cum musicis David regis Israel instrumentis.

27 הַמִּזְבֵּחַ: Ad verbum, *incæpit canticum Domini et tubæ et super organa David*, serie incompressa, ut liquet. Itaque Vulgatus circuitione utitur, et omittunt ו, ante י, Græci Intt. quanquam serie Græcâ non convenientiori. Vitio orationis medeberis, si leges הַמִּזְבֵּחַ, *cum tubis*, eodem cura orationis, quem suprâ vidimus, versibus 25

et 26. Errorem objecerit Scribæ illud מוצאין, quod lineâ inferiori legitur, et est legendum.

*Trumpets.* See the notes upon 2 Kings xiii. 13, vol. ii., p. 932.

Ver. 35.

וְנִסְחָיוּ לְרֹב בְּחִלָּהּ הַשְּׁלָמִים  
וּבְנִסְחָיוּ רֹב

καὶ ἡ δλοκαύτως πολλὰ ἐν τοῖς στεάσι  
τῆς τελείσεως τοῦ σωτηρίου καὶ τῶν  
σπονδῶν, κ.τ.λ.

*Au. Ver.*—35 And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every burnt offering.

*Pool.*—And also the burnt-offerings were in abundance; or, for the burnt-offerings were to be offered also in abundance. So it is a reason why the priests could not slay all the burnt-offerings, as was said, ver. 34, because there was so much other work for them; for the burnt-offerings were not only to be slayed, but also to be offered, to wit, wholly, and with them the fat of peace-offerings, &c.

*Booth.*—35 For the burnt offerings also were in abundance, &c.

*Rambach.*—Sed et holocaustorum ingens copia fuit, &c.

*Dathe.*—35 Verum et holocaustorum magna copia fuit præter adipem victimarum, &c.

*Peace offerings.* See the notes upon Levit. iii. 1, vol. i., p. 395.

Ver. 36.

— צֶל הַחֲקִין הַמִּלֻּחִים לְעָם וְרֹב

— διὰ τὸ ἡγομακῆναι τὸν Θεὸν τῇ λαῷ, κ.τ.λ.

*Au. Ver.*—36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

*Had prepared, &c.* See the notes upon 1 Chron. xxix. 18, vol. iii., p. 147.

*Ged., Booth.*—Had so disposed.

*Gesen., Thes.*—Thes. ellipt. pro לֵב חֲקִין: animum advertit (Acht geben). 1 Sam. xiii. 22: וְלֵב חֲקִין יָדָהּ, *ite, et animum advertite porro.* Jud. xii. 6: וְלֵב חֲקִין יָדָהּ, *et animum non advertit, ut diceret recte* (Schibboleth). 2 Par. xxix. 36.

*Houb.*—36 Et magnum gaudium cepit Ezechias et omnis populus, propterea quod Dominus ipsorum cor erexerat. Nam res fuerat celeriter peracta.

36 על וְחֲקִין...לעם: Contextum talem Syrus et Vulgatus non poterant quin desererent. Nam Græci interpretes quia illum sequuntur,

nihil dicunt. Nos לב, *cor eorum*, non לעם. Relinquebat Clericus לעם, subaudiebat לב, *ut phrasis, inquit, integra esset.* Verum Criticæ est sapientioris unam litterulam mutare, quam verbum id subintelligere, quod sacri scriptores non omittunt. Et præterea non bona sententia לעם, *populo.* Quippe hic aguntur sacerdotes et Levitæ, qui regis mandata cito perfecerant: vide et attende.

*Dathe.*—36 Et lætati sunt Hiskias et omnis castus, quod Deus effecisset, ut populus tam promptus et obsequiosus esset, &c.

*Maurer.*—[לֵב חֲקִין הָעָם לְעָם] quod Deus advertisset ad populum, h.e., effecisset, ut populus tam promptus et obsequiosus esset; cf. quæ sequuntur: *res enim derepente est confecta.* לֵב חֲקִין לְ (לֵב) לְ, plane ut Latini quoque dicunt *advertere* pro *advertere mentem, animum.* Ceterum vid. ad Lev. xiv. 43.

CHAP. XXX. 1.

*Au. Ver.*—1 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

*Pool.*—To all Israel; whereby he understands all the persons of the ten tribes, who were now settled in his kingdom; as appears by their contradistinction to Ephraim and Manasseh here following. To Ephraim and Manasseh, i.e., to all the remainders of the ten tribes, ver. 5, who are here synecdochically expressed by the names of Ephraim and Manasseh, as elsewhere by the name of Ephraim only. But he names these two tribes, because they were nearest to his kingdom, and a great number of them had long since, and from time to time, joined themselves to the kingdom of Judah, 2 Chron. xv. 8, 9, and therefore he had most hopes of success amongst them.

*Dr. A. Clarke.*—Hezekiah sent to all Israel.] It is not easy to find out how this was permitted by the king of Israel; but it is generally allowed that Hoshea who then reigned over Israel, was one of their best kings. And as the Jews allow that at this time both the golden calves had been carried away by the Assyrians,—that at Dan by Tiglath-pileser, and that at Beth-el by Shalmaneser,—the people who chose to worship Jehovah at Jerusalem were freely permitted to do it, and Hezekiah had



encouragement to make the proclamation in question.

*Rambach.*—*Ad universum Israel*; per quem nonnulli h. l. eos intelligunt, qui ex regno Israelitico cultus purioris causa in regnum Judæ habitatum concesserant, coll. cap. xi. 16; cap. xv. 9, &c., alii autem eos, qui ex decem tribubus in terra Israel relictii, Hoseæ regi nunc parebant, coll. ver. 5, 10, 11; cap. xxxiv. 7, &c., qui variis cladi-bus videbantur mitiores redditi, et ex parte intelligebant, se ideo tam duriter affligi, quod discessissent a verbo Dei; ad quos proinde Hiskias non regnandi libidine, sed religionis communis cura incitatus, hanc legationem destinavit. Conf. etiam cap. xxix. 24.

Ver. 2.

*Au. Ver.*—2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem to keep the passover in the second month.

*Bp. Patrick.*—By the "princes, and all the congregation in Jerusalem," are meant the great synagogue, consisting of the senate of that city, and the other senators called from other places. So Grotius understands it upon St. Matt. x. 17. And thus our Mr. Thorndike also, in fewer words; he means the consistory called the *princes*, as they are called in the prophet Jeremiah, xxvi. 10, 11 (see "Rites of the Church," p. 231). For Jehoshaphat having settled judges in every city, it is likely they remained in some authority till this time.

*Dr. A. Clarke.*—*In the second month.*] In *Ijar*, as they could not celebrate it in *Nisan*, the *fourteenth* of which month was the proper time. But as they could not complete the purgation of the temple till the *sixteenth* of that month, therefore they were obliged to hold it now, or else adjourn it till the next year, which would have been fatal to that spirit of reformation which had now taken place. The *law* itself had given permission to those who were at a distance, and could not attend on the *fourteenth* of the first month, and to those who were accidentally defiled, and ought not to attend, to celebrate the Passover on the *fourteenth* of the *second* month; see Numb. ix. 10, 11. Hezekiah, therefore, and his counsellors, thought that they might extend that to the *people at large*, because of the delay necessarily occasioned by the cleansing of the temple, which was granted to *individuals* in

such cases as the above, and the result showed that they had not mistaken the mind of the Lord upon the subject.

Ver. 5.

— כִּי לֹא לְרֹב עָשָׂה צִדְקִיָּה :

— ὅτι πλῆθος οὐκ ἐποίησε κατὰ τὴν γραφὴν.

*Au. Ver.*—5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

*Of a long time*, &c. So Trem., Grot., I. e. Clerc, Dathe, Ged., Booth.

*Gesen.*—Adv. לִרְבִּי, in multitude, abundantly, 1 Chron. xii. 40; xxii. 3, al.

*Prof. Lee.*—לִרְבִּי, to abundance, abundantly, Gen. xxx. 30, al.

*Houb.*— quia id non fuerat universim, ut scriptum erat, celebratum.

לִרְבִּי, *universim*. Sententia eo potissimum verbo continetur. Lex jubebat Pascha celebrari *ab universis*, cum contrā non modò Israelitæ, sed ne Judæi quidem ipsi Pascha facere, nisi privatim, potuissent. Malè Clericus לִרְבִּי, *jam dudum*, quod sine exemplo est.

*Rambach.*—כִּי לֹא לְרֹב עָשָׂה, Vulg., *multi enim non fecerant* (nimirum superioribus annis), *sicut lege præscriptum est*. At Targ., *multi non fecerant Pascha in Nisan tempore suo*; quasi eo anno bis Pascha fuisset celebratum: primum mense *Nisan*, a cœtu exiguo, deinde in mense secundo *Ijar*; quæ et, notante Beckio, quorundam Talmudicorum sententia est. Verum nullum ea de re in textu sacro certum indicium exstat, et לִרְבִּי, h. l., ab aliis non tam ad multitudinem populi, ut ver. 13, 24, et sæpissime, quam ad *tempus* refertur, sensusque est sec. *R. Sal.* multos annos præterisse, quod haud sec. ritus suos Pascha celebrarint. Sic etiam Trem., *Nam jam diu non celebraverant ex præscripto*; et Schm., *nam non sæpe fecerunt juxta id, quod scriptum est*; scil. per totum illud tempus, inde a schismate Jaroboami elapsum: vel quod prorsus hujus aliorumque festorum celebrationem Israelitæ omiserint; vel quod lege præscriptos ritus non observaverint, excusati sec. *Grot.* ab hac cærimonia ob minacia regum interdicta, sicut olim ob continua per desertas terras itinera, Jos. v. 10. Quia tamen insolens Scripturis est vocis לִרְבִּי de

tempore acceptio, ideo verba textus h. m. intelligimus: *non enim* Israelitæ (de quibus hoc versu) *sec. multitudinem* s. maximam partem fecerant vel celebraverant Pascha Hierosolymis *sec. præscriptum* divinum: quamvis pii illi. qui cultus purioris causassuas sedes in regno Israelitico deferebant, cap. xi. 14, 15, 16, aliter omnino fecerint.

Ver. 8.

*Au. Ver.*—8 Now be ye not stiff-necked [Heb., harden not your necks], as your fathers were, but yield [Heb., give the hand: see 1 Chron. xxix. 24; Ezra x. 19] yourselves unto the Lord, &c.

*Bp. Patrick.*—Yield yourselves.] In the Hebrew, "give your hand;" concerning which phrase see 1 Chron. xxix. 24 [vol. iii., p. 149, of this Synopsis].

Ver. 9.

כִּי תִשָּׁבוּ בְּכֶם עַל־יְהוָה אֱלֹהֵיכֶם וּבְנֵיכֶם  
לְרַחֲמִים לִפְנֵי וְגו'

οτι εν τῷ ἐπιστρέφειν ὑμᾶς πρὸς Κύριον, οἱ ἀδελφοὶ ὑμῶν καὶ τὰ τέκνα ὑμῶν ἵστανται ἐν οἰκτιρμοῖς ἐναντί, κ.τ.λ.

*Au. Ver.*—9 For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, &c.

(*Shall find.*)

*Houb.*—2 וְגו' : omisum fuit וְגו' et erunt, post וְגו', ex similitudine, quod verbum, in verbo Græco ἵστανται, Græci exhibent. Aliter manca erit oratio. Nam sæpe est ut verbum וְגו' non liceat reticere, postquam verbum aliud et generis et significatus antecessit. Erat verbo וְגו' deficiens in codex, quo Syrus utebatur; propterea is alia verba quædam suo ex ingenio supplevit: vide ipsum.

Ver. 12.

בְּמִיחָהּ הָיְתָה יָד הַמֶּלֶךְ וְיָד הַנְּסִיחִים לַתְּ  
לָהֶם לֵב אֶחָד לַעֲשׂוֹת מִצְוַת הַמֶּלֶךְ  
וְהַנְּסִיחִים בְּדָבָר יְהוָה :

καὶ ἐγένετο χεὶρ Κυρίου δοῦναι αὐτοῖς καρδίαν μίαν εἰλθεῖν, τοῦ ποιῆσαι κατὰ τὰ προστάγματα τοῦ βασιλέως καὶ τῶν ἀρχόντων ἐν λόγῳ Κυρίου.

*Au. Ver.*—12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord.

*Houb.*—12 Fuit etiam super Judam manus Domini, ut cor unum eis faceret, et ut mandatum regis ac principum, ex Dei verbis datum, exsequerentur.

*Rambach.*—12 Etiam super Juda fuit manus. Targ., beneplacitum Dei. Cleric., Apud Judam se etiam exseruit manus Dei, Ezr. viii. 22; 1 Par. iv. 10, &c.

*By the word of the Lord.*

*Ged.*—In the affair of the Lord.

*Booth.*—According to the word of Jehovah.

*Rambach.*—בְּדָבָר יְהוָה. Syr., *juxta verbum Domini*, cap. xxix. 15, quo Paschæ celebratio præcipiebatur, Lev. xxiii. 5; Num. ix. 5.

Ver. 14.

*Au. Ver.*—14 And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

*Pool.*—The altars, to wit, of burnt-offerings; because they are distinguished from the altars of incense here following; both which were removed and destroyed, partly because all the Israelites were confined to the altars of the temple, and partly because these altars were erected to idols.

Ver. 16.

— מִקְדָּשֵׁיכֶם וְזָרְקִים אֶת־הַזָּהָב מִן־  
הַקִּלְיִים :

— καὶ οἱ λεῖψς ἐδέχοντο τὰ αἵματα ἐκ χειρὸς τῶν Λευιτῶν.

*Au. Ver.*—16 And they stood in their place [Heb., their standing] after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

*The priests.*

*Houb.*—16 הכהנים : legitima erit series, si legitur, והכהנים, sacerdotes autem, quomodo et legunt Græci Intt. qui, καὶ οἱ λεῖψς. Nam eo in verbo alia sententia nascitur. Pertinet secundum legem ad ea quæ antecederunt, non ad hæc, quæ sequuntur, sacerdotes fundebant sanguinem de manu Levitarum. Quippe non id Moyses præceperat, et necessitati serviebatur, ob sacerdotum, qui mundati essent, paucitatem.

Ver. 17.

*Au. Ver.*—17 For there were many in the congregation that were not sanctified: there-

fore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the Lord.

*Pool.*—*That were not sanctified*; that had more desire to come to the passover, than care and diligence to cleanse and prepare themselves for it. Now these persons were either, 1. The priests, who were before taxed with uncleanness and unpreparedness. Or rather, 2. *The people*, as is implied in the word *congregation*, and expressed in the next verse, and confirmed by the reason here following. *The Levites had the charge of the killing*, because many of the people were unclean, and therefore many more sacrifices were to be offered for their purification than the priests could kill. *Of the passovers*, i. e., either, 1. The paschal lambs; which the Levites here offered, because of the impurity of many of the masters of families, who otherwise, as some think, should have killed the paschal lambs in their own houses [so *Rambach*], *Exod. xii. 3.* Or, 2. The other sacrifices which accompanied the passover, which also are called by the same name, as is evident from *Deut. xvi. 2, 3*, where see my notes; which the Levites here killed for the reason now mentioned. *For every one that was not clean*; so far as they could make any discovery of their uncleanness, either by their own confession, or otherwise. But there were many whose uncleanness was not known, and therefore did *not cleanse themselves*, as is said, *ver. 18*, as they ought to have done.

Ver. 18, 19.

18 — כִּי הִתְפַּלֵּל יְהוֹנָתָן עַל־יָהּ  
לֵאמֹר יְהוָה הַטּוֹב יִכְסֶּה בְּצֶדֶק  
19 כִּלְיָתָם הָיוּ לְרִנּוֹת הָאֱלֹהִים  
יְהוָה אֱלֹהֵי אֲבוֹתָיו וְלֹא בָטְחוּ  
חֲתָוֶשׁ :

ver. 19. עֲשֵׂה בְּלֹא חֶסֶק נ' לְרִנָּה

18 — τοῦτο καὶ προσήξατο Ἐζεκίας περὶ αὐτῶν, λέγων, Κύριος ἀγαθὸς ἐξήλασθω. 19 ὑπὲρ πάσης καρδίας κατευσθυνοῦσης ἐκζητῆσαι Κύριον τὸν Θεὸν τῶν πατέρων αὐτῶν, καὶ οὐ κατὰ τῇν ἀγρεύαν τῶν ἀγίων.

*Au. Ver.* — 18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah

prayed for them, saying, The good Lord pardon every one

19 *That* prepareth his heart to seek God, the Lord God of his fathers, though *he be* not cleansed according to the purification of the sanctuary.

18 *But Hezekiah, &c.* So *Booth*.

*Maurer.* — 18, 19 Hæc Winerus ita explicat: *nam pascha non ex præscripto, legi convenienter comedebant, idque concessum iis est, nam precatus erat Hiskias cet.* Quæ ratio dubito an satisfactura sit; mihi, fateor, non satisfacit. Multo autem minus satisfacere possunt reliquorum interpretum arbitrarie versiones. Ut dicam, quod ego sentio, alterum non videtur esse causam afferentis sed *explicantis* ex vulgari illo dicendi genere, qua explicatione admissa nihil est cogitando supplendum.

*Dalhe.* — 18 *Pro quibus Hiskias precatus est his verbis: Jona, qui bonus est, propitius erit.* 19 *omnibus, &c.*

*Rambach.* — כִּי דוֹמָל דִּקְדוֹתָיו, *nam oravit Hiskias pro iis, dicendo, Jehova qui bonus est. Expiet vel expiabit pro iis.* Sic *A. b. E.* ad *Ps. lxxiii. 15* (monente etiam *Kimchio*, h. l.) subintell. יָדָה, vel יָהָה, *expiabit pro iis*, scil. qui comederunt impuri; sequentem vero versum 19, ad *Hiskiam* refert: *Totum enim cor suum Hiskias direxerat ad quærendum, &c.*, coll. c. xxxi. 21. *Targ. expiet populum, qui aberraverunt.* Alii vero, ut *LXX*, *Vulg.*, *Kimchi*, *Tig. Schm.* cet. cum sequenti versu connectunt, interrupta per *Sillukum*, non sine emphasi, constructione, h. m. *Dominus expiabit pro omni qui direxerit, &c.* Nimirum ante, quam addat, cui Dominus expiatum ac benignum se præbeat, velut meditantibus suspensum relinquit lectorem, ut quæ dicturus est, eo altius ille animo infigat. *Conf.* ad phrasin *Exod. xxx. 10*; c. xxxii. 30; *Ps. lxxviii. 38*, et ad *Sillukum*, *Lev. xvii. 8, 9*; *Num. xxxi. 22*; *Jud. x. 11, 12.*

*Houb.* — 19 *Eam ob causam oravit pro eis Ezechias his verbis: Dominus bonus placabilis fiat iis omnibus, qui cor suum ita paraverunt, ut Dominum Deum patrum suorum quærerent, etsi munditiam non habent, quæ sanctuario digna est.*

18 כִּי : בֵּשׁ : Lege, in continuo sermone כִּי בֵּשׁ, *pro omni.* Nam punctum majus orationem falsè abrupit, ut legenti perspicuum est.

19 דוֹמָלִים יְהוָה : *Supervacaneum דוֹמָלִים, ut probat יָהָה, quod sequitur, de more con-*

suetō. Alii Codices sæpè אָדוּם, ubi alii אָדוּם. Et sæpè Emendatores Codicum alterum pro altero supposuerunt. Nunc אָדוּם, relictum ab eo Scribā, qui cum poneret אָדוּם, quod fuerat scribendum, omiserit delere אָדוּם, pro quo אָדוּם supponebat.

Ver. 20.

וַיִּרְפָּא אֶת־הָעָם :  
καὶ ἰάσατο τὸν λαόν.

*Au. Ver.*—20 And the LORD hearkened to Hezekiah, and healed the people.

*Healed.*

*Ged.*—Was propitious to.

*Booth.*—Was reconciled to.

*Vulg.*—Placatus est populo.

*Bp. Patrick.*—Some imagine that God smote them with some disease, because of their impurity, which upon his prayer was cured. But the Scripture uses this phrase, for granting pardon, and freeing men from the guilt of sin, as is apparent from Isa. vi. 10, "Lest they should be converted, and be healed;" i. e., pardoned.

*Gesen.*—Metaph. a) God is said to *heal* a person, a people, a land, i. e., to restore to former prosperity and happiness, 2 Chr. vii. 14, al. as vice versa God is said to *wound* by inflicting calamities, see Deut. xxxii. 39; Isa. xix. 22, al. b) As further this restoration is connected with and depends on the remission of sins, (see Matt. ix. 2, sq.; Mark iv. 12; comp. 2 Chr. vii. 14; Is. vi. 10; liii. 5,) hence to *heal* is i. q. to *pardon, to forgive*, 2 Chr. xxx. 20; Jer. iii. 22; Hos. xiv. 5; Is. vi. 10, *lest...they be converted, and God heal them*, i. e., forgive and restore them. Comp. Ps. ciii. 3.

*Prof. Lee.*—אָדוּם. (a) *Healed* a wound. (b) *Healed* a person. (c) Metaph. of a nation, country, or individual, *Restored to prosperity, delivered from calamity*. (d) *Healed* transgressions, i. e., *removed their evil consequences*.

Ver. 21.

וַיִּתְּנוּ לָהֶם לְיִתְרוֹתָם יוֹם וַיִּשְׂאוּ  
קוֹלָם וַיִּתְּנוּ בְּכָל־יְצִי לְיִתְרוֹתָם :

— καὶ καθυμνοῦντες τῷ Κυρίῳ ἡμέραν καθ' ἡμέραν, καὶ οἱ λεπεῖς καὶ οἱ Δευτῆραι ἐν ὀργάνοις τῷ Κυρίῳ.

*Au. Ver.*—21 — And the Levites and the priests praised the LORD day by day, *singing* with loud instruments [Heb., instruments of strength] unto the LORD.

*Praised the Lord, &c., (singing,) with loud instruments.*

*Ged., Booth.*—Praised the LORD, day by day, with instruments of sacred music.

*Gesen.*—ו, 4. *glory, praise, laud*, Ps. viii. 3; xxix. 1; lxviii. 35; xcix. 4; Ex. xv. 2; 2 Chr. xxx. 21, וְיָיִן, *instruments of praise*, i. e., used in praising God.

*Prof. Lee.*—ו. (a) *Strength, power, might*: [1] Of God. [2] Of a king or nation. [3] Of the body. [4] Of a tower, or city. [5] Of the voice. (b) *Description of power, praise*. (c) *Source of strength, refuge*. [5] Ps. lxviii. 34. (b) Ps. viii. 3. (c) Ps. xxviii. 7; xli. 2; cxviii. 14, &c. וְיָיִן, *instruments of praise*, 2 Chron. xxx. 21.

*Houb.*—בְּכָל־ו: *Instrumentis laudis*. Nam sæpè ו, *laus*, ut non semel observavimus ex Græcis Intt. Atque is significatus apud Arabas princeps, apud quos ו, habet in *laude esse*, nec non, *gloria, excellentia*. Quem significatum sequi Clericus melius fecisset, quàm sic diceret, *potentiam Jehovah extulerunt*. Nam verbum *extulerunt* ejusmodi erat, quod supplere nefas esset, quia id Hebr. Lingua exprimere nunquam supersedet. Græci Intt. legebant ו בְּכָל, *totis viribus*, scripturâ deteriori. Nam וְיָיִן, quod sequitur, pertinet ad בְּכָל; ad וְיָיִן, quod suprâ, pertinere non potest; quia id jam antecessit post idem וְיָיִן.

*Maurer.*—וְיָיִן. Bene jam Chaldæus: *instrumentis laudis* (Ex. xv. 2 al., i. e., musicis, quibus in laudando deo utebantur.

Ver. 22.

וַיִּדְבֹּק הַיְּהוֹדָה עַל־לֵב בְּלִיתֵּי  
הַמִּשְׁכָּלִים לְיִתְרוֹתָם וַיִּתְּנוּ  
אֶת־חֲמוֹצַד שְׂבָעַת הַיָּמִים קִזְבָּחִים  
זִבְחֵי שְׁלָמִים וּבִתְרוֹתָם לְיִתְרוֹתָם  
אֲבוֹתֵיהֶם :

וְאֵלֶּיךָ מִלֵּב־מִשְׁכָּל־מִשְׁכָּל

καὶ ἐλάλησεν Ἐζεκιῆς ἐπὶ πᾶσαν καρδίαν τῶν Λευιτῶν καὶ τῶν συνῶντων σύνεσιν ἀγαθὴν τῷ Κυρίῳ· καὶ συνετέλεσαν τὴν ἑορτὴν τῶν ἁζύμων ἐπὶ τὰ ἡμέρας, θύοντες θυσίαν σωτηρίου, καὶ ἐξομολογούμενοι τῷ Κυρίῳ Θεῷ τῶν πατέρων αὐτῶν.

*Au. Ver.*—22 And Hezekiah spake comfortably [Heb., to the heart of all, &c.] unto all the Levites that taught the good knowledge of the LORD: and they did eat

throughout the feast seven days, offering peace-offerings, and making confession to the Lord God of their fathers.

*Ged.*—22 For Hezekiah persuaded all the Levites, who were best skilled in sacred matters, to complete [LXX] the festival for seven days; offering eucharistic sacrifices, and giving thanksgivings to the Lord, the God of their forefathers.

*Booth.*—22 And Hezekiah spoke comfortably to all the Levites who best understood the worship of Jehovah, that they would complete the seven days' fast, offering feast-offerings, and making confession to Jehovah, the God of their fathers.

*Would complete.* So the LXX.] This reading seems more natural than the common text; for surely there was no reason for the king to exhort the priests to eat, but there was to persevere in the laborious service of killing and offering victims for other seven days.

*Gesen.*—וַיִּשְׁאֶל לֵבָב, to speak to one's heart, i. e., to speak kindly with any one, espec. to comfort, to console, comp. Gr. παραμυθεῖν, Lat. *alloquium*. Gen. xxxiv. 3; 1. 21; Ruth ii. 13; 2 Sam. xix. 8; 2 Chr. xxx. 22; xxxii. 6.

וַיִּשְׁבֵּל, 3. to be or become, intelligent, prudent, wise.

5. Causat., to make wise, i. e., to teach, to instruct, seq. acc. Psal. xxxii. 8; Prov. xvi. 23; seq. dupl. acc. Dan. ix. 22; seq. ὃ of pers. Prov. xxi. 11.

וַיְחַד, Hithpa. וַיְחַדֵּן. 1. to confess, pp. concerning oneself, to point out oneself as guilty.

2. to praise, to celebrate, seq. ὃ, 2 Chron. xxx. 22.

*Prof. Lee.*—Hithp. וַיְחַדֵּן, became, set about, was, putting forth, i. e., confessing, sins, Lev. v. 5, &c.

*Pool.*—*Making confession*: either, 1. Confessing their sins. Or rather, 2. Confessing God's goodness, or praising of God, which oft goes under this name, as 1 Chron. xvi. 8, 24, which also seems to be more proper work for this season of joy.

*Rambach.*—וַיִּשְׁכִּיל שֶׁל כָּל הַלְוִיִּם, *intelligentum*, vel secund. Schmid., *intelligere facientium intellectum bonum pro Jehova*, i. e., quotquot erant rerum divinarum peritiores, aliosque instruere poterant. Conf. Prov. iii. 4; xiii. 15. Al. speciatim ad *peritiam musices* sacræ referunt. Sic Cleric., *qui canticum quodpiam egregium Jehovæ*

*norant*, vel qui docte concinebant in honorem Dei. Quum enim canticis et carminibus contineretur magna pars eruditionis veterum, factum est, ut voces שָׁכַל et שָׁכַל ad carmina transferrentur, unde fit, ut illa etiam in titulis Psalmorum occurrat, ut Psal. xxxii. 1, et xlv. 1, &c. Conf. quoque Psal. xlvii. 8. Sic et R. Sal. *de negotio cantus* exponit, coll. 1 Par. xxvi. 14, sensusque est sec. Cleric. laudatos esse ab Hiskia Levitas, qui laudes Dei probe tenerent. וַיִּשְׁכִּיל אֶת הַדָּוִד שֶׁכָּנָה הָיִים, et comederunt, Ezr. vi. 21, *solemnitatem* s. *festum*, i. e., sec. Kimch., *Gusset.*, p. 333, et alios, *victimam festi*, coll. Psal. cxviii. 27, it. Exod. xxxiii. 18; Esa. xxix. 1. Alii ad *tempus* referunt: *comederunt statim illo tempore*, h. e., ut additur, *septem diebus*. Priori tamen explicationi magis favet Hebræa constructio.

*Houb.*—22 Nam Ezechias Levitas blando sermone delinierat, si qui erant in divinis rebus intelligentes, ut solemnitatem dies septem agerent, offerrentque victimas, et pacificas, et gratiarum actionis Domino Deo patrum ipsorum.

וַיִּשְׁכִּיל, et comederunt: lege וַיִּשְׁכִּיל, et compleverunt, ut Græci Intt. καὶ συνετέλεσαν. Nihil sanum habet וַיִּשְׁכִּיל, ad שָׁכַל adjunctum. Nempè שָׁכַל nihil aliud sonat, præter *festum, conventum*; quæ res ad verbum *comedere* accommodari non potest. Sentiebat id Clericus, cum diceret, *hostias festi*. Sic sæpè tergiversantur et torquent contextum suum, quicunque menda non odorantur.

*Dathe.*—22 Hiskias autem verbis humanis hortatus est Levitas, rerum divinarum peritos, ut perseverarent a) septem illos dies festi sacrificantes sacrificia eucharistica et laudantes Jovam, Deum majorum suorum.

a) Fateor, mihi suspectam videri lectionem vulgarem τοῦ ἱεροῦ καὶ ἡμεῖς, quæ vulgo explicatur: *ut comederent hostias festi*. Nam quamquam concedo, שָׁכַל sic dici posse, uti ὃ Ps. cxviii. 27, tamen res ipsa mihi videtur ita comparata, ut Hiskias non opus haberet, sacerdotes et Levitas hortari, quo interessent epulis sacrificialibus. Sed ut in labore sane molesto per tot dies perseverarent, ad hoc ut eos excitaret, fortasse magis fuerit necessarium. Propterea secutus sum lectionem, quam ὁ δ produnt versione sua: *legentes* haud dubie וַיִּשְׁכִּיל, et *perfecerunt*. Sed Syrus et Vulgatus receptam lectionem exhibent. In paraphrasi Chaldaica hæc non leguntur.



respective sacerdotal or Levitical function: whether for the offering of holocausts and eucharistic sacrifices, or for the ministry of thanksgiving and praise, at the gates of the camp of the Lord.

*The camp of the Lord*; i. e., the whole space within the outer wall that surrounded the temple.

*Booth.*—2 And Hezekiah appointed the courses of the priests and the Levites according to their classes; each of the priests and Levites according to his service; for offering burnt-offerings, and feast-offerings, to minister, give thanks, and praise at the gates of the camp of Jehovah.

*In the gates of the tents of the Lord.*

*Pool.*—i. e., Within the gates of the house of the Lord, which is here called *tents*, partly because all houses are oft so called, as Judg. xix. 9; xx. 8; Psal. lxi. 25; and partly because the host of the Lord, to wit, the priests and Levites, frequently so called, encamped there, and kept their stations and orders there by course.

*Rambach.*—2 Porro constituit Hiskias, i. e., in munera sua, quæ ante Achazum obiverant, restituit, *classes*, LXX, *epimerias sacerdotum ac Levitarum, secundum classes eorum*, Vulg., *per divisiones suas*. אִשָּׁר כִּי עֲבָדוּ, *quemque juxta ministerium suum*, Vulg., *in officio proprio*, R. Sal. sacerdotes quidem, ut ministrarent, Levitas autem ut cantarent, januas custodirent, &c. לְחִידִים, *quantum ad sacerdotes ac Levitas*. לְחִידִים, *ad offerenda nimirum holocausta et sacrificia salutaria*. לְחִידִים, *ad ministrandum*. בְּשַׁעַר מִדְּבַר יְהוָה, *in portis, vel intra portas*; Exod. xx. 10; *castrorum Jehovah*: in atrio nimirum sacerdotum, ubi hi tanquam in castris degebant. Tribuitur vero h. l. adpellatio *castrorum Jehovah* ipsi templo, alludendo ad ævum Mosaicum, ubi tentorium et aulae, quibus erat cinctum atrium ejus, proprie ita vocari poterant. Nec male istud nomen templo conveniebat, ob castrenses s. ordinatissimas sacerdotum ac Levitarum, Domino militantium, stationes et classes. Conf. Num. iv. 3; 1 Par. ix. 18, 19.

*Houb.*—2 Instauravit autem Ezechias sacerdotum et Levitarum classes, prout antea distributæ fuerant in suo cujusque ministerio idem sacerdotum, quàm Levitarum, ad holocausta et ad victimas pacificas, ut ministrarent, et ut in portis castrorum Domini laudes cantarent.

2 חִידִים: lege, חִידִים, ut habent Codices

tres Orat. et unus regius. Quippe radix est הָרָא, quo in verbo, cum deficit, est i succenturiatum... מַדְבָּר, *castrorum*. Vide similem loquendi formam, lib. i., cap. ix. ver. 19. Tamen solus Vulgatus sic legere videtur. Vide cæteros apud Polyglotta.

Ver. 3.

וַיִּצְוֶה הַמֶּלֶךְ הֵכֵיָאֵל בְּרִיכָאֵל לְעֹלֹת הַבֹּקֶר וְהָעֶרֶב וְהַעֲלֹת לְשִׁבְתֹּתָיו וְגו'

καὶ μερὶς τοῦ βασιλέως ἐκ τῶν ὑπαρχόντων αὐτοῦ εἰς τὰς ὁλοκαυτώσεις τὴν πρωΐην καὶ τὴν δειλὴν, καὶ ὁλοκαυτώσεις εἰς τὰ σάββατα, κ.τ.λ.

*Au. Ver.*—3 He appointed also the king's portion of his substance for the burnt-offerings, to wit, for the morning and evening burnt offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord.

*Pool.*—For the burnt-offerings; which had hitherto been, and were to be, taken out of the treasures of the temple which were collected from the people, 1 Chron. xxvi. 20; Neh. x. 32, 33; but that he might ease them in their present poverty, which his predecessor had brought upon them, he took the burden upon himself.

*Dr. A. Clarke.*—The king's portion of his substance for the burnt-offerings.—It is conjectured that the Jewish kings, at least from the time of David, furnished the morning and evening sacrifice daily at their own expense, and several others also.

*Ged.*—3 He also appointed a portion of his own royal property, for the morning and evening holocausts, &c.

*Booth.*—3 He also appointed a portion of his own property for the burnt-offerings, &c.

*Rambach.*—וְהַמֶּלֶךְ הֵכֵיָאֵל, *ceterum portio regis*. דָּבַר מִן רִשְׁוֹ לְעֹלֹת, *dabatur ex facultatibus ipsius*, Ezr. x. 8, *ad holocausta*, &c.

*Houb.*—3 Conferebat autem rex de suis facultatibus ad holocausta offerenda matutina et vespertina, et ad holocausta sabbatorum, &c.

3 לְעֹלֹת וְלֵחֹל: alterum לְעֹלֹת legendum esse הָאֵל, docet id הָאֵל, quod sequitur: docet ipsa grammaticæ ratio.

Ver. 4.

— לְמַעַן יִתְחַזַּק בְּתוֹכָהּ יְהוָה

— ὅπως κατισχύσωσιν ἐν τῇ λειτουργίᾳ οἴκου Κυρίου.

*Au. Ver.*—4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord.

*That they might be encouraged, &c.*

*Pool.*—i. e. Freed from worldly cares and distractions, and enabled to give up themselves entirely to the serious study of God's law, and to the instruction of the people.

*Ged., Booth.*—That they might be wholly employed in the law of Jehovah.

*Gesen.*—פָּרַץ. 2 Intrans. to hold fast to any thing, to cleave, to adhere firmly; 2 Sam. xviii. 9. Trop. פָּרַץ 'ח' to hold fast to the law, to be zealous in it, 2 Chron. xxxi. 4.

*Rambach.*—לִשְׁמֵחַ Schm. ut assidui essent in lege Dei, ac sec. Vulg., ei vacare melius possent, curis pro vita sustentanda soluti. Cleric., ut constantes essent in exsequenda lege Jehovah, LXX, in ministerio domus Dei, lege præscripto.

*Houb.*—Ut in lege Domini toti essent.

*Dathe.*—Atque hac ratione facere, quod lex divina vellet.

Ver. 5, 6.

וּכְפָרִץ חֲזָקָה הֵבִיאוּ בְנֵי יִשְׂרָאֵל  
רֵאשִׁית דָּגָן תִּירוֹשׁ וַיִּצְהָר גִּדְּשׁ וְכֹל  
תְּבוּאֹת שְׂדֵה וּמִצְעָר חֶקֶל לְחֵב  
חֲקִיאוֹ: 6 וּבְנֵי יִשְׂרָאֵל וַיַּהֲדִיחַ  
חִיטִּים בָּרֶמֶשׁ וַיַּהֲדִיחַ גִּבְרִית מִצְעָר  
פָּקֶד וַיִּזְמֶן וּמִצְעָר הַחֲשִׁים מִחֲמַדָּשִׁים  
לַיהוָה אֱלֹהֵיהֶם חֲקִיאוֹ וַיִּתְּנֵהוּ עֲבָדָיו  
עֲרֻמוֹת:

v. 5. וּכְפָרִץ חֲזָקָה

5 καὶ ὡς προσέταξε τὸν λόγον, ἐπλεόνασεν Ἰσραὴλ ἀπαρχὴν σίτου, καὶ οἴνου, καὶ ἐλαιῶν, καὶ μέλιτος, καὶ πάντων γέννημα ἀγροῦ, καὶ ἐπιδέκατα πάντα εἰς πληθὺς ἤνεγκαν οἱ υἱοὶ Ἰσραὴλ καὶ Ἰούδα. 6 καὶ οἱ κατοικοῦντες ἐν ταῖς πόλεσιν Ἰούδα καὶ αὐτοὶ ἤνεγκαν ἐπιδέκατα μύσχων καὶ προβάτων, καὶ ἐπιδέκατα αἰγῶν, καὶ ἡγάσαν τῷ Κυρίῳ Θεῷ αὐτῶν, καὶ εἰσήνεγκαν καὶ ἔθηκαν σωρούς σωρούς.

*Au. Ver.*—5 And as soon as the commandment came abroad [Heb., brake forth], the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey [or, dates], and of all the increase of the field; and the tithe of all things brought they in abundantly.

6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah,

they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps [Heb., heaps, heaps].

5 Wine.

*Gesen.*—New wine, must.

*Honey* [or, dates]. See the notes upon Gen. xliii. 11, vol. i., p. 110.

*Pool.*—*Honey*, or *dates*, as the Hebrew writers generally, and many other learned Hebricians, understand this word, which is given to them because of the sweetness of their taste, in some sort resembling honey. For the law requires no tithes but of the fruits of trees, or of the earth, or of beasts.

*Bp. Patrick.*—*Honey.*] The Targum translates the word "honey of dates," as the Jews commonly understand it, and so expound Deut. viii. 8, where seven sorts of things are mentioned, of which they brought the first-fruits. But though honey was not offered in sacrifice to God (which is their reason why they will not here understand *honey*, properly so called), yet I see no reason why they might not bring the first-fruits of it, and give it to the priests for their own use.

*Pool.*—6 Also the tithe of oxen and sheep; they brought in not only the same tithes which the dwellers in Jerusalem did, to wit, of corn and wine, and oil, &c., which they had in their own storehouses in that city; but also oxen and sheep, which were more proper to the country; for under the cities of Judah are comprehended the suburbs and territories adjacent and belonging to them, as is evident from the nature of the thing, and the law of God. And the tithe of holy things; this may be taken, either 1. By way of explication, even the tithe of holy things, &c. Or rather, 2. By way of addition, the tithe of all holy things which were consecrated unto the Lord, whether by vow, or voluntary promise, or otherwise; as the tithes of gains by merchandise, or spoils of war, &c.; of which see Gen. xiv. 20; xxviii. 22; Numb. xxxi. 28, 30.

*Bp. Horsley.*—And the tithe of holy things. Some words must be lost between *tithe*, תַּעֲשֶׂה, and *holy things*, קֹדֶשׁ. For the tithe of holy things was not sufficient; the whole was to be offered. The Greek of the LXX justifies the suspicion of a defect in the original, but suggests not any probable emendation.—ἐπιδέκατα μύσχων καὶ προβάτων, καὶ ἐπιδέκατα αἰγῶν. But goats are



included in *מאן*. Probably the lost words expressed the fruits of the earth.

*Ged.*—6 In like manner the children of Israel and Judah who dwelled in the cities of Judah, brought, moreover, the tithes of their herds and their flocks. The things thus hallowed to the Lord, their God, they brought, and deposited in heaps, by heaps.

*Booth.*—6 And Judah, and Israel, who dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep; and the tithe of holy things which were hallowed to Jehovah, their God, they laid in heaps.

*Houb.*—5 *Id verò mandatum cum primum fuit promulgatum, attulerunt filii Israel, magnâ copîâ, frumenti, vini, olei ac mellis primitias, et omnis generis terræ proventus; etiam omnium decumas quàm plurimas attulerunt filii Israel et Juda. 6 Illi verò, qui Judæ in urbibus habitabant, præter boum et ovium decumas, attulerunt etiam donaria, quæ Domino Deo consecrari solebant, quorum moles molibus addiderunt.*

6 ... *וּבְנֵי יִשְׂרָאֵל וּבְנֵי יְהוּדָה, filii autem Israel et Juda (qui in urbibus Judæ habitabant).* Hæc verba, in quibus orditur versus 6 ad superiora sunt adjungenda, ut apud Græcos Intt. qui deinde legunt *וַיָּבִיאוּ, et qui habitabant, addito ו*. Nam sacra Pagina hic docet, illos filiorum Israel, seu decem tribuum, qui urbes Juda incolebant, attulisse, præter cæteros, decumam juvencorum et ovium, quod cæteri non fecerunt. Demonstrat *וְהָיוּ, illi etiam, non tangi omnes filios Israel et Juda, sed eos tantum ex Israel, qui habitabant in Juda; itaque malè consociari filios Israel et Juda, cum illi etiam.* Quare tollenda interpunctio, quæ post *וַיָּבִיאוּ* in fine versûs 5 collocata est, eademque ante *וַיָּבִיאוּ* collocanda. Denique delendum est punctum *Athnac* post *וַיָּבִיאוּ* positum, quod malè sejungit verbum *וַיָּבִיאוּ* ab suis casibus, quæ antecesserunt: vide versionem.

*Rambach.*—6 *Quin et filii Israel et Juda, qui hinc inde in oppidis Judæ habitabant, etiam illi, inquam, attulerunt decimas boum et pecudum minorum, quæ post וַיָּבִיאוּ et decimas consecrationum sive rerum sacrarum, ver. 12; Num. xviii. 19. וְהָיוּ יְהוָה אֱלֹהֵינוּ, consecratarum Jehovah, Vulg., quæ voverant Domino Deo suo. Num xviii. 8; Ezer. iii. 5. Sensus est sec. Kimch. eos de illis etiam rebus, quas Deo consecraverant, nec amplius ad usus suos adhibebant, sponte decimam Hierosolymam attulisse, utut exemtæ illæ a decimatione essent. Conf. Num. xxxi.*

28, 30, it. Gen. xiv. 20; chap. xxviii. 22. R. Sal. *Burmamnus* alique exponunt de *decimis decimarum*, quas Levitæ dabant Sacerdotibus, coll. not. Neh. x. 39 sed illud generaliori sensu malumus. *וַיָּבִיאוּ וַיָּבִיאוּ, feceruntque acervos, acervos, i.e., sec. Vulg. acervos plurimos; coll. Gen. xiv. 10, sive acervatim fruges et fructus illos disposerunt.*

Ver. 10.

*וַיֹּאמֶר אֵלָיו עֲזַרְיָהּ הַכֹּהֵן הַגָּדוֹל  
לְבֵית צְדוֹק וַיֹּאמֶר מִחֻלַּל הַתִּירוּמָה  
לְכִימָה בֵּית־יְהוָה אֲכֹל וְשָׂבִיב וְחִזְתִּי  
עַד־לֵחֹב בְּיַהוָה בָּרַךְ אֶת־עַמּוֹ וְהַפְּתִיחַ  
אֶת־הַקֶּמֶן הַזֶּה :*

*נ' עֲזַרְיָה*

*καὶ εἰπὲ πρὸς αὐτὸν Ἀζαρίας ὁ ἱερεὺς ὁ ἄρχων εἰς ὅλον Σαδὼκ, καὶ εἶπεν, Ἐφ' οὗ ἤρκαται ἡ ἀπαρχὴ φέρεσθαι εἰς οἶκον Κυρίου, ἐφάγομεν καὶ ἐπίομεν καὶ κατελίπομεν ἕως εἰς πληθὺς, ὅτι Κύριος ὑπὸ λόγῳ σου τὸν λαὸν αὐτοῦ, καὶ κατελίπομεν ἐπὶ τὸ πληθὺς τοῦτο.*

*Au. Ver.*—10 And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store.

*Pool.*—The chief priest of the house of Zadok; either, 1. The high priest, called also Zadok, 1 Chron. vi. 12, because he was of his line and family. Or, 2. The chief priest, or the head of that family of Zadok, or of Eleazar; as there was another chief priest of the family of Abiathar, or of Ithamar; see 2 Sam. viii. 17; 1 Chron. xxiv. 3; but both subject to the high priest.

*Houb.*—*Ex quo, inquit, ea donaria domum Domini offerri cepta sunt, manducavimus et saturati sumus, et adhuc multa supersunt. Nam Dominus populo suo benedixit, multitudinique huic fecit esse reliquias.*

10 *אֲכַל וְשָׁבִיב: Arias, edere et saturari, nihil dicens, ubi contextus non addit, אֲכַל, nos. Nam pronomine personæ omissio, nescitur qui ederint et saturari fuerint. Odorabatur mendum Syrus; itaque deseruit Codicem suum. Sed Græci Intt. legebant אֲכַל, edimus et saturati sumus, ut et Vulgatus; nec aliter legendum. Grammatici quidam volunt Infinitum loco esse Præteriti; quam eorum præceptionem nos*

ex Codicibus non semel docuimus esse vanam. Hic verò loci videt lector esse vanissimam, ubi nescitur quâ in personâ sit illud Præteritum, quod pro Infinito inducunt. ... והוא: Potius והוא, et reliquum fecit, ut antea. Nam והוא, vocem passivam, ad sententiam accommodare non possis... לרא: Lege להוא, plene.

*Rambach.*—מכל וטעם Schm. comedere fuit et saturari, vel sec. LXX, Vulg., comedendo comedimus et saturati sumus. Jud. xiv. 9. Conf. similiter utrumque verbum conjunctum Deut. vi. 11; cap. viii. 12. והוא ש להו Schm. et residuum facere usque ad multitudinem. Vulg., et remanserunt plurima. Exod. xxxvi. 7; Ruth ii. 14. והוא מה שהיה שמ. residuum itaque est cum multitudine hac. R. Sal., et superest Ps. cvi. 11, ex hac nostra comestione, multitudo ista. Sic מה servit nominativo, ut infra ver. 17, vel: et benedixit etiam Dominus reliquo, scil. multitudini huic frugum ac fructuum relictorum.

Ver. 12.

וַיָּבִיאוּ אֶת־הַתְּרוּמָה וְהַמַּעֲשֵׂר וְהַקֹּדֶשִׁים בְּאֻמְנָתָהּ וְהַמַּעֲשֵׂר  
נ"א וְהַמַּעֲשֵׂר או וְהַמַּעֲשֵׂר

καὶ ἤνεγκαν ἐκεῖ τὰς ἀπαρχὰς καὶ τὰ ἐπιθέ-  
ματα ἐν πίστει κ.τ.λ.

*Au. Ver.*—12 And brought in the offerings and the tithes and the dedicated things faithfully, &c.

*Faithfully.* So most commentators. See the notes upon ver. 15.

*Houb.*— — ut in deposito essent.

באמנה: Nos, in deposito, qui significatus veterum est linguarum. Nam apud Syros אמנה est concedere: apud Arabas אמנה, depositum.

Ver. 13.

*Au. Ver.*—13 At the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

*Poole.*—The ruler of the house of God; either the supreme ruler, to wit, the high priest; or the chief ruler under him, and in his stead, being appointed by him to inspect this work. See above, ver. 10, and 1 Chron. ix. 11; Jer. xx. 1.

Ver. 15—18.

15 וְעַל־יָדָיו עָדוּ רִמְיָמוֹן וְיֶשְׁעָה וְשִׁמְעִיָּהוּ אֲמָרְיָהוּ וְשִׁכְנַנְיָהוּ בְּפָרְזֵי  
הַבְּתָרִים בְּאֻמְנָתָהּ לְתֵרָה לְאַחֲיָהֶם

בְּמַחְלָלוֹת בְּצִדְוֹל פִּקְחָן : 16 מְלָכֵד  
הַתִּיחָשׁ לְזָכְרִים מִכֶּן שְׁלוֹשׁ שָׁנִים  
וְלִמְעַלָּה לְכִלְיָהָא לְבֵית־יִתְחָה לְדָבָר  
יוֹם צִיּוֹנוֹ לְעֶבְדֻתָּם בְּמִשְׁמֵרוֹתָם  
בְּמַחְלָלוֹתֵיהֶם : 17 וְאֵת הַתִּיחָשׁ  
חֲתָנִים לְבֵית אֲבוֹתֵיהֶם וְחִלְיָם מִכֶּן  
עֲשָׂרִים שָׁנָה וְלִמְעַלָּה בְּמִשְׁמֵרוֹתֵיהֶם  
בְּמַחְלָלוֹתֵיהֶם : 18 וְלַחֲתָיִשׁ בְּכָל־שָׁמָּה  
לְשָׂתָם וּבְגִינָתָם וּבְגִינָתָם לְכִלְיָהָלָה  
עַי בְּאֻמְנָתָם יִתְחָדָשׁ לְקֹשֶׁשׁ :

ver. 16. "נ"א בְּמַחְלָלוֹת

15 διὰ χειρὸς 'Oδδμ, καὶ Βενιαμιν, καὶ 'Ιη-  
σοῦς, καὶ Σεμεὶ, καὶ 'Αμαρίας, καὶ Σεχονίας, διὰ  
χειρὸς τῶν ἱερέων ἐν πίστει, δοῦναι τοῖς ἀδελ-  
φοῖς αὐτῶν κατὰ τὰς ἑφημερίας, κατὰ τὸν  
μέγαν καὶ τὸν μικρὸν, 16 ἐκτὸς τῆς ἐπι-  
γονῆς τῶν ἀρσενικῶν ἀπὸ τριετοῦς καὶ ἐπάνω,  
παντὶ τῷ εἰσπορευομένῳ εἰς οἶκον Κυρίου, εἰς  
λόγον ἡμερῶν εἰς ἡμέραν, εἰς λειτουργίαν  
ἐφημερίας διατάξεως αὐτῶν. 17 οὗτος ὁ  
καταλογισμὸς τῶν ἱερέων κατ' οἴκους πατριῶν  
καὶ οἱ Λευῖται ἐν ταῖς ἐφημερίαις αὐτῶν ἀπὸ  
εἰκοσαετοῦς καὶ ἐπάνω ἐν διατάξει 18 ἐγκα-  
ταλοχίσαι ἐν πάσῃ ἐπιγονῇ υἱῶν αὐτῶν καὶ  
θυγατέρων αὐτῶν εἰς πᾶν πληθός, ὅτι ἐν πίστει  
ἤγνωσαν τὸ ἄγιον.

*Au. Ver.*—15 And next him [Heb., at his hand] were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests in their set office [or, trust, 1 Chron. ix. 22], to give to their brethren by courses, as well to the great as to the small:

16 Beside their genealogy of males, from three years old and upward, even unto every one that entereth into the house of the Lord, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office [or, trust] they sanctified themselves in holiness.

15 Miniamin.

*Dr. A. Clarke.*—Instead of בנימן, בנימן, Benjamin [so *Houb.*], is the reading of three of Kennicott's and De Rossi's MSS.;

and this is the reading of the *Vulgate*, *Syriac*, *Septuagint*, and *Arabic*.

15, 18 *In their set office*. See the notes upon 1 Chron. ix. 22, vol. iii., pp. 50, 51.

*Gesen.*—פִּקְדֻנָּה 1. *firmness, stability*. Ex. xvii. 12 פִּקְדֻנָּה יְדֵי מֹשֶׁה, and his (Moses') hands were firm, steady, pp. firmness.

2. *security*, Is. xxxiii. 6. Arab. أَمْنٌ, <sup>אִמָּן</sup> id.

3. *faithfulness, fidelity*, espec. in fulfilling one's promises; so of men, Ps. xxxvii. 3; Hab. ii. 4; of God, Deut. xxxii. 4; Ps. xxxvi. 6; xl. 11. Plur. אִמָּנוֹתָי, Prov. xxviii. 20.

*Rambach.* — אִמָּנוֹתָי, *bond fide, fideliter agentes*, s. homines spectatæ fidei, vers. 12, 18. So *Dathe*.

*Pool.*—16 *From three years old and upward*; to whom a portion of these things was allotted, as is here implied. *Unto every one that entereth into the house of the Lord*; that were capable of entering thither and doing service there, which they were at twenty years old, as is expressed here, ver. 17, and 1 Chron. xxiii. 24, through the whole company of the priests and Levites.

18 *They sanctified themselves*.—This is alleged as a reason why their wives and children were provided for out of the holy things, because they sequestered themselves from worldly affairs, by which they might otherwise have provided for their families, and entirely devoted themselves to holy administrations.

*Bp. Patrick.*—16 Though none of the Levites were permitted to come into the house of the Lord, to do service, till they were twenty years old; yet their males (as Mr. Selden observes from this place), who were three years old or more, were allowed to come into the temple with their parents; and in the distribution, the other infants being pretermitted, these were provided for.

17 These words "twenty years old" (as the same great person observes) relate not to the priests, but to the Levites: who, according to the law of Moses, were not obliged to their function, till they were thirty years old, Numb. iv. 3. But David, in the latter end of his reign, a little before the building of the temple, admitted them to officiate at the age of twenty years,

1 Chron. xxiii. 26, 27 (see Selden, *De Successione*. ad Pontif. lib. ii. cap. 4).

18 The forenamed offices gave to every family their portion; not only to the priests, but to their wives and children: of which (it appears by these verses) an exact register was kept, according to which they made their distribution.

*They sanctified themselves in holiness.*] Or, rather, according to the Hebrew, For "in faith," or "with fidelity" (some translate it in the margin *in trust*), "they sanctified themselves in holiness;" that is, attended upon their ministry at the house of God, nothing doubting they should be provided of all things necessary. For this seems to be a reason, why such care was taken of their wives and children, because their husbands were wholly given up to the service of God, and could not follow any other employment whereby to provide for the maintenance of their families.

*Ged.*—15 And, under him, were Eden, and Minjamin, and Joshua, and Shemaiah, and Amariah, and Shechaniah; of whom the office was to distribute, in the cities of the priests, *portions* to their brethren, according to their classes, whether great or small: 16 without reckoning what was given to such of their male children (from three years, upward) as came into the house of the Lord, for their daily service and attendance, according to their courses. 17 Now the priests and Levites were reckoned according to their paternal houses, from the age of twenty years, upward; according to their functions in their courses; 18 their families, their wives, their sons and their daughters being also taken into the reckoning; all of them who should faithfully hallow themselves.

16 This verse has given much trouble to translators: who seem, to me, not to have understood the original. The meaning, I think, is: that such Levites, under twenty, as came to do any office, with their fathers, about the temple, were entitled to a daily portion independent of that given to their fathers. They are reckoned from three: because that, among the Jews, was the period of weaning.

18 *All of them who should faithfully, &c.*, i. e., who were clean: for if they were not, they could not by the law of Moses partake of holy things.

*Booth.*—15 And next to him were

**Eden, and Benjamin, and Joshua, and Shemaiah; Amaziah, and Shecaniah; whose office was to give a portion to their brethren in the cities of the priests, according to their courses, whether great or small : 16 Besides to those of their males reckoned from three years old and upward, (to every one coming into the house of Jehovah, his daily portion,) for their ministerial service according to their courses. 17 Now the priests and the Levites were reckoned according to their paternal houses, from twenty years old and upward, in their ministrations by their courses ; 18 And the whole multitude of their little ones, their wives, and their sons, and their daughters, were taken into the account ; of those who had faithfully hallowed themselves.**

16 *Three years old.*] The male children of the Levites, above three years old, were allowed to come to the temple with their fathers, and share in the distribution. In their time of waiting they brought their families with them.

*Rambach.*—15 חֲסִידָיו וְנָחֵם ut darent vel distribuerent fratribus suis partes carniurn rerumque sacrarum, eis competentes. חֲסִידָיו pro eorum classibus, ver. 2, 17. כֶּלֶם קָטָן parvo æque ac magno, h.e. sive primarium, sive inferius munus ille gereret.

16 *Præter recensere eos*, i. e. sec. Cleric. Præterea quod recensebant filios masculos *Levitarum*; ut in distribuendis iis, quæ Sacerdotibus et Levitis dividenda erant, ratio haberetur magnitudinis familiarum. Coll. ver. 17—19. Al. *præter catalogum* s. recensionem genealogicam *eorum, quoad masculos*, i. e. præter eos, qui masculis adscripti erant. Conf. 1 Par. vii. 5. Sic sensus est, illas portiones sacras a præfectis non solum datas fuisse Sacerdotibus ac Levitis, qui quotidiano ministerio in templo fungebantur; sed iis etiam, qui in catalogum s. genealogiam masculorum inter Sacerdotes inde a tertio ætatis anno referebantur. Ita vero סלבד *præter*, h. l. non exclusive accipiendum est, ut vertit Vulg., *Exceptis maribus, etc.*, sed *inclusive*, et idem est ac *una cum*, ut Lev. xliii. 38; Num. xxviii. 23, coll. vers. xxiv. 31. מן שלש שנים *a nato tres annos*. Ab anno enim ætatis tertio liberis masculis Sacerdotum et Levitarum portio sua ex rebus sacris dabatur. לזכרם *et supra*, *Cler. et ad majoris ætatis homines*. 1 Par. xliii. 27. לכל הזב לבית דוד

Cler. *ingredientes ædem Jehovah.* Schmid. *quoad omnem ingredientem*, vel si de filiis adhuc minorennibus sermo sit, *omnem ingressurum* s. *capacem ingredi ædem Dei.* Mares enim triennibus minores, not. *Kimchio*, non erant capaces ingredi domum Dei; feminae autem neque in hac neque in alia ætate ingressæ sunt. וְיָרֵד יִשְׂרָאֵל בְּיָמָיו *negotium diei in die suo*, quod vel de quotidianis laboribus intelligi potest, q.d. ut obirent, quæ singulis diebus iis erant curanda, coll. Exod. v. 13, vel de victu in singulos dies necessario, coll. not. Neh. xi. 23. לְעִבְדָם *ad ministerium suum sacrum*, cap. viii. 14. בְּמִסְתָּחֵם *in custodiis suis*, ver. 17; Neh. xii. 24. כְּמִלְחָמָה *secundum classes suas*, ver. 2, 15, 17.

17 Schm. **מן הדתות הזנים לית אבותיהם** Cumque catalogo Sacerdotum; vel illa vero recensio genealogica Sacerdotum ac Levitarum instituebatur sec. familias patrum, vers. 18, 19; chap. xvii. 14; 1 Par. ix. 22. Conf. de **מן** signo Nominativi not. supra ad ver. 10; Neh. ix. 19, 32, 34, cet. **אשר שנה למסע** a nato viginti annos et supra, 1 Par. xliii. 24. **במשפחותיהם** pro custodiis l. muneribus eorum, ver. 16. **במסעותיהם** et pro classibus, ver. 2, 15.

18 לחודש בל ססס. Schm. *Quoad istidem catalogum omnium infantum, &c.* Al. *insuper unicuique Sacerdoti ac Levitæ portio major minorve tribuebatur secundum recognitionem impuberum suorum, i. e., prout plures vel pauciores habebat impuberes etc.* 1 Par. v. 1. *וְהָיוּ לְכָל בְּנֵי יִשְׂרָאֵל וְלְכָל בְּנֵי לֵוִי* *uorum item ipsorum, filiorumque ac filiarum.* Ministris enim ecclesie, notante *Oiandro*, ita prospiciendum est de victu, ne uxores et liberi eorum fame pereant; *וְלֹא* *quod* attinet ad omnem multitudinem scil. uxorum et liberorum, quos Sacerdotes ac Levitæ habebant. Schm. qui erant *toti congregationi* Sacerdotum ac Levitarum. *וְכָל בְּנֵי מִשְׁכָּנָם* *nam in fide sua, i. e., fideliter, vers. 12, 15; 1 Par. ix. 22. וְכָל בְּנֵי מִשְׁכָּנָם sanctificabant se et distribuabant inspectores illi ver. 13, res consecratas, ver. 14. At Schm., nam sub fide eorum sanctificata sunt sancta, i. e., sec. Cler., fidei eorum commissa erant, quæ consecrabantur; vel iis tradebant, quæ consecrabantur Deo, quicumque ea ad templum adferebant. Quam in rem adhibendi fuerunt homines spectatæ fidei, ne fratres suos defraudarent.*

*Houb.—15 Ex latere ejus erat Eden, Benjamin quoque et Josue, et Semeias, et Amasias*



בֵּית־הַמִּלְחָמָה וּבְמִצְדָּהּ וּבְמִצְדָּהּ לְדָרֶשׁ  
לְאֵלֹהָיו כְּכָל־לְבָבוֹ צָשָׁה וְהִצְלִיחַ :

καὶ ἐν παντί ἐργαζόμενος τῷ ἡρώδῳ ἐν ἐργασίᾳ ἐν  
ὄψα Κυρίου, καὶ ἐν τῷ νόμῳ καὶ ἐν τοῖς  
προστάγμασιν ἐξετίθησε τὸν Θεὸν αὐτοῦ ἐξ  
ὁλῆς ψυχῆς αὐτοῦ, καὶ ἐποίησε, καὶ εὐδωθή.

*Au. Ver.*—21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

*Ged.*—21 Whatever work he once undertook, whether in the service of the house of God, or in the enforcement of the law and the commandments, he performed, for the sake of the Lord, with his whole heart : and, hence, he prospered.

*Booth.*—21 And in every work that he began for the service of the house of God, and in respect to the law and the commandments, in seeking his God, he performed with his whole heart; hence he prospered.

*Rambach.*—*In omni enim opere, quod cepit, ver. 7, in ministerium s. usum ædis Jehosæ, et in lege ac præceptis observandis, cap. xiv. 3. וְהָיָה דָּרֶשׁ דֵּם quærendo Deum suum, toto corde suo, i. e., sincere ac sine hypocrisi, egit. וְהִצְלִיחַ unde etiam prospere egit, et omnia ei feliciter successerunt.*

*Houb.*—21 *Itaque id, quodcunque aggressus est, sive ad ministerium domus Dei, sive in rationes legis ac præceptorum, Deum suum toto corde requirens, feliciter ad finem perduxit.*

*Dathe.*—21 *Quidquid ad usum templi suscepit, in lege et institutis, hoc studio Dei animo sincero fecit, unde etiam felicem exitum est successum.*

#### CHAP. XXXII. 1.

אֲחֵרֵי הַדְּבָרִים וְהַחֲמָתָה הָאֵלֶּה בָּא  
סַנְחֶרִיב מֶלֶךְ־אַשּׁוּר וַיָּבֹא בִיהֲמָה וַיִּחַן  
עַל־הַעֲרִים חֲבָצִיחוֹת וַיֹּאמֶר לְבָהֱמָה  
אֵלָיו :

καὶ μετὰ τοὺς λόγους τούτους καὶ τὴν  
ἀλήθειαν ταύτην ἦλθε Σανναχρηὶμ βασιλεὺς  
Ἀσσυρίων, καὶ ἦλθεν ἐπὶ Ἰούδαν, καὶ παρενέ-  
βαλεν ἐπὶ τὰς πόλεις τὰς τευχίρεις, καὶ εἶπε  
προκαταλαβέσθαι αὐτάς.

*Au. Ver.*—1 After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and

encamped against the fenced cities, and thought to win them [Heb., to break them up] for himself.

*After these things, and the establishment thereof.*

*Dathe, Maurer, Ged., Booth.*—After these things had been faithfully accomplished.

*Houb.*—1 *His transactis, et his sic constitutis.*

*Rambach.*—*et veritatem s. fidelitatem illam regis, in cultu divinino instaurando præditam.*

*Maurer.*—1 *Hoc esse videtur per ἐν δὲ δύοιν : his rebus fideliter ab Hiskia peractis.*

*To win them.*

*Gesen.*—*וַיִּחַן. 1 to cleave asunder, to rend, to divide. Of a city, to rend sc. its walls, to break open, to take by storm, to subdue; 2 Chron. xxxii. 1 וַיֹּאמֶר לְבָהֱמָה וַיִּחַן and thought to subdue these cities to himself.*

#### Ver. 4.

*Au. Ver.*—4 So there was gathered much people together, who stopped all the fountains, and the brook that ran [Heb., overflowed] through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

*Bp. Patrick.*—*The brook that ran through the midst of the land.] That is Gihon, as Kimchi understands it, which some take to be Kidron [so Dathe]. It was no easy thing to dry up this brook : but it is supposed the head of it was not far from the city, which, being stopped up, they diverted the current, and, by conveyance under ground, brought it into great pits within the city, which received the water for the use of the people. For we read afterward (ver. 30), of his stopping up a course of water which was above, and bringing it down to this west side of the city.*

*The kings of Assyria.] He speaks of kings in the plural number, either because there were many kings that served under the king of Assyria, or because he was the great king, as he styled himself.*

*Ged.*—King [LXX, Syr., Arab.] of Assyria.

*Rambach.*—*Reges Assyriæ, i. e., rex Sancheribus et principes, qui cum eo sunt, ver. 21, inter quos forte etiam reguli nonnulli, Sancheribo tributarii, fuerunt.*

#### Ver. 5.

וַיִּתְחַזֵּק אֶת־כָּל־חֻזְקוֹ וַיִּבְנוּ

הַפָּרָצָה וַיַּעַל עַל־הַמִּגְדָּלוֹת וְלַחֲצֹצֶה  
הַחֹמֹת אֲחֶרֶת וַיַּחֲזֶק אֶת־הַמִּלּוֹא עִיר  
דָּוִד וַיַּעַשׂ שָׁלַח לָרֶב וּבָנִים :

καὶ κατισχυσεν Ἐζεκίας, καὶ ὠκοδόμησε  
πάν τὸ τεῖχος τὸ κατεσκευασμένον, καὶ πύργους,  
καὶ ἔξω προτείχισμα ἄλλο, καὶ κατισχυσε τὸ  
ἀνάλημα τῆς πόλεως Δαυὶδ, καὶ κατεσκεύασεν  
ὅπλα πολλά.

*Au. Ver.*—5 Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts [or, swords, or, weapons] and shields in abundance.

*Strengthened himself* [so Rambach].

*Ged., Booth.*—Took courage.

*Houb.*—*Erexit se se.*

*Dathe.*—*Animo confirmatus.*

*And raised it up to the towers, &c.*

*Pool.*—Up to the towers; either, 1. As high as the towers, or the tops of the wall. Or 2. As far as the two towers, or gates, which were made in the form of towers, and had the use of towers, to wit, that of Ephraim and the corner gate, both mentioned above, chap. xxv. 23. Or, brought up engines or instruments of defence upon the towers.

*Ged., Booth.*—And erected towers above, and another outer wall.

*Rambach.*—וַיַּעַל עַל הַמִּגְדָּלוֹת, *eumque ascendere fecit*, vel perduxit s. produxit usque ad turres, scil. a turri angulari, usque ad turrim portæ Ephraimi. *Vulg., et extruxit turres desuper*, coll. not. Neh. iii. 1, sed neglecta Hebraica verborum constructione. *Schmid., ascenditque super turres*, ex *Conjug. Kal*, non bene h. l. al. *ascendere fecit speculatores*, *Fig. et excitavit munitiones super turres*. Sed prius simplicius est. וַיַּחֲזֶק, *et extrorsum* scil. *edificavit*, *Ezech. xli. 17.* וַיַּחֲזֶק, *murum alium*, nempe *secundum*; vel toti urbi circumductum, vel certæ tantum urbis parti additum, ubi maximum erat ab hoste periculum. *Conf. cap. xxxiii. 14. LXX, antemurale aliud*, *conf. Thren. ii. 8.* *Murum triplicem*, quo cincta erat urbs tempore suo, describit *Joseph. de Bello Jud.*, lib. vi., cap. 6.

*Houb.*—וַיַּעַל עַל הַמִּגְדָּלוֹת: non possis aliter convertere, quàm, *et ascendit in turres*, sententiâ prorsus alienâ. Olim scriptum fuerit וַיַּעַל עַל הַמִּגְדָּלוֹת, *et ascendere fecit super eum*

(*murum*) *turres*, sive *erexit....Clericus, et produxit ad turres (murum) falso verbi ועל significatu.*

*Maurer.*—וַיַּעַל ad verbum: *eumque (murum) ascendere fecit ad turres.* וַיַּעַל de motu in locum celsiorem. *De Wettius: et resarsit turres*, coll. xxiv. 13. Sed ita haud dubie scribendum fuisset וַיַּחֲזֶק עַל הַמִּגְדָּלוֹת וַיַּעַל; nusquam enim, quod scio, וַיַּחֲזֶק in hac phrasi omittitur. וַיַּחֲזֶק] sc. בָּנָה.

*Millo.* See the notes upon 2 Sam. v. 9, vol. ii., pp. 521, 522.

*Darts* [or *swords, or weapons*].

*Gesen.*—וַיַּעַל. 1. a missile, weapon, as sent against an enemy, e. g., *dart, javelin, spear, &c.*

Ver. 6.

*Au. Ver.*—6 — the street of the gate of the city, &c. See the notes upon 2 Chron. xxix. 4, p. 278.

Ver. 7.

— פִּירֵעָמֵנוּ רֶב הַמִּצָּד :

— ὅτι μεθ' ἡμῶν πλείονες ἢ μετ' αὐτοῦ.

*Au. Ver.*—7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him.

*For there be more with us than with him.* So LXX, *Vulg., Houb.*

*Ged., Booth.*—For he with us is more powerful than all those with him.

*Schmidt, Dathe.*—*Major enim nobiscum est, quam cum illo.*

Ver. 10.

— וַיִּשְׁבְּקִים בְּמִצָּדוֹ בִּירֹשָׁלָּה :

— καὶ καθήσθε ἐν τῇ περιούχῃ ἐν Ἱερουσαλήμ;

*Au. Ver.*—10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege [or, in the strong hold] in Jerusalem?

*In the siege* [or, in the strong hold].

*Bp. Patrick.*—The last words seem to signify, that for fear of the king of Assyria, they durst not stir out of the gates of Jerusalem: for so we translate the last words in the margin, *the strong hold of Jerusalem.*

*Gesen.*—I. מִצָּד.

1. *straitness, distress*, Deut. xxviii. 53, sq., Jer. xix. 9.

2. *siege*, Ez. iv. 2, 7. בִּמִּצָּד, *to be*

*besieged*, of a city, 2 Kings xxiv. 10; xxv. 2, al.

3. *mound, entrenchment* of the besiegers, Deut. xx. 20; Mic. iv. 14; Ez. iv. 2. Hence

4. *fortification, fortress*, Hab. ii. 1. Often *מִצְדָּה*, a fortified city, Ps. xxxi. 22; lx. 11; plur. 2 Chr. viii. 5; Mic. vii. 12.

Ver. 12.

*Au. Ver.*—High places. See the notes upon 1 Kings iii. 3, vol. ii., pp. 719—721.

Ver. 22.

וְיִצְחָק בְּלֹל וְגו' —

— καὶ ἐκ χειρὸς πάντων, κ.τ.λ.

*Au. Ver.*—22 Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.

*And from the hand of all other.*

*Ken.*—מִלְּיָדָיו, 117, 271, A. 288; primo 235. מִלְּיָדָיו, 168; מִלְּיָדָיו, 145.

*Booth.*—And from all their enemies [MSS.].

Ver. 23.

וְיִצְחָק בְּלֹל וְגו' — וְיִצְחָק בְּלֹל וְגו' —

— καὶ δόματα τῇ Ἐξέκῃ βασιλεὶ Ἰούδα, κ.τ.λ.

*Au. Ver.*—23 And many brought gifts unto the Lord to Jerusalem, and presents [Heb., precious things] to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

*Presents.*

*Gesen.*—מְנִיָּה, plur. f. (ר. מְנִיָּה, obsol. prob. i. q. מְנִיָּה, Arab. *to be chief, noble*) precious things, Gen. xxiv. 53; Ezra i. 6; 2 Chron. xxi. 3; xxxii. 23.

*All nations.*

*Pool.*—Or, of all those nations which were not very remote from Canaan, and heard these matters.

Ver. 24.

וְיִצְחָק בְּלֹל וְגו' — וְיִצְחָק בְּלֹל וְגו' —

— καὶ ἐπῆκουσεν αὐτῷ, καὶ σημεῖον ἔδωκεν αὐτῷ.

*Au. Ver.*—24 In those days Hezekiah was sick to the death, and prayed unto the Lord: and he spake unto him, and he gave him a sign [or, wrought a miracle for him].

*And he spake unto him, and he gave him a sign.*

*Ged.*—Who answered him, and gave him a token of recovery.

*Booth.*—And he hearkened [LXX, Vulg.] to him, and gave to him a token of recovery.

*Gesen.*—In a few doubtful examples, and only in the later Hebrew, מְנִיָּה seems to be put absol. for מְנִיָּה; e. g. 2 Chron. ii. 10, מְנִיָּה וְיִצְחָק בְּלֹל וְגו', and Hiram said (spake) by letter, and sent it to Solomon; but here the very words follow, so that the clause *and sent it to Solomon* is parenthetical, and מְנִיָּה refers to the words of the letter, 2 Chron. xxxii. 24, וְיִצְחָק, and he (God) said unto him, i. e., spake to him; but here we may also render, *and he promised him*, since after verbs of speaking, showing, &c., the object it is very often omitted; see Lehrs., p. 734. This remark also throws light upon the vexed passage in Gen. iv. 8, *and Cain said (it) unto Abel his brother*, i. e., he told him that which God had said to him in ver. 7, *but it came to pass when they were in the field*, &c. Samar. and Sept. insert διέλαθον εἰς τὸ πεδίον.

מְנִיָּה plur. מְנִיָּה, a miracle, prodigy. The etymology was long uncertain, but there is little doubt that it is to be referred to the root מְנִיָּה, and means a great and splendid deed, for מְנִיָּה; although, the etymology being neglected, the Tseri of the syllable מְנִיָּה is dropped in the plur. I have proposed another derivation in Thesaur., p. 143.

1. Spoken chiefly of miracles, wonders, exhibited by God and his messengers, Ez. iv. 21, al. Often with מְנִיָּה, as מְנִיָּה וְיִצְחָק, signs and wonders, Psal. cxxxv. 9; Jer. xxxii. 21, al. Since prodigies were accounted as tokens of Divine authority, מְנִיָּה also signifies

2. a sign, token, proof. e. g., of the Divine protection, Pa. lxxi. 7; of the Divine justice in punishing the wicked, Deut. xxviii. 46. Spoken often of a sign given by a prophet in confirmation of his prediction or promise, i. q. מְנִיָּה, 1 Kings xiii. 3, 5; 2 Chr. xxxii. 24, 31, al. Hence

3. a sign of something future, a portent, omen, i. q., מְנִיָּה No. 4. Is. viii. 18, *Lo, I and the children whom Jehovah hath given me are for signs and portents to Israel*, i. e., our significant names shadow forth future things, chap. xx. 3; Zech. iii. 8,



respective sacerdotal or Levitical function: whether for the offering of holocausts and eucharistic sacrifices, or for the ministry of thanksgiving and praise, at the gates of the camp of the Lord.

*The camp of the Lord;* i. e., the whole space within the outer wall that surrounded the temple.

*Booth.*—2 And Hezekiah appointed the courses of the priests and the Levites according to their classes; each of the priests and Levites according to his service; for offering burnt-offerings, and feast-offerings, to minister, give thanks, and praise at the gates of the camp of Jehovah.

*In the gates of the tents of the Lord.*

*Pool.*—i. e., Within the gates of the house of the Lord, which is here called *tents*, partly because all houses are oft so called, as Judg. xix. 9; xx. 8; Psal. lxi. 25; and partly because the host of the Lord, to wit, the priests and Levites, frequently so called, encamped there, and kept their stations and orders there by course.

*Rambach.*—2 Porro constituit Hiskias, i. e., in munera sua, quæ ante Achazum obiverant, restituit, classes, LXX, ephimerias sacerdotum ac Levitarum, secundum classes eorum, Vulg., per divisiones suas. אִישׁ כִּי עֲבָדוֹ, quemque juxta ministerium suum, Vulg., in officio proprio, R. Sal. sacerdotes quidem, ut ministrarent, Levitas autem ut cantarent, januas custodirent, &c. לְדָרֵס, quantum ad sacerdotes ac Levitas. לְעֹלָה, ad offerenda nimirum holocausta et sacrificia salutaria. לְשֹׁמֵר, ad ministrandum. בְּשַׁעַר מִדְּבַר יְהוָה, in portis, vel intra portas; Exod. xx. 10; castrorum Jehovæ: in atrio nimirum sacerdotum, ubi hi tanquam in castris degebant. Tribuitur vero h. l. adpellatio castrorum Jehovæ ipsi templo, alludendo ad ævum Mosaicum, ubi tentorium et aulæ, quibus erat cinctum atrium ejus, proprie ita vocari poterant. Nec male istud nomen templo conveniebat, ob castrenses s. ordinatissimas sacerdotum ac Levitarum, Domino militantium, stationes et classes. Conf. Num. iv. 3; 1 Par. ix. 18, 19.

*Houb.*—2 Instauravit autem Ezechias sacerdotum et Levitarum classes, prout antea distributæ fuerant in suo cujusque ministerio tam sacerdotum, quam Levitarum, ad holocausta et ad victimas pacificas, ut ministrarent, et ut in portis castrorum Domini laudes cantarent.

2 חֲמִיּוֹת: lege, חֲמִיּוֹת, ut habent Codices

tres Orat. et unus regius. Quippe radix est הָי, quo in verbo, cum deficit י, est י succenturiatum... חַמְּוֹת, castrorum. Vide similem loquendi formam, lib. i., cap. ix. ver. 19. Tamen solus Vulgatus sic legere videtur. Vide cæteros apud Polyglotta.

Ver. 3.

וּמִקֶּדֶם הַמֶּלֶךְ מִדְּכָשׁוֹ לְעֹלֹת  
לְעֹלֹת הַבֶּקֶר וְהָעֶרֶב וְהַתְּלֹלֹת  
לְשִׁבְתוֹת וְגו'

καὶ μερὶς τοῦ βασιλείως ἐκ τῶν ὑπαρχόντων αὐτοῦ εἰς τὰς ὀλοκαυτώσεις τὴν πρωΐην καὶ τὴν δευλὴν, καὶ ὀλοκαυτώσεις εἰς τὰ σάββατα, κ.τ.λ.

*Au. Ver.*—3 He appointed also the king's portion of his substance for the burnt-offerings, to wit, for the morning and evening burnt offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord.

*Pool.*—For the burnt-offerings; which had hitherto been, and were to be, taken out of the treasures of the temple which were collected from the people, 1 Chron. xxvi. 20; Neh. x. 32, 33; but that he might ease them in their present poverty, which his predecessor had brought upon them, he took the burden upon himself.

*Dr. A. Clarke.*—The king's portion of his substance for the burnt-offerings.—It is conjectured that the Jewish kings, at least from the time of David, furnished the morning and evening sacrifice daily at their own expense, and several others also.

*Ged.*—3 He also appointed a portion of his own royal property, for the morning and evening holocausts, &c.

*Booth.*—3 He also appointed a portion of his own property for the burnt-offerings, &c.

*Rambach.*—וְכֶמֶן הַמֶּלֶךְ, ceterum portio regis. לְעֹלֹת מִן דְּבַר יְהוָה, ex facultatibus ipsius, Ezr. x. 8, ad holocausta, &c.

*Houb.*—3 Conferebat autem rex de suis facultatibus ad holocausta offerenda matutina et vespertina, et ad holocausta sabbatorum, &c.

3 לְעֹלֹת וְלֵאמֹר: alterum לְעֹלֹת legendum esse וְלֵאמֹר, docet id לְעֹלֹת, quod sequitur: docet ipsa grammaticæ ratio.

Ver. 4.

— לְפָנַי יִחְזָקוּ בְּתוֹכָהּ יְהוָה :

— ὅπως κατισχύσωσιν ἐν τῇ λειτουργίᾳ οἴκου Κυρίου.



included in *מס*. Probably the lost words expressed the fruits of the earth.

*Ged.*—6 In like manner the children of Israel and Judah who dwelled in the cities of Judah, brought, moreover, the tithes of their herds and their flocks. The things thus hallowed to the Lord, their God, they brought, and deposited in heaps, by heaps.

*Booth.*—6 And Judah, and Israel, who dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep; and the tithe of holy things which were hallowed to Jehovah, their God, they laid in heaps.

*Houb.*—5 *Id verò mandatum cum primum fuit promulgatum, attulerunt filii Israel, magnâ copiâ, frumenti, vini, olei ac mellis primitias, et omnis generis terræ proventus; etiam omnium decumas quàm plurimas attulerunt filii Israel et Juda. 6 Illi verò, qui Judæ in urbibus habitabant, præter boum et ovium decumas, attulerunt etiam donaria, quæ Domino Deo consecrari solebant, quorum moles molibus addiderunt.*

6 ... וּבְנֵי יִשְׂרָאֵל וּבְנֵי יְהוּדָה, *filii autem Israel et Juda (qui in urbibus Judæ habitabant). Hæc verba, in quibus orditur versus 6 ad superiora sunt adjungenda, ut apud Græcos Intt. qui deinde legunt וְיִשְׂרָאֵל, et qui habitabant, addito י. Nam sacra Pagina hic docet, illos filiorum Israel, seu decem tribuum, qui urbes Juda incolebant, attulisse, præter cæteros, decumam juvenecorum et ovium, quod cæteri non fecerunt. Demonstrat גַּם הֵם, illi etiam, non tangi omnes filios Israel et Juda, sed eos tantum ex Israel, qui habitabant in Juda; itaque malè consociari filios Israel et Juda, cum illi etiam. Quare tollenda interpunctio, quæ post הָרִאָה in fine versûs 5 collocata est, eademque ante וְיִשְׂרָאֵל collocanda. Denique delendum est punctum אֶתְּנָתָם post וְיִשְׂרָאֵל positum, quod malè sejungit verbum הָרִאָה ab suis casibus, qui antecesserunt: vide versionem.*

*Rambach.*—6 *Quin et filii Israel et Judæ, qui hinc inde in oppidis Judæ habitabant, etiam illi, inquam, attulerunt decimas boum et pecudum minorum. וּמִכֶּשֶׁת קִשְׁמִים et decimas consecrationum sive rerum sacrarum, ver. 12; Num. xviii. 19. הַמִּקְדָּשִׁים יִהְיֶה אֲזֵיהֶם, consecratarum Jehovah, Vulg., quæ voverant Domino Deo suo. Num xviii. 8; Ezr. iii. 5. Sensus est sec. Kimch. eos de illis etiam rebus, quas Deo consecraverant, nec amplius ad usus suos adhibebant, sponte decimam Hierosolymam attulisse, utut exemptæ illæ a decimatione essent. Conf. Num. xxxi.*

28, 30, it. Gen. xiv. 20; chap. xxviii. 22. R. Sal. *Burmamnus* alique exponunt de *decimis decimarum*, quas Levitæ dabant Sacerdotibus, coll. not. Neh. x. 39 sed illud generaliori sensu malumus. הָרִאָה *attulerunt*, inquam ver. 5: וְיִשְׂרָאֵל וְיְהוּדָה, feceruntque *acervos, acervos*, i.e., sec. Vulg. *acervos plurimos*; coll. Gen. xiv. 10, sive *acervotim fruges et fructus illos disposuerunt*.

Ver. 10.

וַיֹּאמֶר אֵלָיו צִדְקָה הַכֹּהֵן הָרִאשׁוֹן  
לְבֵית צְדָקָה וַיֹּאמֶר מִחֻלָּה הַהִרְדָּמָה  
לְבָיָא בֵּית־יְהוֹנָתָן אֲכֹל וְשָׂבֹעַ וְחוֹתֵר  
עַד־לֵאבֹב כִּי יְהוָה בָּרַךְ אֶת־עַמּוֹ וְהַכֹּהֵן  
אֶת־הַקֹּמָן הַזֶּה :

וְאֵלָיו צִדְקָה

καὶ εἶπε πρὸς αὐτὸν Ἀζαρίας ὁ ἱερεὺς  
ὁ ἄρχων εἰς οἶκον Σαδὰκ, καὶ εἶπεν, Ἐξ οὗ  
ἤρκαται ἡ ἀπαρχὴ φέρεσθαι εἰς οἶκον Κυρίου,  
ἐφάγομεν καὶ ἐπίομεν καὶ κατελίπομεν ἔως εἰς  
πλήθος, ὅτι Κύριος ἠὺλόγησε τὸν λαὸν αὐτοῦ,  
καὶ κατελίπομεν ἐπὶ τὸ πλῆθος τοῦτο.

*Au. Ver.*—10 And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store.

*Pook.*—The chief priest of the house of Zadok; either, 1. The high priest, called also Zadok, 1 Chron. vi. 12, because he was of his line and family. Or, 2. The chief priest, or the head of that family of Zadok, or of Eleazar; as there was another chief priest of the family of Abiathar, or of Ithamar; see 2 Sam. viii. 17; 1 Chron. xxiv. 3; but both subject to the high priest.

*Houb.*—*Ex quo, inquit, ea donaria domum Domini offerri cœpta sunt, manducavimus et saturati sumus, et adhuc multa superavimus. Nam Dominus populo suo benedixit, multitudinique huic fecit esse reliquias.*

10 אֲכַל וְשָׂבַע: Arias, *edere et saturari*, nihil dicens, ubi contextus non addit, אֲכַל, nos. Nam pronomine personæ omissa, nescitur qui *ederint et saturati fuerint*. Odorabatur mendum Syrus; itaque deseruit Codicem suum. Sed Græci Intt. legebant אֲכַלְנוּ וְשָׂבַענו, *edimus et saturati sumus*, ut et Vulgatus; nec aliter legendum. Grammatici quidam volunt Infinitum loco esse Præteriti; quam eorum præceptionem nos



and this is the reading of the *Vulgate*, *Syriac*, *Septuagint*, and *Arabic*.

15, 18 *In their set office*. See the notes upon 1 Chron. ix. 22, vol. iii., pp. 50, 51.

*Gesen.*—מִצְדָּקָה 1. *firmness, stability*. Ex. xvii. 12 מִצְדָּקָה יְדֵי מֹשֶׁה, and his (Moses') hands were firm, steady, pp. firmness.

2. *security*, Is. xxxiii. 6. Arab. أَمْنٌ, id. اَمَانٌ.

3. *faithfulness, fidelity*, espec. in fulfilling one's promises; so of men, Ps. xxxvii. 3; Hab. ii. 4; of God, Deut. xxxii. 4; Ps. xxxvi. 6; xl. 11. Plur. אֱמֻנָה, Prov. xxviii. 20.

*Rambach.* — אֱמֻנָה, *bond fide, fideliter* agentes, s. homines spectatæ fidei, vers. 12, 18. So *Dathe*.

*Pool.*—16 *From three years old and upward*; to whom a portion of these things was allotted, as is here implied. *Unto every one that entereth into the house of the Lord*; that were capable of entering thither and doing service there, which they were at twenty years old, as is expressed here, ver. 17, and 1 Chron. xxiii. 24, through the whole company of the priests and Levites.

18 *They sanctified themselves*.—This is alleged as a reason why their wives and children were provided for out of the holy things, because they sequestered themselves from worldly affairs, by which they might otherwise have provided for their families, and entirely devoted themselves to holy administrations.

*Bp. Patrick.*—16 Though none of the Levites were permitted to come into the house of the Lord, to do service, till they were twenty years old; yet their males (as Mr. Selden observes from this place), who were three years old or more, were allowed to come into the temple with their parents; and in the distribution, the other infants being pretermitted, these were provided for.

17 These words "twenty years old" (as the same great person observes) relate not to the priests, but to the Levites: who, according to the law of Moses, were not obliged to their function, till they were thirty years old, Numb. iv. 3. But David, in the latter end of his reign, a little before the building of the temple, admitted them to officiate at the age of twenty years,

1 Chron. xxiii. 26, 27 (see Selden, *De Succession*. ad Pontif. lib. ii. cap. 4).

18 The forenamed offices gave to every family their portion; not only to the priests, but to their wives and children: of which (it appears by these verses) an exact register was kept, according to which they made their distribution.

*They sanctified themselves in holiness.*] Or, rather, according to the Hebrew, For "in faith," or "with fidelity" (some translate it in the margin *in trust*), "they sanctified themselves in holiness;" that is, attended upon their ministry at the house of God, nothing doubting they should be provided of all things necessary. For this seems to be a reason, why such care was taken of their wives and children, because their husbands were wholly given up to the service of God, and could not follow any other employment whereby to provide for the maintenance of their families.

*Ged.*—15 And, under him, were Eden, and Minjamen, and Joshua, and Shemaiah, and Amariah, and Shechaniah; of whom the office was to distribute, in the cities of the priests, *portions* to their brethren, according to their classes, whether great or small: 16 without reckoning what was given to such of their male children (from three years, upward) as came into the house of the Lord, for their daily service and attendance, according to their courses. 17 Now the priests and Levites were reckoned according to their paternal houses, from the age of twenty years, upward; according to their functions in their courses; 18 their families, their wives, their sons and their daughters being also taken into the reckoning; all of them who should faithfully hallow themselves.

16 This verse has given much trouble to translators: who seem, to me, not to have understood the original. The meaning, I think, is: that such Levites, under twenty, as came to do any office, with their fathers, about the temple, were entitled to a daily portion independent of that given to their fathers. They are reckoned from three: because that, among the Jews, was the period of weaning.

18 *All of them who should faithfully, &c.*, i. e., who were clean: for if they were not, they could not by the law of Moses partake of holy things.

*Booth.*—15 And next to him were

Eden, and Benjamin, and Joshua, and Shemaiah; Amaziah, and Shecaniah; whose office was to give a portion to their brethren in the cities of the priests, according to their courses, whether great or small: 16 Besides to those of their males reckoned from three years old and upward, (to every one coming into the house of Jehovah, his daily portion,) for their ministerial service according to their courses. 17 Now the priests and the Levites were reckoned according to their paternal houses, from twenty years old and upward, in their ministrations by their courses; 18 And the whole multitude of their little ones, their wives, and their sons, and their daughters, were taken into the account; of those who had faithfully hallowed themselves.

16 *Three years old.*] The male children of the Levites, above three years old, were allowed to come to the temple with their fathers, and share in the distribution. In their time of waiting they brought their families with them.

*Rambach.*—15 לָרֵאשִׁית ut darent vel distribuerent fratribus suis partes carniū rerumque sacrarum, eis competentes. במחלקת pro eorum classibus, ver. 2, 17. כְּכֶלֶן parvo æque ac magno, h.e. sive primarium, sive inferius munus ille gereret.

16 מִבְּנֵי שְׁלֹשָׁה מִלְכֵי הַדָּהָרִים Præter recensere eos, i.e. sec. Cleric. Præterea quod recensebant filios masculos Levitarum; ut in distribuendis iis, quæ Sacerdotibus et Levitis dividenda erant, ratio haberetur magnitudinis familiarum. Coll. ver. 17—19. Al. præter catalogum s. recensionem genealogicam eorum, quoad masculos, i.e. præter eos, qui masculis adscripti erant. Conf. 1 Par. vii. 5. Sic sensus est, illas portiones sacras a præfectis non solum datas fuisse Sacerdotibus ac Levitis, qui quotidiano ministerio in templo fungebantur; sed iis etiam, qui in catalogo s. genealogiam masculorum inter Sacerdotes inde a tertio ætatis anno referebantur. Ita vero מִלְכֵי præter, h.l. non exclusive accipiendum est, ut vertit Vulg., *Exceptis maribus*, etc., sed *inclusive*, et idem est ac una cum, ut Lev. xxiii. 38; Num. xxviii. 23, coll. vers. xxiv. 31. מִבְּנֵי שְׁלֹשָׁה a nato tres annos. Ab anno enim ætatis tertio liberis masculis Sacerdotum et Levitarum portio sua ex rebus sacris dabatur. לְכֹלֵהוּ et supra, Cler. et ad majoris ætatis homines. 1 Par. xxiii. 27. לְכֹלֵהוּ

Cler. *ingredientes ædem Jehovah.* Schmid. quoad omnem ingredientem, vel ai de filiis adhuc minorennibus sermo sit, omnem ingressurum s. capacem ingredi ædem Dei. Mares enim triennibus minores, not. Kimchio, non erant capaces ingredi domum Dei; femines autem neque in hac neque in alia ætate ingressæ sunt. לְכֹלֵהוּ יוֹמֵהוּ ad negotium diei in die suo, quod vel de quotidianis laboribus intelligi potest, q.d. ut obirent, quæ singulis diebus iis erant curanda, coll. Exod. v. 13, vel de victu in singulos dies necessario, coll. not. Neh. xi. 23. לְעִבְרָם ad ministerium suum sacrum, cap. viii. 14. בְּמִסְתָּחֵם in custodiis suis, ver. 17; Neh. xii. 24. בְּמִסְתָּחֵם secundum classes suas, vers. 2, 15, 17.

17 מִלְכֵי הַדָּהָרִים לְכֹלֵהוּ Schm. Cumque catalogo Sacerdotum; vel illa vero recensio genealogica Sacerdotum ac Levitarum instituebatur sec. familias patrum, vers. 18, 19; chap. xvii. 14; 1 Par. ix. 22. Conf. de מִלְכֵי signo Nominativi not. supra ad ver. 10; Neh. ix. 19, 32, 34, cet. לְכֹלֵהוּ מִלְכֵי שְׁלֹשָׁה מִלְכֵי a nato viginti annos et supra, 1 Par. xxiii. 24. בְּמִסְתָּחֵם pro custodiis l. muneribus eorum, ver. 16. בְּמִסְתָּחֵם et pro classibus, ver. 2, 15.

18 לְכֹלֵהוּ בְּלִי מִלְכֵי Schm. Quoad itidem catalogum omnium infantum, &c. Al. insuper unicuique Sacerdoti ac Levitæ portio major minorve tribuebatur secundum recensionem impuberum suorum, i.e., prout plures vel pauciores habebat impuberes etc. 1 Par. v. 1. נָשִׁים וּבָנִים וְנִשְׁתִּים uxorum item ipsorum, filiorumque ac filiarum. Ministris enim ecclesiæ, notante Osiandro, ita prospiciendum est de victu, ne uxores et liberi eorum fame pereant; לְכֹלֵהוּ quod attinet ad omnem multitudinem scil. uxorum et liberorum, quos Sacerdotes ac Levitæ habebant. Schm. qui erant toti congregationi Sacerdotum ac Levitarum. נָשִׁים וּבָנִים nam in fide sua, i.e., fideliter, vers. 12, 15; 1 Par. ix. 22. נִשְׁתִּים וְנִשְׁתִּים sanctificabant se et distribuabant inspectores illi ver. 13, res consecratas, ver. 14. At Schm., nam sub fide eorum sanctificata sunt sancta, i.e., sec. Cler., fidei eorum commissa erant, quæ consecrabantur; vel iis tradebant, quæ consecrabantur Deo, quicumque eas ad templum adferebant. Quam in rem adhibendi fuerunt homines spectatæ fidei, ne fratres suos defraudarent.

Houb.—15 Ex latere ejus erat Eden, Benjamin quoque et Josue, et Semeias, et Amasias

et Sechenias in civitatibus Sacerdotum constituti præsides, ut fratribus ipsorum tam grandibus, quam parvis, partes suas distribuerent. 16 Quibus præterea annumerati erant filii mares ab anno ætatis tertio et supra, eorum omnium qui domum Domini suo quisque die intrabant, ut ministrarent, suæ quisque in classis custodiâ. 17 Etiam annumerati erant, per familias, Sacerdotes et Levitæ munerum singulorum in suâ cujusque classe, ab anno ætatis vigesimo et supra. 18 Etiam annumerati erant omnes pueri eorum et uxores, filiique et filię tot, quot erant; quia dona sancta fidei eorum credita fuerant.

15 ומנחם, et Menjamin: Omnes Veteres, וְבִנָּיָם, et Benjamin, ut et legendum.

16 רחמים: Non dubium quin וְרַחֲמִים, annumerati. Hoc versu et sequentibus tribus tanguntur annonæ Sacerdotibus et Levitis attributæ. Et quidem hoc versu 16, iis Sacerdotibus, qui ad Templum aderant, et in ministerio erant: versu 17 Sacerdotibus et Levitis omnibus, etiam tûm, cûm in ministerio non erant; versu 18 ipsorum filii et filiabus: ver. 19 iis Sacerdotibus et Levitis, qui Jerosolymæ non habitabant; quo ipso docemur, tangi vers. 16, 17, et 18, eos Sacerdotes et Levitas, qui Jerosolymæ domicilium habebant.

18 יתקדש שם: Hæc verba suo quisque marte interpretatur: nempè abest perspicuitas. Pertinet וְשִׁמְשֵׁם, ad eos Levitas, quorum custodiæ dona sancta credita erant: יתקדש, ad ipsa dona; quæ dona sunt שם, sanctum. Fortè olim legebatur וְשִׁמְשֵׁם יתקדש שם.

Dathe.—15 Ad manum ei erant Eden, Minjamin, Jesu, Semaja, Amaja, Sechanja in oppidis Sacerdotum, qui bona fide inter consanguineos suos, parvos æque ac magnos, portiones statutas distribuebant, 16 nimirum tum maribus, qui recensiti erant, postquam tertium ætatis annum excesserant, tum omnibus, qui ad ædem Jovæ veniebant ad munus suum quotidianum pro ratione ministerii et classium, quibus adscripti erant, obeundum. 17 Recensio autem illa sacerdotum et Levitarum fiebat secundum familias patrias ab anno ætatis vicesimo, quando ad classes ministerii sui referebantur. 18 Nam recensentur etiam eorum parvuli et mulieres, filii et filię totius multitudinis, quibus res consecratæ fideliter distribuebantur.

Ver. 19.

וְלִכְנָם אֶחָדִין חֲכֻמָּהִים בְּשָׁנִי מִנְחָם  
עֲרִיָהֶם בְּכָל־עִיר וְעִיר אֲנָשִׁים אֲשֶׁר

נִקְרְבוּ בְּשָׁמוֹת לְתֵת מְזוֹת לְכָל־זָכָר  
בְּכִלְהֵנִים וּבְכִלְהֵינִיחָשׁ בְּלִיָּהִים :

τοῖς υἱοῖς Ἀαρὼν τοῖς ἱερατεύουσι, καὶ οἱ ἀπὸ τῶν πόλεων αὐτῶν ἐν πάσῃ πόλει καὶ πόλει ἄνδρες, οἱ ὀνομάσθησαν ἐν ὀνόματι, δοῦναι μερίδα παντὶ ἄρσενικῇ ἐν τοῖς ἱερεῦσι, καὶ παντὶ καταριθμουμένῳ ἐν τοῖς λεβίταις.

Au. Ver.—19 Also of the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

Pool.—The priests, which were in the fields; who are opposed to those that lived in or resorted to the great city Jerusalem.

Ged.—To all the males of the priests of the progeny of Aaron, who lived in the suburbial fields of their respective cities, the men, above-mentioned by name, gave also portions; and to all such Levites as were reckoned among them.

Booth.—19 And to the sons of Aaron, the priests, who were in the fields of the suburbs of their cities, in every city the men above named gave also portions; to all the males among the priests, and to all the Levites, who were reckoned among them.

Rambach.—19 Filiis porro Aaronis sacerdotibus. Qui commorabantur extra Hierosolymam in agris suburbanis urbium suarum. viri, in singulis urbibus. אֲנָשִׁים erant viri, מִכָּל עִיר בכל עיר ut darent, s. distribuerent portiones, lege definitas. לְכָל זָכָר לְכָל omni masculo, etiam parvulo ver. 16 inter Sacerdotes. Conf. Neh. xii. 44. וְלִכְנָם בְּלִיָּהִים et omni qui inter Levitas recensitis erat, ver. 17, 18. Conf. Neh. vii. 64.

Houb.—19 Erant etiam in singulis urbibus, quarum urbium erant filii Aaron Sacerdotibus agri suburbanii, certi homines destinati, qui omnibus maribus Sacerdotum et omnibus Levitis, qui censiti erant, annonam distribuerent.

Dathe.—19 Etiam posteris Aaronis, sacerdotibus, qui in agris suburbanis oppidorum suorum commorabantur, viri quidam nominatim designati in singulis oppidis distribuebant portiones statutas omnibus maribus inter sacerdotes, et omnibus, qui inter Levitas erant recensiti.

Ver. 21.

וּבְכָל־מִקְצָה אֲשֶׁר־הָיָה בְּעִבְרָתָהּ

בֵּית-הַמִּלְחָמִים וּבַמִּזְבֵּחַ וּבַמִּצֵּד לְדָרֶשׁ  
לְאַחֲיוֹ עַל-לִבָּבוֹ עֲשֵׂה וְהִצְלִיחַ :

καὶ ἐν παντὶ ἔργῳ ᾧ ἡρέσατο ἐν ἐργασίᾳ ἐν οἴκῳ Κυρίου, καὶ ἐν τῷ νόμῳ καὶ ἐν τοῖς προστάγμασιν ἐξεδήτησε τὸν Θεὸν αὐτοῦ ἐξ ὅλης ψυχῆς αὐτοῦ, καὶ ἐποίησε, καὶ εὐδοῶθη.

**Au. Ver.**—21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

**Ged.**—21 Whatever work he once undertook, whether in the service of the house of God, or in the enforcement of the law and the commandments, he performed, for the sake of the Lord, with his whole heart : and, hence, he prospered.

*Booth.*—21 And in every work that he began for the service of the house of God, and in respect to the law and the commandments, in seeking his God, he performed with his whole heart; hence he prospered.

*Rambach.*—In omni enim opere, quod  
cepit, ver. 7, in ministerium s. usum ædis  
Jehovæ, et in lege ac præceptis observandis,  
cap. xiv. 3. וְהָיָה לְךָ querendo Deum  
suum, toto corde suo, i. e., sincere ac sine  
hypocritis, egit. וְהָיָה לְךָ unde etiam prospere  
egit, et omnia ei feliciter successerunt.

*Houb.—21 Itaque id, quodcunque aggressus est, sive ad ministerium domus Dei, sive in ratione legis ac præceptorum, Deum suum toto corde requirens, feliciter ad finem perduxit.*

*Dathe.*—21 *Quidquid ad usum templi suscepit, in lege et institutis, hoc studio Dei animo sincero fecit, unde etiam felicem expertus est successum.*

## CHAP. XXXII. 1.

אֲחֵרֵי הַדְּבָרִים וַחֲאֵמֶת חֲאֵלָה בָּא  
סִנְהֵרִיב מֶלֶךְ-אַשּׁוּר וַיָּבֵא בִּיהִדְוָה וַיַּחַן  
עַל-יַחֲזָקִים חֲבָצְלוֹת וַיֹּאמֶר לְבָרְקָם  
אֵלָיו :

καὶ μετὰ τοὺς λόγους τούτους καὶ τὴν ἀλήθειαν ταύτην ἤλθε Σενναχηρίμ βασιλεὺς Ἀσσυρίων, καὶ ἦλθεν ἐπὶ Ἰούδα, καὶ παρενόβαλεν ἐπὶ τὰς πόλεις τὰς τειχίρεις, καὶ εἶπε προκαταλαβεῖσθαι αὐτάς.

**Au. Ver.**—1 After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and

encamped against the fenced cities, and thought to win them [Heb., to break them up] for himself.

After these things, and the establishment thereof.

*Dathe, Maurer, Ged., Booth.*—After these things had been faithfully accomplished,

*Houb.*—1 *His transactis, et his sic constitutis.*

*Rambach.*—*non* et veritatem s. fidelitatem illam regis, in cultu divinitatis instaurando præditam.

*Maurer.*—1 Hoc esse videtur per *ἐν δὲ*  
*δουόν*: his rebus fideliter ab Hiskia peractis.  
*To win them.*

*Genes. —* רָצַץ. 1 to cleave asunder, to rend, to divide. Of a city, to rend sc. its walls, to break open, to take by storm, to subdue; 2 Chron. xxxii. 1 וְרָצַץ לְבָרֶךְ וְלִמְלִיכָא וְרָצַץ לְבָרֶךְ וְלִמְלִיכָא and thought to subdue these cities to himself.

**Ver. 4.**

**Au. Ver.**—4 So there was gathered much people together, who stopped all the fountains, and the brook that ran [Heb., overflowed] through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

*Bp. Patrick.—The brook that ran through the midst of the land.] That is Gihon, as Kimchi understands it, which some take to be Kidron [so Dathe]. It was no easy thing to dry up this brook : but it is supposed the head of it was not far from the city, which, being stopped up, they diverted the current, and, by conveyance under ground, brought it into great pits within the city, which received the water for the use of the people. For we read afterward (ver. 30), of his stopping up a course of water which was above, and bringing it down to this west side of the city.*

*The kings of Assyria.*] He speaks of *kings* in the plural number, either because there were many kings that served under the king of Assyria, or because he was the *great king*, as he styled himself.

*Ged.*—King [LXX, Syr., Arab.] of Assyria.

*Rambach.*—*Reges Assyriae*, i. e., rex Sancheribus et principes, qui cum eo sunt, ver. 21, inter quos forte etiam reguli nonnulli, Sancheribo tributarii, fuerunt.

**Ver. 5.**

וַיַּתְחִיזְקוּ וַיִּבְנוּ אֶת-בֵּית-יְהוָה



תְּרַבְּרָה וַיַּעַל עַל־הַמִּגְדָּלוֹת וַיְבַנֶּה  
חֻמַּת אֲחֶרֶת וַיְחַזֵּק אֶת־הַמִּגְדָּלוֹת עִיר  
דָּוִד וַיַּעַשׂ שָׁלַח לְלֵב וּמִנִּים :

καὶ κατίσχυσεν Ἐξέκίας, καὶ ῥηκοδόμησε  
πάν τὸ τεῖχος τὸ κατεσκαμμένον, καὶ πύργους,  
καὶ ἔξω προτείχισμα ἄλλο, καὶ κατίσχυσε τὸ  
ἀνάλημα τῆς πόλεως Δαυὶδ, καὶ κατεσκεύασεν  
ὄπλα πολλὰ.

*Au. Ver.*—5 Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts [or, swords, or, weapons] and shields in abundance.

*Strengthened himself* [so Rambach].

*Ged., Booth.*—Took courage.

*Houb.*—Erexit se se.

*Dathe.*—Animo confirmatus.

*And raised it up to the towers, &c.*

*Pool.*—Up to the towers; either, 1. As high as the towers, or the tops of the wall. Or 2. As far as the two towers, or gates, which were made in the form of towers, and had the use of towers, to wit, that of Ephraim and the corner gate, both mentioned above, chap. xxv. 23. Or, brought up engines or instruments of defence upon the towers.

*Ged., Booth.*—And erected towers above, and another outer wall.

*Rambach.*—וַיַּעַל עַל־הַמִּגְדָּלוֹת, *eumque adscendere fecit*, vel perduxit s. produxit usque ad turres, scil. a turri angulari, usque ad turrim portæ Ephraimi. *Vulg.*, et extruxit turres desuper, coll. not. Neh. iii. 1, sed neglecta Hebraica verborum constructione. Schmid., *adscenditque super turres*, ex *Conjug. Kal*, non bene h. l. al. *adscendere fecit* speculatores, *Tig. et excitavit munitiones super turres*. Sed prius simplicius est. וַיְחַזֵּק, et extror-  
num scil. *ædificavit*, Ezech. xli. 17. וַיְבַנֶּה, *murum aliud*, nempe secundum; vel totius urbi circumductum, vel certæ tantum urbis parti additum, ubi maximum erat ab hoste periculum. *Conf. cap. xxxiii. 14. LXX, antemurale aliud*, *conf. Thren. ii. 8.* Murum triplicem, quo cincta erat urbs tempore suo, describit *Joseph. de Bello Jud.*, lib. vi., cap. 6.

*Houb.*—וַיַּעַל עַל־הַמִּגְדָּלוֹת: non possis aliter convertere, quàm, et ascendit in turres, sententiâ prorsus alienâ. Olim scriptum fuerit וַיַּעַל עַל־הַמִּגְדָּלוֹת, et ascendere fecit super eum

(*murum*) turres, sive *erexit*... *Clericus, et produxit ad turres (murum)* falso verbi וַיַּעַל significatu.

*Maurer.*—וַיַּעַל ad verbum: *eumque (murum) adscendere fecit ad turres*. וַיַּעַל de motu in locum celsiorem. De Wettius: *et resarsit turres*, coll. xxiv. 13. Sed ita haud dubie scribendum fuisset וַיְחַזֵּק עַל־הַמִּגְדָּלוֹת; nusquam enim, quod scio, וַיַּעַל in hac phrasi omittitur. וַיַּעַל] sc. וַיַּבֵּן.

*Millo.* See the notes upon 2 Sam. v. 9, vol. ii., pp. 521, 522.

*Darts* [or swords, or weapons].

*Gesen.*—וַיַּעַל. 1. a missile, weapon, as sent against an enemy, e. g., dart, javelin, spear, &c.

Ver. 6.

*Au. Ver.*—6 — the street of the gate of the city, &c. See the notes upon 2 Chron. xxix. 4, p. 278.

Ver. 7.

— פִּרְעֹנֵנוּ רַב מִעִמּוֹ :

— ὅτι μεθ' ἡμῶν πλεῖστος ἢ μετ' αὐτοῦ.

*Au. Ver.*—7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him.

*For there be more with us than with him.* So LXX, *Vulg.*, *Houb.*

*Ged., Booth.*—For he with us is more powerful than all those with him.

*Schmidt, Dathe.*—Major enim nobiscum est, quam cum illo.

Ver. 10.

— וַיִּשְׁכְּבוּ בְּמַצֹּד בִּירוּשָׁלַם :

— καὶ καθήσασθε ἐν τῇ περιούῃ ἐν Ἱερουσαλήμ;

*Au. Ver.*—10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege [or, in the strong hold] in Jerusalem?

*In the siege* [or, in the strong hold].

*Bp. Patrick.*—The last words seem to signify, that for fear of the king of Assyria, they durst not stir out of the gates of Jerusalem: for so we translate the last words in the margin, the strong hold of Jerusalem.

*Gesen.*—I. וַיִּשְׁכְּבוּ.

1. *straitness, distress*, Deut. xxviii. 53, sq., Jer. xix. 9.

2. *siege*, Ez. iv. 2, 7. וַיִּשְׁכְּבוּ, to be

*besieged*, of a city, 2 Kings xxiv. 10; xxv. 2, al.

3. *mound, entrenchment* of the besiegers, Deut. xx. 20; Mic. iv. 14; Ez. iv. 2. Hence

4. *fortification, fortress*, Hab. ii. 1. Often *צָרְיָה*, a fortified city, Pa. xxxi. 22; lx. 11; plur. 2 Chr. viii. 5; Mic. vii. 12.

Ver. 12.

*Au. Ver.*—High places. See the notes upon 1 Kings iii. 3, vol. ii., pp. 719—721.

Ver. 22.

וְיִמְרֵי קָלָהּ וְנָגַדְתָּ

— καὶ ἐκ χειρὸς πάντων, κ.τ.λ.

*Au. Ver.*—22 Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.

*And from the hand of all other.*

*Ken.*—אֲרִיבָה, 117, 271, A. 288; primo 235. אֲרִיבָה, 168; אֲרִיבָה, 145.

*Booth.*—And from all their enemies [MSS.].

Ver. 23.

וְיִמְרֵי קָלָהּ וְנָגַדְתָּ וְיִמְרֵי קָלָהּ וְנָגַדְתָּ

— καὶ δόματα τῇ Ἐσικίᾳ βασιλεῖ Ἰούδα, κ.τ.λ.

*Au. Ver.*—23 And many brought gifts unto the Lord to Jerusalem, and presents [Heb., precious things] to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

*Presents.*

*Gesen.*—קָדָשׁ, plur. f. (r. קָדָשׁ, obsol. prob. i. q. קָדָשׁ, Arab. *to be chief, noble*) *precious things*, Gen. xxiv. 53; Ezra i. 6; 2 Chron. xxi. 3; xxxii. 23.

*All nations.*

*Pool.*—Or, of all those nations which were not very remote from Canaan, and heard these matters.

Ver. 24.

וְיִמְרֵי קָלָהּ וְנָגַדְתָּ וְיִמְרֵי קָלָהּ וְנָגַדְתָּ

— καὶ ἐπηκουσεν αὐτὸν, καὶ σημεῖον ἔδωκεν αὐτὸν.

*Au. Ver.*—24 In those days Hezekiah was sick to the death, and prayed unto the Lord: and he spake unto him, and he gave him a sign [or, wrought a miracle for him].

*And he spake unto him, and he gave him a sign.*

*Ged.*—Who answered him, and gave him a token of recovery.

*Booth.*—And he hearkened [LXX, Vulg.] to him, and gave to him a token of recovery.

*Gesen.*—In a few doubtful examples, and only in the later Hebrew, נָגַד seems to be put absol. for נָגַד; e. g. 2 Chron. ii. 10, וְיִמְרֵי קָלָהּ וְנָגַדְתָּ, and Hiram said (spake) by letter, and sent it to Solomon; but here the very words follow, so that the clause *and sent it to Solomon* is parenthetic, and וְיִמְרֵי refers to the words of the letter, 2 Chron. xxxii. 24, וְיִמְרֵי, and he (God) said unto him, i. e., spake to him; but here we may also render, and he promised him, since after verbs of speaking, showing, &c., the object *it* is very often omitted; see Lehrs., p. 734. This remark also throws light upon the vexed passage in Gen. iv. 8, and Cain said (it) unto Abel his brother, i. e., he told him that which God had said to him in ver. 7, but it came to pass when they were in the field, &c. Samar. and Sept. insert לִנְדָּחָהּ, διέλωμεν eis τὸ πεδίον.

מִסֵּוֹ plur. מִסֵּוֹ, a miracle, prodigy. The etymology was long uncertain, but there is little doubt that it is to be referred to the root מָסָה, and means a great and splendid deed, for מִסֵּוֹ; although, the etymology being neglected, the Tseri of the syllable ה— is dropped in the plur. I have proposed another derivation in Thesaur., p. 143.

1. Spoken chiefly of miracles, wonders, exhibited by God and his messengers, Ex. iv. 21, al. Often with מִסֵּוֹ, as מִסֵּוֹ וְנִסִּים, signs and wonders, Psal. cxxxv. 9; Jer. xxxii. 21, al. Since prodigies were accounted as tokens of Divine authority, מִסֵּוֹ also signifies

2. a sign, token, proof. e. g., of the Divine protection, Pa. lxxi. 7; of the Divine justice in punishing the wicked, Deut. xxviii. 46. Spoken often of a sign given by a prophet in confirmation of his prediction or promise, i. q. מִסֵּוֹ, 1 Kings xiii. 3, 5; 2 Chr. xxxii. 24, 31, al. Hence

3. a sign of something future, a portent, omen, i. q., מִסֵּוֹ No. 4. Is. viii. 18, Lo, I and the children whom Jehovah hath given me לְמִסֵּוֹת וְנִסִּים are for signs and portents to Israel, i. e., our significant names shadow forth future things, chap. xx. 3; Zech. iii. 8,

מַשְׁכֵּי כֹחַ, *men of omen*, who themselves shadov forth future things, Ez. xii. 6, 11; xxiv. 24, 27.

*Prof. Lee.*—מַשְׁכֵּי, pres. מַשְׁכֵּי, and מַשְׁכֵּי, Gram. art. 199, 4. *Said, declared, and, from a superior, commanded, &c.* The subject matter of such declaration generally following. מַשְׁכֵּי differs from it in this, that it signifies *spake* only, without regard to the thing said; as, *The Lord spake unto Moses*, i. e., he simply addressed him; it is generally added, *saying, &c.* It must be remembered, however, that, according to the usage of the Oriental languages, it is neither necessary nor constant that such complementary terms follow. Dr. Gesenius, *Thes.*, p. 119, thinks that such omissions savour of modern Hebraism; he finds, nevertheless, an instance of this sort in Exod. xix. 25.

מַשְׁכֵּי. (a) *Sign, wonder*: (b) metonymy, *intimation, portent*, of something fearful to come to pass. LXX, variously, ῥῆμα, σημεῖον, σκληρότης, τέρας: which last seems the most correct; מַשְׁכֵּי, implying a sign, intimation, &c., more generally.

*Houb.*—*Oravitque Dominum, qui quidem se ei præbuit exorabilem, et pro eo miraculum fecit.*

24 וַיֹּאמֶר, *et dixit ei*. Non additur quid dixerit, contra morem scribendi perpetuum. Quo ipso satis declaratur, scriptiorem esse mendosam. Habuere Germanam Græci Intt. qui convertunt, καὶ ἐπικούσεν αὐτῷ, *et exaudivit eum*; nempè legunt וַיַּשְׁמַע, *et exoratus est ei*, ut infra cap. xxxiii. 13. Mendum palpabat, nec tamen sentiebat Cle- ricus, cum converteret, *et allocutus est Jeho- vam.*

*Dathe.*— *qui quoque ei promissionem et prodigium dedit.*

*Maurer.*—24 וַיֹּאמֶר, *et Deus eum allocutus est eique prodigium dedit*, מַשְׁכֵּי absolute posito, ut Gen. iv. 8. "At potes etiam interpretari: *et hic ei promisi, sc. id quod precatus fuerat, er sagte es ihm zu.*" Gesenius, coll. Gen. ix. 22; Ex. xix. 25. Sed aliud est *dicere*, aliud *promittere* alicui alqd.

Ver. 27.

וְהַמְנוּגִים וְהַלֵּל כְּלֵי הַמִּזְבֵּחַ :

— καὶ ὀπλοθήκας, καὶ εἰς σκεύη ἐπιθυμητά.

*Au. Ver.*—27 And Hezekiah had exceeding much riches and honour: and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and

for shields, and for all manner of pleasant jewels [Heb., instruments of desire].

*And for shields.*

*Rambach.*—וְהַמְנוּגִים, *et clypeorum*, i. e., sec. Vulg. per Synecd., *armorum universi generis*. Conf. ver. 5.

*Houb.*—*Rebusque pretiosis.* וְהַמְנוּגִים, *et clypeos*. Exercitatus Lector anteferebat, *et res pretiosas*. Nam enumeratio esse solet rerum similium. Neque credibile est Sacrum Scriptorem media inter *aromata et gemmas et vasa pretiosa*, immiscuisse *clypeos*; ut neque posuisset *clypeos* solitariè, non annumerato etiam cætero genere armorum.

*All manner of pleasant jewels.*

*Dr. A. Clarke.*—וְהַמְנוּגִים, *desirable vessels or utensils.*

*Ged.*—All sorts of curious weapons.

*Booth.*—All kinds of valuable utensils.

*Houb.*—*Omniqne genere vasorum speciosorum.*

Ver. 30.

*Au. Ver.*—30 This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David, &c.

*Pool.*—*The upper water-course of Gihon*; a rivulet near Jerusalem, consisting of two streams, the upper, which was brought into one pool, called *the upper pool*, Isa. vii. 3; and the lower, which was brought into another, called *the lower pool*, Isa. xxii. 9. The former he diverted and brought by secret pipes into Jerusalem. *Brought it straight down*; whereas before it fetched a compass, and thereby might have been beneficial to the Assyrian host.

Ver. 31.

וְכֹה בָמַלִּיץ וְשָׁרֵי בָגָל מִמְּשָׁלְחֵי  
עָלְיוֹ לְדָרֶשׁ הַמּוֹפֶת אֲשֶׁר הָיָה בְּאֶרֶץ  
עֶזְרָא הָאֱלֹהִים לְנִסּוֹתָיו לְדַעַת פֶּלֶל-  
בְּלִבָּיו :

καὶ οὕτως τοῖς πρεσβευταῖς τῶν ἀρχόντων ἀπὸ Βαβυλῶνος τοῖς ἀποσταλείσι πρὸς αὐτὸν πυθέσθαι παρ' αὐτοῦ τὸ τέρας, ὃ ἐγένετο ἐπὶ τῆς γῆς, ἐγκατέλειπεν αὐτὸν Κύριος τοῦ περ- ράσαι αὐτὸν, εἰδέναι τὰ ἐν τῇ καρδίᾳ αὐτοῦ.

*Au. Ver.*—31 Howbeit in the business of the ambassadors [Heb., interpreters] of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

*Ged., Booth.*—31 But [*Ged., only*] in

respect to the ambassadors the princes of the king [Chald., with fourteen MSS.] of Babylon, who were sent unto him to inquire concerning the miracle, &c.

*Rambach.*—31 *ק*, *Sic vero*, Vulg. *Attamen, verumtamen*, Nah. i. 12. *ש* *ב*, *principum Babylonie*, s. quos principes Babylonie, nomine regis sui, ad Hiskiam miserant, coll. 2 Reg. xx. 12; Esa. xxxix. 1. *Qui miserant ad ipsum, ut quererent de signo, quod in terra contigerat*: per quod *signum* s. prodigium *Grotius* h. l. stragem Sancheribi intelligendam putat; rectius vero sec. *Calov.* alii *de umbra et solis regressu* exponunt, coll. ver. 24; Esa. xxxviii. 8. Procul dubio enim Chaldæorum sapientes, homines rerum cælestium peritissimi, miraculum istud observaverant, et deinde per famam acceperant, in gratiam Hiskie, Judæorum regis, id editum esse. Ea de re ergo ut certiores redderentur, et causam rationemque ejus accuratius condiscerent, eorum rogatu legatis, Hiskie recuperatam sanitatem gratulaturis, a rege in mandatis, datum fuit, ut hanc in rem paulo accuratius inquirerent. Unde omnino sequitur, miraculum hoc non in Judæa tantum, sed et in Babylonia, immo toto observari potuisse orbe, adeoque non umbram tantum, sed ipsum solem retrocessisse. Conf. *D. Buddei* H. E., t. ii., p. 548 seq. *Deservit eum Deus*. Ita igitur sibi relictus non solum non tribuit Domino gloriam ob miraculum tam insigne, convalescentiamque cum eo conjunctam, quo homines idololatræ ad cognitionem veri Dei adducerentur; sed insuper etiam ostendit Babyloniorum legatis thesauros suos non sine jactantia quadam, ut hoc modo insinuaret, se minime indignum esse, quocum Babylonie rex contra Assyrios fœdus et amicitiam ineat. Illam enim Hiskias, observante *Buddeo* l. c. p. 551, hac ratione ambiisse videtur, quom observaret regnum Babylonicum incipere efflorescere. Unde merito ab Esaia vate reprehensus fuit, Esa. xxxix. 3 sqq.

*Bp. Patrick.*—*Howbeit in the business of the ambassadors of the princes of Babylon.*] Which is mentioned at large, 2 Kings xx. 10, 11; Isa. xxxviii. 7, 8. But Bochartus, I find, strongly opposes the opinion of the body of the sun's going back: in his Canaan, lib. i., cap. 14, p. 4, where he observes, that the Scripture in both places speaks of the shadow's going back ten degrees; and then it is said, the sun went

back, that is, the shadow of the sun, or the light of the sun, which succeeded to the going back of the shadow. And it must be confessed, that if the sun had gone back, it would not have been a miracle in Judea alone, but all the world over: and the king of Babylon needed not have sent to inquire about the wonder in that land, because it would have been a wonder in his land, and in all lands, as well as in Judea. And so it was, for I have observed there out of Herodotus, that in Egypt they knew something of the unusual motion of the sun: and, perhaps, they now observed it in Babylon, and only sent to inquire whether Isaiah foretold it, which was a great wonder. I have met also with one, who thinks, that the Babylonians being worshippers of the sun, it was part of Hezekiah's sin, that he did not take this occasion to persuade the ambassadors to worship God, who made and commanded the sun; and could stop the course of it when he pleased.

*God left him, to try him, that he might know all that was in his heart.*] God suffered him to behave himself according to his own inclinations, without any special motion from him; that Hezekiah might know he was not so strong as he imagined, if he were left to himself without God. But it is generally thought, the last words relate rather to God: who made proof of him, as he had done of many other good men, whether he would entirely obey him, or not. He tries none in that sense of which St. James speaks; viz, for an ill intent, or to lead men to destruction; but for a good end, to improve them, and bring them to salvation. Thus he tempted Abraham, Gen. xxii. 1; and the children of Israel, Exod. xv. 25; xvi. 5; and Ezekiel, and many others, that it might appear how they stood affected to him; which God, no doubt, knew, and now saw the pride and vanity that lurked in Hezekiah's heart: which was hid from every one but God himself, who now suffered him to discover it for his humiliation.

*Pool.*—*That he might know*; either, 1. That God might know it. So it is spoken of God after the manner of men; whereof we have had many instances. Or, 2. That Hezekiah might know that he had infirmities and sins as well as virtues; and therefore that the great mercies which he had received were not the effects of his own

merits, as he might be prone to believe, but of God's free grace.

Ver. 32.

וַיָּחַדְהוּ וַיִּתְּנֵהוּ וַיִּתְּנֵהוּ וַיִּתְּנֵהוּ  
בְּתוֹכָם בְּחַזְוֹן יִשְׁעֵיהֶם כְּדָמֹן חֲפָיָא  
עַל־סֶפֶר מַלְכֵי־יִשְׂרָאֵל :  
מֶלֶךְ

καὶ τὰ λοιπὰ τῶν λόγων Ἐζεκιῶν, καὶ τὸ ἔλεος αὐτοῦ, ἰδοὺ, γέγραπται ἐν τῇ προφητείᾳ. Ἡσαίου υἱοῦ Ἀμὼς τοῦ προφήτου, καὶ ἐπὶ βασιλείου βασιλέων Ἰούδα καὶ Ἰσραὴλ.

*Au. Ver.*—32 Now the rest of the acts of Hezekiah, and his goodness [Heb., kindnesses], behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.

*Dathe.* — 32 *Reliquæ res gestæ Hiskie et pietas ejus, una cum oraculo a) Jesaiæ, Amosi filii, prophetæ illa occasione edito, narrantur in annalibus regum Judæ et Israël.*

a) Sic verito בְּחַזְוֹן, atque intelligo oraculum illud, quo Jesaias Hiskie futuram captivitatem Babylonicam prædixit, 2 Reg. xx. 16, seqq.; Jes. xxxix. Plerique quidem interpretes construunt בְּחַזְוֹן cum sequenti וַ, cui copulam Vau præmittunt, in hunc sensum, ut collectio vaticiniumum Jesaiæ laudetur, in qua ut in annalibus regum Judæ et Israël historia regis Hiskie legatur. Sed primo וַ, in textu sine copula legitur. Deinde בְּחַזְוֹן constructur in hac formula loci laudandi semper sequenti וַ, e. c. 2 Chron. xxiv. 27; xxv. 26; xxvii. 7; xxviii. 26, etc. Igitur verba בְּחַזְוֹן לֵא referenda sunt ad חֲפָיָא. Interpretes quidem antiqui fere omnes, nimirum oi ó, Vulgatus, Arabs, Chaldaeus, vertunt, tamquam si copulam Vau ante וַ, legerint, sed, uti videtur, tantum propterea, quoniam illud cum בְּחַזְוֹן, jungebant. Syrus vero non exprimit Vau, sed receptam lectionem ad litteram exhibet. Debeo hanc h. l. explicationem S. R. Koppio, qui eam obiter dedit ad Lowthi Jesaiam, p. ii., p. 5.

*Maurer.*—32 בְּחַזְוֹן יִשְׁעֵיהֶם — על ספר מלכי ישראל — *perscripta sunt in vaticiniis* (בְּחַזְוֹן, collective positum) *Jesaiæ* —, in (constructio asyndeta) *libro* cet. Koppius, Dathius, Schulzius: *perscripta sunt una cum oraculo Jesaiæ* (illa occasione edito Jes. xxxix.; 2 Reg. xx. 16, seqq.) in *libro* cet., quæ interpretatio non ferenda est, quoniam א non significat

cum, nisi ubi sermo est de instrumento s. subsidio.

Ver. 33.

וַיִּקְרָאֵהוּ בְּמַצְלֵה הֶבְרִי בְּגֵר  
דָּוִד וְגו'  
מֶלֶךְ

— καὶ ἔθαψαν αὐτὸν ἐν ἀναβάσει τάφου υἱῶν Δαβὶδ· κ.τ.λ.

*Au. Ver.*—33 And Hezekiah slept with his fathers, and they buried him in the chiefest [or, highest] of the sepulchres of the sons of David.

*In the chiefest, &c.* So Pool, Patrick, Dathe, Ged., Booth.

*Gesen.*—מַצְלֵה m. (ר. מַצְלֵה) 1. ascent, place of ascent; Neh. xii. 37, מַצְלֵה הַיְּדִי, ascent to the wall. Ez. xl. 31, the ascent of (to) it had eight steps, vers. 34, 37.

2. Spoken of any elevated place: a) a platform, suggestus, for speaking, Neh. ix. 4. b) an ascent, acclivity, cliff, Josh. x. 10 al. Hence the pr. names of acclivities or hills; as מַצְלֵה הַיְּדִי, ascent or mount of Olives, 2 Sam. xv. 30. מַצְלֵה הַיְּדִי, cliff of blossoms, prob. the difficult pass of En-gedi, 2 Chr. xx. 16. Also 2 Chr. xxxii. 33; 2 Kings ix. 27.

*Rambach.*—בְּמַצְלֵה, in adscensu, c. xx. 16, sepulcrorum familiæ Davidicæ, i. e., in ea monumenti parte, ubi adscendebatur. *R. Sal.* et al. in præstantia sepulcrum, i. e., juxta præstantiores familiæ, quales erant David et Salomo. Sed ita potius בְּמַצְלֵה bemaalath dicendum fuisset, coll. 1 Par. xvii. 17; vid. Neh. iii. 16.

*Houb.*—Et sepelierunt eum in aditu sepulchrorum filiorum David.

*Maurer.*—בְּמַצְלֵה הֶבְרִי בְּגֵר. Hæc de Wettius, alii: in summo sepulcrorum cet., Dathius, alii: in sepulcro insigniori cet. Vertendum, nisi egregie fallor: in loco edito sepulcrorum cet. h. e. in loco illo edito, qui sepulcris posterorum Davidis inserviebat.

CHAP. XXXIII. 3—5.

*Au. Ver.*—3 For he built again [Heb., he returned and built] the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

*High places.* See the notes upon 1 Kings iii. 3, vol. ii., pp. 719—721.

*Baalim.* See the notes upon Judg. ii. 11, vol. ii., p. 166.

*Groves.* See the notes upon Exod. xxxiv. 13, vol. i., p. 376.

3, 5 *All the host of heaven.* See the notes upon 2 Kings xxxiii. 4, vol. ii., p. 992.

Ver. 6.

וְהוּא הִעָבִיר אֶת־בָּנָיו בָּאֵשׁ בְּנִי  
בְּרַחֲמָם וְעֹנֵגוֹ וְנִחַשׁ וְכָשָׁף וְעָשָׂה אִוֵּב  
וְיִדְלַגְי חֲרָפָה לַעֲשׂוֹת חֲבֵעַ בְּעִיגֵי  
יַחֲזֹק לְחִקְעִיקוֹ :

וְנִכְשָׁף

καὶ αὐτὸς διήγαγε τὰ τέκνα αὐτοῦ ἐν πυρὶ ἐν γῇ Βενεθὲμ· καὶ ἐκλήδονίζετο, καὶ οἰωνίζετο, καὶ ἐφαρμακεύετο, καὶ ἐποίησεν ἐγγαστριμύθους καὶ ἐπαοιδούς, καὶ ἐπλήθυνε τοῦ ποιῆσαι τὸ πονηρὸν ἐναντίον Κυρίου τοῦ παροργίσαι αὐτόν.

*As. Ver.*—6 And he caused his children to pass through the fire in the valley of the son of Hinnom; also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

*Caused his children to pass through the fire.* See the notes upon Levit. xviii. 21, vol. i., pp. 458—460.

*Observed times, and used enchantments.* See the notes upon Deut. xviii. 10, vol. i., pp. 694—696.

*Dealt with a familiar spirit, and with wizards.* See the notes upon Levit. xx. 6, vol. i., pp. 469, 470.

*He wrought, &c.*

*Houb.*—Legendum וְדַבָּרָה, ut legere videntur Græci Intt. atque id docebat punctum *Athnac*, ante וְדַבָּרָה collocatum.

Ver. 7.

וַיָּשֶׂם אֶת־הַסֵּמֶל הַסֵּמֶל אֲשֶׁר עָשָׂה  
בְּבֵית הַמִּלֻּחִים אֲשֶׁר אָמַר מְלָכֵיהֶם  
אֶל־דָּוִיד וְאֶל־שְׁלֹמֹה בְּנֵי בַבְּלִית הַחָזָה  
וּבִירְשָׁלָיִם אֲשֶׁר בְּחֶרְתִּי מִפְּלִי שְׂבָטִי  
יִשְׂרָאֵל אֲשֶׁם אֶת־שְׁמִי לְעִילִים :

καὶ ἔθηκε τὸ γλυπτὸν, τὸ χωνευτὸν, εἰκόνα, ἣν ἐποίησεν ἐν οἴκῳ Θεοῦ, οὗ εἶπε Θεὸς πρὸς Δαυὶδ καὶ πρὸς Σαλωμὼν υἱὸν αὐτοῦ, Ἐν τῇ οἰκῇ σουτὰ καὶ Ἱερουσαλὴμ, ἣν ἐξελεξάμην ἐκ πασῶν φυλῶν Ἰσραὴλ, θήσω τὸ ὄνομά μου εἰς τὸν αἰῶνα.

*As. Ver.*—7 And he set a carved image, the idol which he had made, in the house of

God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever.

*And he set a carved image, &c.*

*Bp. Patrick.*—7 This verse and the next are the same with 1 Kings xxi. 7, 8, where see my annotations. I shall only add here, that this seems to have been an image of more than ordinary note, which he *set up* with a great deal of ceremony. For among the heathens, whom he imitated, *images* did not become gods, that is, were not made objects of worship, till being placed in the most holy part of their temples, there they were consecrated by being anointed and crowned by sacrifices, prayers, and adorations; and then setting up candles burning before them: all which was concluded with a festival, which sometimes was made anniversary. Many plain instances there are of this, particularly in Minutius Felix, who mentions the unctions, coronation, adoration, and prayers, whereby they were consecrated.

*Ged., Booth.*—7 And he set a carved grove-idol, made by himself, in the house of God, &c.

*Gesen.*—סֵמֶל obsol. root, of which the signif. is not known. In Heb. we may compare r. שָׁפַח No. II., *to make like, to be like*; also עָצָב, *image*; and in the Indo-European tongues perh. Lat. *simile*, Gr. ὁμαλός. Hence

סֵמֶל and סֵמֶל m. *a likeness, image*, Ez. viii. 3, 5; Deut. iv. 16; 2 Chron. xxxiii. 7; סֵמֶל סֵמֶל, *statue of likeness*, i. e., a sculptured likeness, carved image.

*Prof. Lee.*—סֵמֶל and "ס, m. Arab. سَمَلٌ, composuit; part. سَمَلٌ. Comp. سَمَلٌ.

Whence the Σεμελη, *Semele*, of the Greeks and Latins. Cogn. צֶלֶם. *Any figure, form*, Deut. iv. 16; 2 Chron. xxxiii. 7, 15; Ezek. viii. 3, 5.

*Houb.*—7 Ille denique idolum *Semel*, quod fecerat, in domo Dei statuit, de qua Deus, &c.

7 סֵמֶל סֵמֶל m. nos, *idolum Semel*, nomen סֵמֶל, nomine proprio, interpretantes. Nam sic vult idem סֵמֶל, ver. 15, et solitariè positum, et demonstrativo ἢ subjunctum. Credibile est, indicari illam *Semelen*, quæ erat Cadmi Ægyptii filia, Bacchi mater. Nam illa *Semeles*, seu fabula, seu historia, Manasse temporibus multò est antiquior...

לעולם, pro לעולם, lapsu scribæ id, quod scriberet, non intelligentis. Habet לעולם Codex Orat. 53. Erat scriptum priori manu לעולם, in Codice Reg. 3 (olim 5) additum fuit ' post ץ manu posteriori, ad Codicum fidem deteriorum.

Ver. 8.

*Au. Ver.*—8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

*Your fathers.*

*Ged., Booth.*—Their [so all the vv. and four MSS., and p.p.] fathers.

*The statutes and the ordinances.* See the notes upon 1 Kings ii. 3, vol. ii., p. 714.

Ver. 11.

וַיָּבֵא יְהוָה עֲלֵיהֶם אֶת־שָׂרֵי הַצָּבָא  
אֲשֶׁר לְמֶלֶךְ אֲשׁוּר וַיִּלְכְּדוּ אֶת־מְנַשֶּׁה  
בְּחֻמֹּתָיו וַיֹּאסְרֵהוּ בְּנִדְחֵי תְּמָרִים  
וַיִּלְכְּדוּ  
בְּבִלְכָּה

καὶ ἤγαγε Κύριος ἐπ' αὐτοὺς τοὺς ἀρχοντας  
τῆς δυνάμεως τοῦ βασιλείως Ἀσσοῦρ, καὶ  
κατέλαβον τὸν Μανασσῆ ἐν δεσμοῖς, καὶ  
ἔθησαν αὐτὸν ἐν πέδαις, καὶ ἤγαγον εἰς Βαβυ-  
λώνα.

*Au. Ver.*—11 Wherefore the LORD brought upon them the captains of the host of the king [Heb., which were the king's] of Assyria, which took Manasseh among the thorns, and bound him with fetters [or, chains], and carried him to Babylon.

*Among the thorns.*

*Pool.*—*Among the thorns*; in some thicket where he thought to hide himself from the Assyrians till he could make an escape, as the Israelites formerly used to do, 1 Sam. xiii. 6. Or, *with hooks*; a metaphorical expression. Or, *in his forts*, i. e., in one of them. *Carried him to Babylon*; either therefore Esar-haddon, Sennacherib's successor, had recovered Babylon from Merodach-baladan; or rather, the king of Babylon is here called the *king of Assyria*, because at this time he had added Assyria to his empire; who having been informed by his ambassadors of the great riches which were in Hezekiah's treasures at Jerusalem, which he was desirous to enjoy; and withal, being

assured of Manasseh's degeneracy from the piety and virtue of his father, and from that God whose power alone made Hezekiah formidable, he thought this a fit season to invade Manasseh's kingdom; which he did with success.

*Bp. Patrick.*—11 *The Lord brought upon them the captains of the host of the king of Assyria.*] The royal family falling in Babylon, the king of Assyria (Esar-haddon) brought that kingdom under his yoke again, and held it thirteen years, as primate Usher observes in his Annals. And he hearing from the ambassadors of Merodach-baladan, what great treasures were in Jerusalem, and that Hezekiah was dead, and Manasseh had forsaken that God who did such great things for his father, sent an army against him which he could not withstand.

*Which took Manasseh among the thorns.*] In a thicket where he had hid himself, but was discovered.

*Bound him with fetters.*] With iron chains fastened to his wrists, or to his legs, as we understand it.

*Carried him to Babylon.*] Which the king of Assyria, it is likely, had made his seat, to secure his late conquests. This was in the twenty-second year of his reign, as the Jews compute in Seder Olam Rabba, cap. 24, when they carried away with him the idol in Dan, according to Judg. xviii. 30. But however that be, it is very evident the Assyrian monarchy was not fallen by the defection of the Medes and other nations, which I before mentioned, but still continued in great power; Babylon itself, which rebelled at the same time with the Medes, being again subdued to its obedience, as appears by their sending Manasseh bound hither. So that they had not only Cæle-Syria and Phœnicia, but Mesopotamia and Chælia under their dominion, as Conringius observes, in the book before-named, upon the foregoing chapter, ver. 21. How long their power continued the Scripture doth not tell us; but Manasseh, after his return from his captivity, seems to have been a free prince, subject unto none, maintaining forces in all his fenced cities (ver. 14 of this chapter).

*Dathe, Ged., Booth.*—Which took Manasseh alive [Syrr., Arab.].

*Gesen.*—\* צִיִּי m. 1. a thorn, thorn-bush, Job xxxi. 40, al. It seems to be from an obsol. root צָנָה, which see. In the kindred lan-

guages is found <sup>sc</sup> خوخ , صُفَا , the sloe, sloe-thorn.

2. i. q. **קֶרֶן**, *a hook, ring, or the like*, which was put through the nostrils of large fishes in order to let them down again alive into the water, Job xl. 26 [xli. 2].

3. An instrument of like kind used in binding captives, 2 Chron. xxxiii. 11; comp. Am. iv. 2.

*Prof. Lee.*—תִּנְיָ. 1. *Thorn or bramble*, generally, 2 Kings xiv. 9, al.

II. *A fish-hook* made of a thorn, or it may be *an arrow* pointed with a thorn, Job xl. 26 (21). LXX, ψελλίω.

*Houb. — — qui euni ceperunt, et catenis compedibusque vinctum Babylonem duxerunt.*

*Dathe.*—11 *Ignitur adduxit contra eos Jova duces exercitus regis Assyriæ, qui Manassen vivum a) ceperunt atque duabus catenis æneis vinctum deduxerunt Babylonem.*

a) In textu legitur ὁμήρῳ. Sed vulgares vocabuli ὁμήρῳ significationes *hami*, *spinæ aculeate*, parum aptæ sunt contextui. Illud igitur interpretes tropice h. l. dictum volunt pro *dolo*, quo quasi *hamo* captus sit Manasses. Vulgatus interpres omisit. Οἱ δ' verterunt: ἐν δαρμοῖς, ex nexu tantum, uti videtur.

Syrus vero vertit: **ܡܕܢܐܢܐ**. Is igitur legit **מִדְּנָה**, *vila*. Quam facillimam et contextui aptissimam lectionem esse, nemo forte neget.

**Mawrer.**—מִוֶּרֶם [וֶרֶם] חוֹר, Job. xl. 26, significant *annulum ferreum*, per maxillas piscium transmissum, cui funis adaptatus, qui in ripa alligatur, ut hac ratione pisces in aqua vivi serventur, neque tamen possint effugere. Simili instrumento veteres in demandis captivis uai esse videntur, cf. Am. iv. 2.

**Ver. 14.**

**As. Ver.**—14 Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish-gate, and compassed about Ophel [*or, the tower*], and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

*Pool.*—He built a wall; he repaired and strengthened that wall which Hezekiah had built, chap. xxxii. 5, and which possibly the king of Assyria, when he last took Jerusalem, had caused to be thrown down, either wholly or in part. *On the west side of Gihon; on the west side of the city of*

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David, to which Hezekiah had brought this water-course down, chap. xxxii. 30, into the great pool which he had made to receive it; and possibly this wall was built to secure the free use of it to the citizens when they should be distressed or besieged by an enemy. *Compassed about Ophel* with a wall. See before, chap. xxvii. 3.

*Bishop Patrick.*—The *fish-gate* was the gate where they sold fish (as the Targum expounds it), which was brought from Joppa.

*Ophel.* See the notes upon 2 Kings v. 24, vol. ii., p. 893.

**Ver. 15.**

— וְאֶת־חֶסְדְּךָ מִלְּפָנֶיךָ יְיָ וְגו'.

— καὶ τὸ γλυπτὸν ἐξ οἴκου Κυρίου, κ.τ.λ.

*Au. Ver.*—15 And he took away the strange gods, and the idol out of the house of the LORD, &c.

**The idol.** See the notes upon ver. 7.

**Ver. 16.**

*Au. Ver.*—Peace-offerings. See the notes upon Levit. iii. 1, vol. i., p. 395.

**Ver. 17.**

*Au. Ver.*—High-places. See the notes upon 1 Kings iii. 3, vol. ii., pp. 719—721.

**Ver. 18.**

— הָלָאם עַל-דְּבָרֵי מַלְכֵי יִשְׂרָאֵל :

*Au. Ver.*—18 Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel.

*In the book of the kings of Israel.* See the notes upon xxviii. 27, p. 277.

**Bp. Patrick.**—18 So Judah is now called [so *Rambach, Pool*], who with Benjamin were all that were left of the children of Jacob, who was named Israel.

*Ged., Booth.*—In the records of the kings of Judah [so two MSS., Syr., and Arab. read "Israel and Judah"].

*Rambach.*—*Hæc inquam, inveniri possunt in verbis seu rebus gestis regum Israelis; quomodo interdum vocantur reges Judæ, coll. not. cap. xxviii. 19, nunc vero potiori jure, quum nullus rex esset Israelita, præter Manassæ, is eo titulo cohonestatur.*



Ver. 19.

וְהַתְּלִיתוֹ וְהַתְּרִלּוֹ וְכָל־הַפְּאֵתוֹ  
וּמַעַלְוֹ וְהַתְּלִמּוֹת אֲשֶׁר בְּנֵה בְּהֵם  
בְּמֹלֶת וְהַעֲמִיד הָאֲשֶׁרִים וְהַפְּסִלִים לְפָנָי  
הַכְּנִעוּ הַנֶּגֶם בְּחֻבָּיִם עַל דְּבָרֵי הַזֶּה :

וְנִמְנָם בְּחֻבָּיִם

ἰδοὺ ἐπὶ λόγων προσευχῆς αὐτοῦ, καὶ ἐπήκουσεν αὐτοῦ· καὶ πάσαι αἱ ἁμαρτίαι αὐτοῦ καὶ ἀποστάσεις αὐτοῦ, καὶ οἱ τόποι, ἐφ' οἷς ῥυπαροποίησεν ἐν αὐτοῖς τὰ ὑψηλὰ, καὶ ἔστησεν ἐκεῖ ἄλσιν καὶ γλυπτὰ, πρὸ τοῦ ἐπιστρέψαι, ἰδοὺ, γέγραπται ἐπὶ τῶν λόγων τῶν ὁρώντων.

*Au. Ver.*—19 His prayer also, and how God was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of the seers [or, Hosai].

*And how God was intreated, &c.*

*Houb.*—19 *Qualis verò fuerit ejus oratio, cum Deum habuit exorabilem, &c.*

וְנִמְנָם: Circulo superno castigatur verbum נִמְנָם. Nempè legendum נִמְנָם, *cum fuit ei propitiatio*. Clericus, *et quòd ratione exauditus fuerit*, inducens quòd ratione, ariolatione potiùs, quàm interpretatione.

*Rambach.*—וְנִמְנָם Vulg. Schm. *et exauditiò ejus*, Inf. Niph. Conf. ver. 13.

*Dathe.*—19 *Preces et quomodo Deus* [ver. 13] *ei sit exoratus, &c.*

*High places.* See the notes upon 1 Kings iii. 3, vol. ii., pp. 719—721.

*Groves.* See the notes upon Exodus xxxiv. 13, vol. i., p. 376.

*Of the seers.* So *Ged.*, Booth.

*Pool.*—Or rather, of *Hosai*, a writer so called; for when the sacred penmen made a reference, they constantly refer us to some particular book or certain author, as to the *chronicles of the kings of Israel*, or *Judah*; to the *prophecy of Ahijah*, or *Oded*, &c. [so *Chald.*, *Vulg.*, *Houb.*, *Rambach*, *Dathe*, *Geen.*, *Patrick*, and others].

*Bp. Patrick.*—*Of the seers.*] Or of *Hosai* (as we translate it in the margin), who was a prophet, it is likely, in those times, by whom many memorable things in this reign were recorded: particularly his prayer, which he recorded, as *Isaiah* did the prayer of *Hezekiah* his father.

Ver. 20.

וְנִמְנָם בְּחֻבָּיִם עַל דְּבָרֵי הַזֶּה —

— καὶ ἔθαψαν αὐτὸν ἐν παραδείσῳ οἴκου αὐτοῦ, κ.τ.λ.

*Au. Ver.*—20 So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

*Pool.*—*In his own house*, i. e., in his garden; of which see on 2 Kings xxi. 18.

*Houb.*—בְּחֻבָּיִם: Quidam Codices circulum medium ponunt inter בְּחֻבָּיִם et בְּחֻבָּיִם, ut significetur deesse quiddam. Itaque Codex Orat. 53 habet בְּחֻבָּיִם, addens litteram כ, Scribā כ, pro ב, per errorem describente. Omnino legendum בְּחֻבָּיִם, in domo sua, ut postea ver. 24.

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*High places.* See the notes upon 1 Kings iii. 3, vol. ii., pp. 719—721.

*Groves.* See the notes upon Exodus xxxiv. 13, vol. i., p. 376.

Ver. 4.

וְנִמְנָם בְּחֻבָּיִם עַל דְּבָרֵי הַזֶּה  
וְהַתְּלִימּוֹת אֲשֶׁרִים וְהַפְּסִלִים לְפָנָי  
וְהַתְּלִימּוֹת אֲשֶׁרִים וְהַפְּסִלִים לְפָנָי  
וְהַתְּלִימּוֹת אֲשֶׁרִים וְהַפְּסִלִים לְפָנָי

καὶ κατέσπασε τὰ κατὰ πρόσωπον αὐτοῦ θυσιαστήρια τῶν Βααλῖμ, καὶ τὰ ὑψηλὰ τὰ ἐπ' αὐτῶν· καὶ ἔκοψε τὰ ἄλσιν καὶ τὰ γλυπτὰ, καὶ τὰ χωνευτὰ συνέτριψε, καὶ ἐλέπτυνε, κ.τ.λ.

*Au. Ver.*—4 And they brake down the altars of Baalim in his presence; and the images [or, sun-images], that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.

*Baalim.* See the notes upon Judges ii. 11, vol. ii., p. 166.

*Images* [or *sun images*]. See the notes upon Levit. xxvi. 30, vol. i., p. 499.

*Bp. Patrick.*—*And the images, that were on high, above them, he cut down.*] The Hebrew word *chamamim*, which we translate *images*, as most think, hath some relation to the sun; because it comes from a word that signifies heat. And *Aben Ezra* translates it “houses made for the worship of the sun.” The LXX sometimes translate it εἰδωλα, sometimes βδελύγματα, but do not tell us what idols and abominations these were. *Jo. Geusius* thinks it was the idol called *Thammuz*, by which name *Osiris*, *Jupiter*

Ammon, or the sun, was understood. And, indeed, the worship of all the host of heaven is mentioned together with the worship of Baalim, in the idolatry which Manasseh committed, chap. xxxiii. 3.

*Dathe.*—4 *Eo præsente destructa sunt Baalim altaria et statuas solares, quæ supra eis erant. Succidit a) lucos sculptasque imagines, &c.*

a) Verbum  $\text{פָּרַק}$  jungendum videtur sequenti  $\text{וַיִּפְּרֹק}$ , de quorum destructione alias quoque dicitur, e. c. 2 Chron. xiv. 2; Deut. vii. 5, neque potest commode ad præcedentia referri. LXX interpretes quidem legisse videntur  $\text{וַיִּפְּרֹק וַיִּצַּק}$  dum vertunt: καὶ ἔκοψε τὰ ἄλσῃ.

*Groves.* See the notes upon Exodus xxxiv. 13, vol. i., p. 376.

Ver. 6.

וַיִּפְּרֹק וַיִּצַּק וַיִּפְּרֹק וַיִּצַּק  
וַיִּפְּרֹק וַיִּצַּק וַיִּפְּרֹק וַיִּצַּק  
וַיִּפְּרֹק וַיִּצַּק וַיִּפְּרֹק וַיִּצַּק

καὶ ἐν πόλεσι Μανασσῇ, καὶ Ἐφραὶμ, καὶ Συμεὼν, καὶ Νεφθαλὶ, καὶ τοῖς τόποις αὐτῶν κύκλῳ.

*Au. Ver.*—6 And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks [or, mauls] round about.

*With their mattocks round about.*

*Bp. Patrick.*—Mattocks.] Some translate it *mauls*, others *forks*, or such-like instruments.

*Ged.*—6 And in all the \* desolated cities around, of Manasseh, and Ephraim, and Simeon, and even of Naphtali.

\* There are here two readings in the text; or rather the same letters written in one word, or divided into two. They have much puzzled interpreters; and by some are supposed to be corrupted. I am of a different opinion; and, adopting that reading which makes *but one* word, I believe I have given the true meaning. The cities of Israel might well be called *desolate* cities; since their principal inhabitants had been carried away captives, in the reign of Hosheah.

*Booth.*—6 And in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, he destroyed on every hand *idol* temples.

*Their temples.*] I have followed the text in preference to the Keri; and,

with Cappellus and Houbigant, consider the first word a verb.

*Gesen.*— $\text{וַיִּפְּרֹק}$  fut.  $\text{וַיִּפְּרֹק}$  1. to prove, i. q., to try, to examine; as Syr.  $\text{ܠܚܝܬܐ}$  i. q. Hebr.

$\text{וַיִּפְּרֹק}$ . We place this signification first, although it is rare and mostly found only in the later Hebrew; since trial must precede choice. The primary idea is either that of *rubbing* upon the lapis Lydius or touchstone, so as then to be i. q.  $\text{וַיִּפְּרֹק}$  q. v., or else it lies in cutting in pieces and scrutinizing,

comp.  $\text{וַיִּפְּרֹק}$ ,  $\text{וַיִּפְּרֹק}$  No. 1. Corresponding are Gr.  $\text{περιᾶω}$ , Lat. *perior*, whence *experior*, *comperior*, *periculum*, *peritus*.—Is. xlviii. 10,  $\text{וַיִּפְּרֹק וַיִּצַּק}$  *I have proved thee in the furnace of affliction.* Job xxxiv. 4; 2 Chr. xxxiv. 6, where the Chethibh is thus to be read:  $\text{וַיִּפְּרֹק וַיִּצַּק}$  *he proved their houses*, i. e., examined [so *Maurer*] the houses of the idolaters.

*Gesen., Thes.*—3  $\text{וַיִּפְּרֹק}$  *examinavit, exploravit, quod facere solemus, ante quam eligimus.* (Cf. Syr.  $\text{ܠܚܝܬܐ}$  et Chald.  $\text{ܠܚܝܬܐ}$  i. q.

Heb.  $\text{וַיִּפְּרֹק}$ , et Lat. *probare*, quo de re exploranda et adprobanda utuntur). Jes. xlviii. 10:  $\text{וַיִּפְּרֹק וַיִּצַּק}$  *exploravi te in fornace miseriae* (cf.  $\text{וַיִּפְּרֹק}$  No. 1). Syr. et Chald. verbum Hebræum retinent, Saad.  $\text{وَابْلِكُ}$  *ut pro-*

*bem te.* In uno Cod. per interpretamentum  $\text{וַיִּפְּרֹק}$ . Job. xxxiv. 4:  $\text{וַיִּפְּרֹק וַיִּצַּק}$  *quod rectum sit, agile examinemus.* Parall.  $\text{וַיִּפְּרֹק}$ .

Huc pertinet etiam locus vexatissimus 2 Par. xxxiv. 6 Chethibh, ubi de Josia, Palæstinam ab idolorum sacris purgante: *et in urbibus Manassia, Ephraimi, Simeonis et Naphtalis*  $\text{וַיִּפְּרֹק וַיִּצַּק}$  *diligenter exploravit et inquisivit domus eorum* (idololatrarum vel sacerdotum, comm. 6) *circumquaque.*

7 *Et destruxit altaria et Astartes simulacra.* cet.  $\text{וַיִּפְּרֹק}$  h. l. idem valet quod  $\text{וַיִּפְּרֹק}$  (cf. Ps. xvii. 3, ubi junguntur  $\text{וַיִּפְּרֹק}$  et  $\text{וַיִּפְּרֹק}$ ): *diligenter inquisivit* maxime animadvertendi puniendique consilio. Habemus Chaldaismum hujus libri usui eximie accommodatum, et sententia non est, regem domus etiam idololatrarum diruisse, sed instrumenta tantum cultus prohibiti. (Varii varie locum tentarunt.) Cappellus in Crit. s. iii. 5 s. 4  $\text{וַיִּפְּרֹק}$  explicat *incendit* cl.  $\text{بُحِر}$ , sed hoc valet

*sufflavit, adolevit* (pr. odores fecit) non generatim *incendit*. Idem conjicit  $\text{וַיִּפְּרֹק}$  *vastavit,*

et similiter Mestingham in diss. Lugd. p. 890  
 suspicatur בִּדְרִי h.l. idem esse quod דִּבְרִי coll.

כִּרְדִּית fidit, laceravit, quod utrumque longius  
 petiit, neque opus est, cum Hubigantio  
 scribere בִּדְרִי, quamquam hæc reliquis con-  
 jecturis præferenda fuerit.

Rambach. — בִּדְרִי בְּמִדְרֵי in locis deso-  
 latis, Cler. solitudinibus eorum circumcirca.  
 Targ. in domo s. loco solitudinis eorum.  
 Abductis enim incolis, et paucis duntaxat  
 colonis in Samariticum regnum remissis,  
 plerique agri erant deserti; unde hæc versio  
 textui maxime conveniens esse videtur.  
 Conf. Ps. cix. 10. At Sal. ben Melech et  
 Schm. usus est ad altaria, lucos et simulacra  
 illa succidenda, cultris dirutioris vel securi-  
 bus circumcirca; cui expositioni puncta  
 favent, coll. Ezech. xxvi. 9. Hillerus de  
 Kri p. 139 sec. Cūbħ exposit in habitationi-  
 bus LXX, locis eorum legendo בְּמִדְרֵי battchem,  
 et priore vocis parte, quæ per circellum a pos-  
 teriore separata est, omissa, ut Thren. iv. 3.

Houb. — Etiam in urbibus Manasse,  
 Ephraim et Simeon et usque ad Nephthali,  
 templa eorum ubique succendit.

6 בְּמִדְרֵי : Masora, בְּמִדְרֵי, uno  
 verbo: pessime. Nam seu convertes, in  
 solitudinibus eorum, seu, gladiis eorum, nihil  
 dices, et carebunt verbo eo, a quo regantur,  
 nomina substantiva. Existimabat Lud. Cap-  
 pellus esse בְּמִדְרֵי, suffumigare, ex potestate  
 Arab. ex qua derivari posset incendere,  
 sententia id quidem bona, non item bono  
 significatu verbi בְּמִדְרֵי. Et multo consultius  
 feceris, si leges בִּדְרִי, succendit, בְּמִדְרֵי, templa  
 eorum. Nam duæ litteræ ךּ ו, et ךּ ה sunt  
 ejus et figuræ et pronuntiationis, in qua  
 utraque scribæ non semel cespitarunt.

Dathe. — 6 In oppidis Manassitarum,  
 Ephraimitarum, Simeonitarum usque ad  
 Naphtalitis evertit ubique eorum sacella. a)

a) Voces textuales בְּמִדְרֵי lectio margi-  
 nalis tamquam unam vocem legere jubet,  
 quam etiam plerique interpretes sequuntur  
 atque vertunt: in solitudinibus eorum, in  
 quibus nempe pauci illi Israëlitarum vixerint,  
 abductis plerisque in captivitatem. Sed parum  
 apte, uti arbitror. Nam si Israëlitarum oppida  
 habitarunt, quomodo in solitudinibus habi-  
 tasse dici possunt? Ex antiquioribus inter-  
 pretibus ol δ et Syrus videntur simpliciter  
 legisse בְּמִדְרֵי, illi enim vertunt: ἐν τοῖς

τόποις αὐτῶν, hic בְּמִדְרֵי in plateis  
 s. vicis eorum. Vulgatus, quia verba non

intelligebat, scripsit: cuncta subvertit. Sed  
 neque hæc lectio mihi placet, quoniam locus,  
 in quo Josias idololatriam sustulit, in initio  
 versus jam indicatus est, in oppidis; quid  
 igitur opus erat, addere בְּמִדְרֵי? — Cappellus  
 (in critica s. lib. iii. cap. v. sect. iv.) dupli-  
 cem conjecturam attulit ad defendendam  
 lectionem textualem duarum vocum, ipse  
 tamen lectionem marginalem defendit. Al-  
 tera est, ut pro בְּמִדְרֵי, per metathesin littera-  
 rum legatur בְּמִדְרֵי, quæ emendatio sensum  
 daret planissimum: בְּמִדְרֵי בְּמִדְרֵי subvertit domos  
 eorum, nempe idololatrarum, vel sacerdotum  
 idolorum. Altera est, ut בְּמִדְרֵי explicetur

per incendere, ex significatione Arab. بَخْر ,  
 adolere, incensum facere, quæ aptissimum  
 quoque sensum faceret: incendit eorum  
 domos, Hanc Cappelli conjecturam Hubi-  
 gantius emendat, et putat, legendum esse  
 pro בְּמִדְרֵי, בִּדְרִי, litteris gutturalibus permu-  
 tatis. Quæ conjectura absurda non videtur,  
 quoniam verbum illud בִּדְרִי, auferre, e medio  
 tollere sæpe in simili contextu usurpatur.  
 Nihil definio. Eligant lectores ipsi, quod  
 placet. Mihi tamen videtur lectio textualis  
 duarum vocum præferenda, quacunque ra-  
 tione בְּמִדְרֵי explicetur.

Ver. 7.

Au. Ver.—Groves. See the notes upon  
 Exod. xxxiv. 13, vol. i., p. 376.

Ver. 8.

Au. Ver.—8 Now in the eighteenth year  
 of his reign, when he had purged the land,  
 and the house, he sent Shaphan the son of  
 Azaliah, and Maaseiah the governor of the  
 city, and Joah the son of Joahaz the re-  
 corder, to repair the house of the Lord his  
 God.

The house.

Ged., Booth.—“The house of Jehovah.”  
 So Vulg. and equivalently Chald., but Sep.  
 Alex. has the king's house, and Syr. has  
 his own house. There is only the house in  
 the present text.

Bp. Patrick.—The house.] That is, the  
 house of God.

The recorder. See the notes upon 2 Sam.  
 viii. 16, vol. ii., p. 559.

Ver. 9.

וַיִּבְנֵא אֶלְיָהוּ הַנָּהוּג וְהַפְתָּן הַחֹדֶל וְיֹאחַז  
 בֶּן־יֹאחָז הַמְּסַבֵּר הַבַּיִת לַיהוָה

וַיָּבִיאוּ אֶת הַכֶּסֶף אֲשֶׁר מָצְאוּ בְּכָל־יִשְׂרָאֵל וּבְכָל־יְהוּדָה וּבְכָל־בְּנֵי־בִנְיָמִן וּבְכָל־יְרוּשָׁלָּם :

וַיָּבִיאוּ

καὶ ἦλθον πρὸς Χελκίαν τὸν ἱερεῖα τὸν μέγαν, καὶ ἔδωκαν τὸ ἀργύριον τὸ εἰσενεχθὲν εἰς οἶκον Θεοῦ, ὃ συνήγαγον οἱ Λευῖται φυλάσσοντες τὴν πύλην ἐκ χειρὸς Μανασσῆ καὶ Ἐφραΐμ, καὶ τῶν ἀρχόντων, καὶ ἀπὸ παντὸς καταλόγου ἐν Ἰσραὴλ, καὶ νῦν Ἰούδα καὶ Βενιαμὴν, καὶ οἰκούντων ἐν Ἱερουσαλὴμ.

*Au. Ver.*—9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

*Poole*.—i. e. The Levites, who had gone abroad through all Josiah's kingdom to gather money for this good use, and now came with it to Jerusalem, to lodge it in the treasures of the Lord's house.

*Pol. Syn.*—*Pecuniam quæ illata fuerat, &c.*] *Tradiderunt pecuniam inferendam* (vel, *quæ illata fuerat, Pi.*) *in domum Dei, JT.*—*Tradiderunt.*] *Loquutio impersonalis.* *Intellige de Hilkijah et sociis illius [Pi.] De Manasse et Ephraim, &c.*] *Hi enim omnes, cùm ad Templum ventitarent, solebant ferè nummos afferre, ad conservationem ministerii [Os.] Et habitatoribus Jerusalem.*] *Heb., Et (pro, nam, Mar.) reversi sunt Hierosolymam; q. d. Postquam ab Israel congregaverant pecuniam, idem fecerunt à Juda et Benjamin reversi Hierosolymam, scilicet qui pecuniam exigebant Levitæ [Mar.].*

*Bp. Patrick.*—9 These last words import, that these Levites (having received what was given at the door of the tabernacle which they kept) travelled all the country over, to collect what money they could gather from well-disposed people, who contributed to this work. Which money the three forenamed persons received from them when they returned to Jerusalem: and, besides this, Shaphan alone seems to have been sent to Hilkiah, to sum up the money that had been offered at the temple for this use (2 Kings xxii. 4).

*Ged., Booth.*—9 And when they came to Hilkiah, the high-priest, they delivered the

money which was brought into the house of God, which the Levites, who kept the doors, had collected from Manasseh and Ephraim, and from all the remnant of Israel, and from all Judah and Benjamin, and from the inhabitants of [so *Houb., Dathe, Maurer*, see below] Jerusalem.

*Dr. A. Clarke.*—*And they returned to Jerusalem.*] Instead of וַיָּבִיאוּ, and they returned, we should read וַיָּשֻׁבוּ, and the inhabitants of; a reading which is supported by many MSS., printed editions, and all the *Versions*, as well as by *necessity* and *common sense*. See the note on chap. xix. 8, where a similar mistake is rectified.

*Rambach.*—9 *Quum igitur venissent cum ista regis petitione ad Hilckiam, Sallumi filium, sacerdotem magnum.* וַיָּבִיאוּ אֶת הַכֶּסֶף, *dederunt*, scil. Pontifex et janitores, *pecuniam* istis ministris regis ad se missis, ver. 8. *Al. illi ministri regii acceptam a Pontifice pecuniam dederunt architectis*, coll. ver. 10; *Ezr. iii. 7. Illatam in ædem Jehovah*, ver. 14; 2 Reg. xii. 10, 14. *Quam collegerrant Levitæ*, eum in finem a Rege terram Judaicam obire jussi, ut ex Kri in fine hujus versiculi colligitur. וַיָּבִיאוּ, *custodes liminis*, c. xxiii. 4; 2 Reg. xii. 10. *Schmidius* cum *R. Levi* putat, hanc pecuniæ per Levitas collectionem adhuc fuisse continuationem istius instituti, quod Joaschus supra c. xxiv. 6, 9 ordinaverat, coll. not. 2 Reg. xxii. 4. Aliis tamen istud munus, a Joascho imperatum, extraordinarium fuisse videtur, quod templi instauratione absoluta rursus cessaverit. Neque h. l. cives regni Judaici et Israelitici pecuniam attulisse dicuntur Hierosolymam, ad arcam sub Joascho l. c. paratam; sed Levitæ potius circumiisse dicuntur per populum, hancque pecuniam collegisse, posteaque rediisse Hierosolymam. *Ex manu Manassitarum et Ephraimitarum*, ver. 6; c. xxx. 1. *Et ab omnibus reliquiis Israelis*, *Ezech. ix. 8*, c. xi. 13, vid. not. ver. 6, *omnibusque Judæis et Benjaminitis*. וַיָּבִיאוּ, *Cler., quo peracto Hierosolymam reversi erant* isti pecuniæ collectores, ab itinere, quod eam in rem suscipere jussi a rege fuerant. *Conf. ver. 7. At sec. Cith LXX, Vulg., Syr., Ar., et inprimis ab habitatoribus Hierosolymæ*, ad quos cura templi præcipue spectabat.

*Houb.*—9 *Qui ad Helciam pontificem magnum venerunt, à quo pecuniam domum Dei allatam acceperunt, quam Levitæ liminis*

*custodes ex Manasse, ex Ephraim, ex omnibus Israel reliquiis, ex omni Juda, ex Benjamin, et ex civibus Jerusalem conflarant.*

9 ירשבו: Idem ac ירשבו, et civibus. Male Masora ירשבו, et reversi sunt (*Jerusalem*) contra omnium Veterum fidem. Neque enim legati illi ab Jerosolyma discesserant. Iverant tantum ad Helciam summum sacerdotem, qui Jerosolymæ habitabat.

*Dathe.*—9 Qui cum ad Hilkiam, pontificem maximum, venissent, ei tradiderunt pecuniam templo Dei illatam, quam collegerant Levitæ, liminis custodes, a Manassitis, Ephraimitis reliquisque Israëlitis, Judæis, Benjaminitis et incolis Hierosolymitanis. a).

a) Sic verto ex lectione textuali ירשבו, quam versiones antiquæ omnes exhibent. Sed marginalis est ירשבו, et redierunt Hierosolymam, scilicet Levitæ, quos volunt pecuniam collegisse itinere instituto ad Manassitas, Ephraimitas, etc. Cui itineri tamen adversantur verba: *pecunia in Hierosolymam illata templo Dei*, et versus 17. Kennicottus hanc lectionem in sex codd. invenit.

## Ver. 10.

וַיִּתְּנוּ עֲלֵיהֶם עֲשָׂה הַמְּלָאכָה  
הַמְּסֻקִּים בְּבֵית יְהוָה וַיִּתְּנוּ אֹתוֹ  
עוֹשֵׂי הַמְּלָאכָה אֲשֶׁר עָשִׂים בְּבֵית  
יְהוָה לְבָדוֹק וּלְחִזְקַת הַבַּיִת :

καὶ ἔδωκαν αὐτοὶ ἐπὶ χεῖρα ποιοῦντων τὰ ἔργα, οἱ καθεστῆμενοι ἐν οἴκῳ Κυρίου, καὶ ἔδωκαν αὐτοὶ ποιοῦσσι τὰ ἔργα, οἱ ἑποιοῦντες ἐν οἴκῳ Κυρίου, ἐπισκεύασαι καὶ κατισχύσαι τὸν οἶκον.

*Au. Ver.*—10 And they put it in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house.

*Bp. Horsley.*—"The hand of the workmen. For עשה, read, with many MSS., עשו. After, for אשר, I could wish to read אשר. "And they put into the hand of the architects that had the superintendence of the house of Jehovah; and the architects gave it to those that worked," &c.

*Rambach.*—עשה המלאכה, *facientium s. dirigentium opus*, ver. 13, vide not. cap. xxiv. 12.

*Houb.*—10 *Eam illi operum curatoribus, domus Domini praefectis, dederunt*, &c.

10 עשה, *faciens*. Omnes Veteres legunt

עו, *facientes*, et sic jubet הססוקים, numeri item pluralis, de iisdemque hominibus dictum. Postea עשו, (melius עשו,) de operariis ipsis intelligendum, qui hoc versu generatim veniunt; subsequenti, singulatim, cum redintegratione verbi ירשבו.

## Ver. 11.

וַיִּקְרְאוּ אֶת־הַחֲבָתִּים וְגו' —

— στεγάσαι τοὺς οἴκους, κ.τ.λ.

*Au. Ver.*—11 Even to the artificers, and builders gave they it, to buy hewn stone, and timber for couplings, and to floor [or, to rafter] the houses which the kings of Judah had destroyed.

*To floor [or, to rafter].*

*Gesen.*—PIEL. פָּצָה, to lay beams or joists, contiguare, pp. to make them meet and fit into each other, (comp. פָּצָה, beam,) 2 Chr. xxxiv. 11; Neh. ii. 8; iii. 3, 6. Hence, *to frame, to build*, Ps. civ. 3.

*Pool.*—*To floor the houses*, i. e., the chambers joining on the temple, or within the courts.

## Ver. 12.

וְהַלְוִיִּם כָּל־מְהִין כְּכֹל־אֲשֶׁר :

— καὶ πᾶς Λευίτης, καὶ πᾶς συνῶν ἐν ὀργάνοις ψάλλον.

*Au. Ver.*—12 And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of musick.

*And other of the Levites, all that could skill of, &c.*

*Pool.*—Or, all these here named were skilful in instruments of music.

*Bp. Patrick.*—*And other of the Levites, all that could skill of instruments of music.* That is, all those who were well skilled in music, and performed their part in the service of the temple: which is here mentioned to signify that the principal Levites were set over this work to see it well done.

*Bp. Horsley.*—Rather, "Levites, all skilful in instruments of music." Vulgate, Castalio, Tremellius.

*Rambach.*—*Et Levitæ, s. ex Levitis quis quis peritus, Schm., instituens erat*, Ezr. viii. 16; 1 Par. xv. 22, *in instrumentis cantus s. musicis*. Vulg., *omnes Levitæ scientes organis canere*, 1 Par. xvi. 42.

*Lavaterus.* Cur hoc additur, nescio, fortassis indicare vult, etiam illos, qui minime videntur idonei, tamen instaurationem ecclesiæ juvare debere, et etiam aliquo modo posse.... Fortassis etiam Levitæ illi suo cantu laborantes refecerunt.

*Houb.*—*Etiā ex Levitis quicunque musica instrumenta scienter tractabant.*

*Dathe.*—*Præfecti eis erant Jahathus et Obadja Levitæ ex Meraritis, Sacharja et Mesullam ex Kehathitis ad opus urgendum, et Levitæ omnes instrumentorum musicorum peritii.*

Ver. 13.

וְעַל חֲסִפָּאִים וּמִנְצָחִים לְכָל עֹשֶׂה  
מְלֶאכֶה לְעִבְדָּהּ וְעִבְדָּהּ וְהַתְּלוּם  
קִיפָּרִים וְשֹׁמְרִים וְשׁוֹעֲרִים :

καὶ ἐπὶ τῶν σωτοφόρων, καὶ ἐπὶ πάντων τῶν ποιούντων τὰ ἔργα, ἐργασίᾳ καὶ ἐργασίᾳ· καὶ ἀπὸ τῶν Λευιτῶν γραμματεῖς καὶ κριταὶ καὶ πυλωροί.

*Au. Ver.*—13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.

*Bp. Horsley.*—13 "Over the bearers of burdens also were overseers; over all the workmen according to the several branches of their work. Of the Levites also were scribes, officers, and porters." LXX, Castalio.

*Ged.*—13 And over the burden-bearers, forwarding every part of the work, were the Levitical scribes, inferior officers, and gate-keepers.

*Booth.*—13 Also over the burden-bearers, for forwarding all those who did any kind of work, were the Levites, scribes, and officers, and gate-keepers.

*Rambach.*—13 וְעַל חֲסִפָּאִים, Cler. *Bajulis etiam nonnulli præerant*, c. ii. 1, 17; 1 Reg. v. 29; coll. ad particulam וְעַל, 1 Par. ix. 27 cet. וְעַל חֲסִפָּאִים, et præfecti, c. ii. 17. וְעַל חֲסִפָּאִים erant omni operario, ver. 10; c. xxiv. 13. וְעַל חֲסִפָּאִים, secundum varia et singula ministeria. Cler. *pro unaquaque functione*, c. xxix. 35. וְעַל חֲסִפָּאִים, de Levitis etiam erant scribæ; qui sec. *R. Sal.* scriberent pecuniam quantitatem, quæ in domum Domini portabatur, et quomodo illa fuerit expensa. Conf. Jer. viii. 8; 1 Par. ii. 55. וְעַל חֲסִפָּאִים, et moderatores operis. Conf. c. xix. 11.

*Houb.*—13 *Illis verò qui onera portabant, præsidebant ex Levitis scribæ, præfecti et janitores, qui eos ad operum singulorum opifices allegarent.*

13 וְעַל חֲסִפָּאִים וְעַל חֲסִפָּאִים: Impeditur series orationis per וְ perperam interpolatum, quomodo et per illud וְ quod in וְעַל חֲסִפָּאִים, fuit additum. Nam sic dicit oratio, *super bajulos (erant), præsides... ex Levitis, scribæ, &c.* Quippe distributio est Levitarum utroque in versu 12 et 13. Alii præsumunt operum confectioni, alii supportationi materialium: vide, Lector, et attende.

*Dathe.*—13 *Qui etiam bajulis præerant curamque agebant totius operis in diversis ejus partibus. Ex Levitis quoque scribæ, apparitores et janitores.*

Ver. 14.

וְהָיָה חִלְקִיָּהוּ הַכֹּהֵן מְצָא —  
תִּרְתִּיחָהּ בְּיַד מֹשֶׁה :

— εὗρε Χελκίας ὁ ἱερεὺς βιβλίον νόμου Κυρίου διὰ χειρὸς Μωυσῆ.

*Au. Ver.*—14 And when they brought the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD given by Moses [Heb., by the hand of].

*Book of the law of the Lord.* See the note upon 2 Kings xxii. 8, vol. ii., p. 989.

*Given by Moses.*

*Bp. Patrick.*—The word *given* is not in the Hebrew: which must be applied not to the book, but to the law of the Lord given by Moses. For we cannot certainly from hence conclude, that this was the very authentic book which Moses laid up by the ark (see 2 Kings xxii. 8); because in the Hebrew it is said the book of the law of the LORD "by the hand of Moses." Which doth not signify the book was written by his own hand, but that the law therein contained was delivered to the people "by the ministry of Moses." So the phrase, "by the hand," is used in very many places, Exod. xxxv. 29; Lev. x. 11; xxvi. 45; Numb. iv. 37, 45, &c. (see 2 Kings xviii. 8, and in this book, xxxv. 6).

*Kennicott.*—That this MS., wrote by the hand of Moses, was not stolen by the Philistines, but safely deposited in the temple; and that (after being concealed in the dangerous days of the idolatrous kings of Judah) it was found in the days of Josiah — this seems clearly pointed out in the

account given in 2 Chron. xxxiv. 14. For there *the copy of the law* thus found by *Hilkiah the priest* is called כִּסֵּה בִּיד כִּסֵּה חֲזַח דָּוִד *liber legis Jehovæ in manu* (or, *per manum*) *Mosis*. 'Tis scarce possible for words more naturally to describe *a book written by Moses himself*; or to vouch more fully, that the MS. of the law then found was *in the hand-writing of Moses*. And perhaps all doubt will be removed, when 'tis considered farther, that, though there are fifteen places in the Old Testament, which mention the words *law of Moses* and *book of Moses*, yet this one place only mentions *the book of the law in the hand* (or, *by the hand*) of *Moses*: the reason of which seems to be, that the other places speak of that law *in general*; but this place speaks of *one particular MS.*, namely, *the original*. Let us attend to this very singular distinction:—

Josh. viii. 31: כִּסֵּה חֲזַח מֹשֶׁה, *liber legis Mosis*.

1 Kin. ii. 3; 2 K. xxiii. 25: חֲזַח מֹשֶׁה, *lex Mosis*.

2 Kin. xiv. 6: כִּסֵּה חֲזַח מֹשֶׁה, *liber legis Mosis*.

2 Chron. xxiii. 18; xxx. 16: חֲזַח מֹשֶׁה, *lex Mosis*.

2 Chron. xxv. 4; xxxv. 12: כִּסֵּה מֹשֶׁה, *liber Mosis*.

Ezr. iii. 2: חֲזַח מֹשֶׁה, *lex Mosis*.

Ezr. vi. 18: כִּסֵּה מֹשֶׁה, *liber Mosis*.

Neh. xiii. 1: כִּסֵּה מֹשֶׁה, *liber Mosis*.

Dan. ix.; xi. 13: חֲזַח מֹשֶׁה, *lex Mosis*.

Mal. iv. 4: חֲזַח מֹשֶׁה, *lex Mosis*.

But 2 Chron. xxxiv. 14: כִּסֵּה חֲזַח דָּוִד בִּיד, *liber legis Jehovæ in manu Mosis*.

As to the point of age, *this MS.* certainly might be *the original*; distance of time leaving it very possible. For the most extended chronology does not make the interval from the death of Moses to the death of Josiah 950 years; an age exceeded by that of several MSS. preserved at this day.—*History of the Hebrew Text*, p. 298.

*Dathe*.—*Invenit Hilkias sacerdos summus, librum legis divinæ manu Mosis scriptum*. a)

a) Equidem assentior illis interpretibus, qui verba: כִּסֵּה בִּיד כִּסֵּה, de ipso Mosis autographo intelligunt atque supplent *הַכִּסֵּה*, ellipsi minime dura. Etenim parum probabile videtur, legis Mosaicæ exemplaria adeo rara fuisse, si quoque studium ejus per regum complurium impietatem et ipsius populi corruptionem neglectum fuerit. Attamen non arbitrator, pium Josiam

adeo territum fuisse comminationibus illis Mosis, inprimis quæ Deut. xxviii. leguntur, quæ universe tantum pœnam inobedientiæ prædicunt, et felicitatem obedientiæ; sed speciales fuisse comminationes videntur Jesaïæ aut aliorum prophetarum divinorum, quarum implemētum proxime instare Josias poterat vereri. Illæ conjunctæ erant huic libro, qui a potiori sua parte *liber legis Mosaicæ* vocatur. Sic non opus est audaciori illa crisi, quam *Vogelius* (in epistola *Relandis* antiquit. præmissa) protulit, nempe verba illa כִּסֵּה בִּיד, ex nota marginali textui esse illata, contra auctoritatem omnium et versionum antiquarum.

Ver. 17.

וַיִּתְּכֵהוּ אֶת־הַכֶּסֶף הַנִּמְצָא בְּבֵית־יְהוָה וְגו'

καὶ ἐχέουσεν τὸ ἀργύριον τὸ εὑρεθὲν ἐν οἴκῳ Κυρίου, κ.τ.λ.

*Au. Ver.*—17 And they have gathered together [Heb., poured out, or, melted] the money that was found in the house of the Lord, and have delivered it into the hand of the overseers, and to the hand of the workmen.

*Gathered together.*

*Gesen*.—Hiph. הִתְּכָה.

1. to pour out or forth, Job x. 10; money, 2 K. xxii. 9; 2 Chr. xxxiv. 17.

2. to melt, Ez. xxii. 20.

*Prof. Lee*.—Hiph. הִתְּכָה. (a) *Poured out*. (b) *Melted*. (a) 2 Kings xxii. 9; 2 Chron. xxxiv. 17; Job x. 10. (b) Ezek. xxii. 20.

*Rambach*.—וידע, Vulg. et Schm., *Conflarunt enim*. Verum sec. *Cler.* non credibile est, populum Hebræum, tum pauperem et spoliatum ab hostibus, contulisse ad instaurandum templum massas argenteas, quas conflarint, percusserintque Sacerdotes. Unde alii rectius: *Effuderunt enim pecuniam, reperlant in æde Dei*, conf. ver. 21, 25; 2 Reg. xxii. 9.

*Houb.*—17 *Depromptum est argentum, quod in domo Domini repertum fuit, &c.*

*Dathe*.—17 *Pecuniam in templo inventam numeralam esse et traditam præfectis et operis curatoribus*.

Ver. 22.

וַיִּלְךָ חִלְקִיָּהוּ וַיֹּאמֶר הַמֶּלֶךְ אֶל־חִלְקִיָּה הַכֹּהֵן אֲשֶׁת וְשָׁלַם בָּרְתְּקֶהֱת בֶּרֶךְ־הַסֶּכֶּה שׁוֹמֵר הַבְּגָדִים וְקִיָּא





Judah, and the inhabitants of Jerusalem, and the priests and the Levites, and all the people, great and small [Heb., from great even to small]: and he read in their ears all the words of the book of the covenant that was found in the house of the Lord.

*The priests and the Levites.* See the notes upon 2 Kings xxiii. 2, vol. ii., p. 991.

*Bp. Patrick.*—*The priests, and the Levites.*] In 2 Kings xxiii. 2 it is said, the "priests and the prophets" went up. The Levites are omitted there, as the prophets are omitted here: but both make up a complete narrative of the persons that went up to the house of the Lord. For among the priests and Levites there were some prophets, such as Jeremiah, Zephaniah, and others.

*He read in their ears all the words of the book.*] One cannot think that Josiah and all the nation were wholly strangers to the words contained in this book (though perhaps they seldom had read it), who considers that Jeremiah and other prophets were now living, who were very conversant in this book, and instructed the people out of it. But they did not sufficiently attend to the words of it; and therefore Josiah gathered a solemn assembly on purpose, that they might hear it read, and be moved to observe that which most affected them. But it is not to be supposed that the whole book was all read at one time, but by parcels, at several times, that they might consider and weigh it. Especially that passage in Deut. xxviii. 38, where Moses foretold the captivity of Samaria, and afterward of Judah, and their king: which, Kimchi thinks, Hilkiah might bid Shaphan take special notice of, and read it to the king, which (if it be true) no doubt, he remarked to the people, that, if it were possible, they might be brought to repentance, and prevent the great calamities which were threatened to them.

Ver. 31.

וַיַּעֲמֵד הַמֶּלֶךְ עַל־עַמּוּדָיו וּגְ

καὶ ἔστη ὁ βασιλεὺς ἐπὶ τὸν στύλον, κ.τ.λ.

*Au. Ver.*—31 And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

*Stood in his place.* So Rambach, Dathe,

*Gesen., Ged., Lee.*—See the notes upon 2 Kings xxxiii. 3, vol. ii., p. 991.

*Gesen.*—עָמַד m. (r. עָמַד) only c. suff. עָמַד, a word of the later Heb. i. q., עָמַד a stand, i. e. place where one stands, Dan. viii. 17, 18; x. 11; Neh. viii. 7; ix. 3; xiii. 11; 2 Chron. xxx. 16; xxxiv. 31; xxxv. 10.

*Prof. Lee.*—עָמַד, m. occ. with aff. only, as עָמַד, &c., Jer. xviii. 20, &c.; and is the Infin. or noun of action of the verb עָמַד. Applied by meton. to Place of standing, station, 2 Chron. xxxiv. 31; Dan. viii. 17, 18.

*Rambach.*—*Deinde stetit Rex super statione sua*, i. e., in loco, in quo stare consueverat; scil. sec. 2 Reg. xxiii. 3, juxta columnam.

*Booth.*—By a pillar.

*Houb.*—*Stansque Rex ad columnam suam*, &c.

*Commandments, testimonies, statutes.* See the notes upon Deut. vi. 2, 20, vol. i., pp. 666, 667.

Ver. 32.

וַיִּצְעֹק אֶת כָּל־הַנֶּחֱמָצָא בִּירֹאשָׁלַם  
בְּבִינְיָמִן וַיִּשְׁעוּ וַיִּשְׁבְּרוּ יְרֹאשָׁלַם בְּבִקְרִית  
מִלְחָמָה אֲחֵרִי מִלְחָמָה אֲחֵרִי

καὶ ἔσθησε πάντας τοὺς εὐρεθέντας ἐν Ἱερουσαλὴμ καὶ Βενιαμὴν καὶ ἐποίησαν οἱ κατοικοῦντες Ἱερουσαλὴμ διαθήκην ἐν οἴκῳ Κυρίου Θεοῦ πατέρων αὐτῶν.

*Au. Ver.*—32 And he caused all that were present [Heb., found] in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

*To stand to it.* See the notes upon 2 Kings xxiii. 3, vol. ii., p. 991.

*Pool.*—*To stand to it*; to own or maintain it, or persist in it, as this phrase is used, Deut. xxv. 1. He caused them to engage themselves by an oath or covenant, that they would observe and obey the laws of God.

*Rambach.*—עָמַד, bene Cleric., *Sistere etiam se curavit.* Cap. xxiii. 10, 19; xxxv. 2. Al., *stare fecit*, i. e., *confirmavit* in fœdere Domini, et sec. Vulg., *adjuravit super hoc.* Vide not. 2 Reg. xxiii. 3. R. Sal. confert Deut. xxix. 9. וְכָל־הַיִּשְׂרָאֵל וְכָל־בְּנֵי־יִשְׂרָאֵל omnes, qui reperti sunt Hierosolymæ et in Benjamin, ver. 33; Jud. xx. 48.

*Houb.*—32 Deinde adstiterunt ii omnes, qui in Jerusalem et in Benjamin reperti sunt, et omnes qui Jerusalem tunc adstant, consenserunt in fœdus Dei patrum ipsorum.

*Datke.*—32 *Similiter etiam omnes Hierosolymitanos et Benjaminitas huic fœderi cum Deo majorum suorum adstrinxit, ut illud observarent.*

*God, the God of their fathers.*

*Ged.*—The Lord [LXX, Syr., Vulg., Chald., and one MS.], the God of their fathers.

Ver. 33.

*Au. Ver.*—33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God, &c.

*In Israel.*

*Ged.*—In Jerusalem and [LXX.—Three MSS. have Jerusalem instead of Israel] Israel, &c.

CHAP. XXXV. 3.

וַיֹּאמֶר לְלוֹוִיִּם הַמְּבֹרָכִים לְכָל־יִשְׂרָאֵל  
חֲקֹדְשִׁים לַיהוָה הֵנּוּ אֶת־אֲרוֹן־הַבְּרִית  
בְּבָיִת אֲשֶׁר בָּנָה שְׁלֹמֹה בֶּדְדוּד מֶלֶךְ  
יִשְׂרָאֵל אֵינֶנּוּ לָכֵן מִנְּחָה בְּעִתָּהּ וּגְ

הַמְּבֹרָכִים

*kai eipe tois Leuitais tois dunatois en panti Israēl, tou agiasθηναι autous tō Kyriō kai ēthēkan tēn kurbatōn tēn agian eis tōn oikon, en phokodōmōse Salomōn υἱὸς Δαυὶδ τοῦ βασιλέως Israēl kai ēpen ὁ βασιλεὺς, Οὐκ ἔστιν ὑμῖν ἐν δῶμῳ ἄραι οὐδὲν κ.τ.λ.*

*Au. Ver.*—3 And said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel.*

*Pool.*—Which were holy; or, and which were holy. In the house; in the temple; or in the holy of holies; whence, it may seem, it had been removed, either, 1. By some of the wicked and idolatrous kings of Judah, possibly by Josiah's father Amon. Or, 2. By Josiah's order, that the temple might be thoroughly repaired, both in the holy place, and in the most holy place. *It shall not be a burden upon your shoulders; or, that it might not be a burden, &c.* So these words are to be joined with the former as the reason why Solomon built this house, that the ark might have a constant and fixed habitation, and not need to be carried from place to place upon their shoulders, as it had been done whilst it was in the tabernacle.

And withal, this is mentioned as an argument to quicken them to the more diligent service of God in their present work, because they were freed from that troublesome part of their office which lay upon their forefathers.

*Bp. Patrick.*—3 *And said unto the Levites that taught all Israel, which were holy unto the Lord.* That is, the Levites were holy unto the Lord. And therefore may be rendered "and were holy," &c., i. e., peculiarly dedicated to this service of ministering to the priests, and instructing the people.

*Put the holy ark in the house which Solomon—did build.* Jarchi thinks that Manasseh, or his son Amon, had removed the ark from its place, as other enormous things had been done by such wicked kings (2 Kings xvi. 14; xxviii. 24, of this book), which may give a more probable sense of those words, xxxiii. 23, that "Amon trespassed more and more," than that which some of the Jews mention: for it was a great addition to his sin, if he displaced the ark. Other Jews, indeed, interpret it after another manner, and make a fable out of these words, as Const. L'Empereur observes upon Codex Middoth, p. 97, and Dr. Lightfoot of the temple, p. 91. But nothing is more natural than to think that Hilkiah himself had removed the ark while the temple was repairing, there being defects in the most holy place as well as other parts of it: and it was not fit to let the ark be exposed to the workmen. Yet Jacobus Capellus thinks it better to say, the word *tenu* ought not to be translated *put*, but *keep*, or *look after*, the ark in the house which Solomon built. For now, that they were eased of carrying it on their shoulders, they ought to employ themselves more carefully in all offices about it; ad A. Mundi 3374.

*It shall not be a burden upon your shoulders.* That is, hereafter: for they were to carry it to a settled place, there to remain; and then they would be obliged no further to bear it on their shoulders, as they had done before it was fixed in the temple.

*Ged., Booth.*—And he said to the Levites, who being hallowed to Jehovah, were to teach all Israel, Put the holy ark in the house which Solomon, the son of David, king of Israel, built for it: for it is no more to be borne on your shoulders, &c.

*Rambach.*—אֵינֶנּוּ לָכֵן מִנְּחָה Schm., non enim vobis portatio esse debet. Num. iv. 15, 47.

הָיָה *in humero*, Num. vii. 9, i. e., sec. *Cleric.* non opus est vos humeris vestris amplius arcam bajulare, quemadmodum olim in deserto a vobis portata fuit; vel sec. *D. Budd.* H. E. II. 567, non amplius vobis necesse erit, ex uno loco in alium eam transferre, quod ob idololatrarum furorem factum videtur. R. *Sal.* hæc verba ad sequentia refert, q. d., Præterea quum non occupemini amplius ullo labore vasa sacra portandi, Deo servite et populo ejus, mactando et excoiciando agnos paschales, ver. 4, sqq. Sed malumus, sec. Hebraicam interstinctionem, esse rationem antecedentis præcepti, de arca suo loco reponenda.

*Houb.*—3 *Et Levitis, qui omnem Israel docebant, quomodo seipsos Domino sanctificarent, tale mandatum fecit: ponite arcam sanctam in eo adyto, quod ædificavit Salomon, filius David, rex Israel. Nihil oneris erit deinceps humeris vestris supportandum; quare servite Domino Deo vestro, et populo ejus Israel.*

3 המכונים: Rectè Masora, המכונים, in voce *Hiphil*, intelligere facientes, vel dantes intelligentiam, להכין, omni Israeli, והקדשים, in *Paoul*, cum ה demonstrativo, qui sancti fiebant, vel, qui se mundabant, ut Pascha immolarent. Itaque bonæ scripturæ illæ hodiernæ; et alias Veteres præ se ferunt. Nam Græci Intt. θυνατοῖς, ex scripturâ המכונים; Syrus, רקסין, qui astabant, המכונים. Etiam Græci Intt. τοὺ ἀγασθηῖναι αὐτοὺς, ut ipsi sanctificarentur, ex scripturâ והקדש; sed tamen sententiâ eadem, quam nos extulimus, et quam Vulgatus.

*Dathe.*—3 *Tum jussit, ut Levitæ, qui Israëlitas erudiebant et Jovæ erant consecrati, arcam sacram deponerent in conclavi, quod ei Salomo, Davidis filius, rex Israël, construxisset, neque eam amplius humeris portarent; ministrarent modo Jovæ, Deo suo, ejusque populo Israël.*

Ver. 4.

וְהִקְדִּינוּ לְבֵית־אֱלֹהֵיכֶם וְגו'  
הכניסוּ

— καὶ ἐτοιμάσθητε κατ' οἴκους πατρῶν ὑμῶν, κ.τ.λ.

*Au. Ver.*—4 And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

*Prepare yourselves.*

*Pol. Syn.*—*Et præparate vos, הכינכם.] Præ-*

*parate vos, M. Ti., &c. Præparate, J. T. Pl.* scil. agnos paschales, et alia sacrificia quæ in festo azymorum offerri solent; ex collat. vers. 6 et seq. Ellipsis nominis relati [*Pl.*] *Paramini, ò Ordinate, vel disponite, vos, Gal., Disponite cor vestrum, Sy. sim. Ar., Ita vos componite, ut, cum opus erit, minitretis, &c. [Mar.]*.

*Rambach.*—*Itaque parate, scil. sec. Ar., corda vestra, vel vos, nimirum ministeriis vestris, ut ad ea obeunda præsto semper sitis sec. familias vestras patrias, 1 Sam. vii. 3.*

*Houb.*—4 *Adeste per familias, in sua quisque classe.*

4 הדתו: Masora, והכניסו, in *Hiphil*, tanquam esset, *parate*; cum tamen absit ab oratione verbi talis activi casus. Præstat igitur scriptio הכניסו, *parati estote.* Et rem sic accepere omnes Veteres.

*Dathe.*—*Ut parati essent.*

Ver. 5.

וְעָמְדוּ בְּקֹדֶשׁ לְפָלֹחַ בֵּית הָאֱלֹהִים  
לְאַחֲרֵיכֶם בְּגֵן הָעֵץ וְחִלְקֵת בֵּית־אֱבָא  
לְלֹחֶם :

עמי "בְּקֹדֶשׁ

καὶ στήτε ἐν τῷ οἴκῳ κατὰ τὰς διαιρέσεις οἴκων πατρῶν ὑμῶν τοῖς ἀδελφοῖς ὑμῶν υἱοῖς τοῦ λαοῦ, καὶ μερὶς οἴκου πατριᾶς τοῖς Λευίταις.

*Au. Ver.*—5 And stand in the holy place according to the divisions of the families of the fathers [Heb., the house of the fathers] of your brethren the people [Heb., the sons of the people], and after the division of the families of the Levites.

*Pool.*—*Stand in the place, or minister, as that word is frequently used, in the court of the priests [so Bp. Patrick], which is so called elsewhere, as hath been noted before. After the division of the families of the Levites, i. e., according to the several families both of the people, whom he calls their brethren, lest they should despise them, or grudge to serve them, and of the Levites.*

*Ged.*—5 And attend at the sanctuary, according to the divisions of the paternal houses of the people, your brethren; and the paternal classes of Levites.

*According to the divisions, &c.* In order to understand this, it must be observed, that each family, if it were sufficient to eat a whole lamb, was obliged to have one

**slaughtered for them : this office was to be performed by the Levites, who were consequently to be distributed among the families for that purpose.**

**Booth.—5** And attend at the sanctuary, according to the divisions of the paternal families of your brethren, the people; and according to the division of the families of the Levites.

**Rambach.**—5 וַתֵּבֶן בֵּית־הַעֲדֹתָהּ, *State ergo in sancto vel sanctuario, atrio scil. sacerdotum.*  
לְבָנֶהּ בְּתוֹכָהּ, *Schm., juxta classes, s. pro*  
*divisionibus familiarum,* ver. 12; *Ezr. vi. 18.*  
וַתֵּבֶן מִזְבֵּחַ, *Schmid., pro fratribus, vel loco fra-*  
*trum vestrorum,* conf. Num. iii. 12. בְּנֵי הָעָם,  
*filii populi, i. e., laicis, vel plebe ex ceteris*  
*tribubus Israelis. Cler., popularium vestro-*  
*rum,* vers. 7, 12, 13; *Jer. xxvi. 23.* וְהָיָה  
לְעָם לְמִזְבֵּחַ, *et juxta divisionem s. partitionem*  
*domus patris vel familiarum Leviticarum,*  
(1) conf. ver. 4; 1 Par. xxvi. 2. 4.

*Houb.—5 Vos igitur, Leviticæ per familias distributi, præsto esote in loco sancto, fratribus vestris, populo per familias diviso.*

5 מִלֵּחַ: indicat id nomen *distributiones* plebis per familias, in quibus singulis agnus unus in paschate comedeatur; מִלֵּחַ, *divisiones*, seu *partitiones* Levitarum. Jubet Josias, ut Levitæ secundum familias distributi adsint populo per familias diviso, ad victimas mactandas. Sed legendum non מִלֵּחַ, sed מִלֵּחַ, *secundum partitiones*; quomodo legebat Syrus, qui בְּמִלֵּחַ, *secundum divisionem*. Nam in מִלֵּחַ non continuatur eadem series, quæ in מִלֵּחַ; quippe cùm מִלֵּחַ annexum sit verbo עָמַד, *state apud divisiones* (Levitarum), quod nihil sonaret. Ut necesse sit, adesse ל' ante מִלֵּחַ; quæ præpositio loci habere distributionem.

*Dathe.*—5 Sic adessent in sanctuario secundum divisiones familiarum patrum loco popularium suorum a) et secundum familias suas distributi.

a) H. e. Israëlitarum laicorum, quorum vices sustinebant Levitæ. Num. iii. 12.

**Ver. 8, 9.**

וּשְׁאֵרֵי לַדָּבָר לָעֵם לִפְתָּחִם  
וּלְלוֹתֵם חֲרִימוֹ חֲלָהִים וְזִכְרָהּ נִיחָאֵל  
נִיבְדִי בֵּית הַמִּלְחִים לִפְתָּחִים נִתְּנָה  
לַפְסָחִים אֶלְפִים וְשֵׁשׁ מֵאוֹת וַיִּקְרָא  
שֵׁשׁ מֵאוֹת: 9 וְכִנְיָהּ וַשְׁמִיעָהּ  
וַיִּתְּנָאֵל אִתּוֹ וַחֲשִׁבָהּ גֵּיעִיאל וַיִּזְכֹּד

שְׂרֵי חֲלוּיִם הָרִימוּ לְלוּיִם לַפִּסְחִים  
חֲמִשָּׁת אֲלָפִים וּבָקָר חֲמִשָּׁה מֵאוֹת :

ver. 9. "יתיר ו"

8 καὶ οἱ ἄρχοντες αὐτοῦ ἀπῆρξαντο τῷ λαῷ  
καὶ τοῖς ἱερεῦσι καὶ τοῖς λευίταις· ἔδωκε δὲ  
Χελκίας καὶ Ζαχαρίας καὶ Ἰεὺλ οἱ ἄρχοντες  
τοῖς ἱερεῦσιν οἶκον Θεοῦ, καὶ ἔδωκαν εἰς τὸ  
φασέκ πρόβατα καὶ ἄμνους καὶ ἐρίφους δις-  
χίλια ἐξακόσια, καὶ μόσχους τριακοσίους.  
9 καὶ Χωνεΐας, καὶ Βανανίας, καὶ Σαμαίας,  
καὶ Ναθαναὴλ ἀδελφὸς αὐτοῦ, καὶ Ἀσαβίας,  
καὶ Ἰεὺλ, καὶ Ἰωζαβὰδ, ἄρχοντες τῶν λευι-  
τῶν, ἀπῆρξαντο τοῖς λευίταις εἰς τὸ φασέκ  
πρόβατα πεντακισχίλια, καὶ μόσχους πεντα-  
κοσίους.

*Au. Ver.*—8 And his princes gave [Heb., offered] willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nathaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave [Heb., offered] unto the Levites for passover-offerings five thousand *small cattle*, and five hundred oxen.

*Pool.—His princes;* not the political, but ecclesiastical princes, or the chief of the priests and Levites, whose names here follow. *To the priests and to the Levites,* for the use of any of the families of any of them, as need should be: for they supposed the 30,000 which the king had given were not sufficient for all the families. Or, the king gave his cattle to the people only, or principally, for they only are mentioned for that gift, ver. 7. And therefore these persons here named give their cattle not only to the people, but also to the *priests and to the Levites*, as it is here expressed. And the Levites being not yet sufficiently provided for, some of their brethren, named ver. 9, gave 5,000 more peculiarly *unto the Levites*, as is there said. *Rulers of the house of God;* for so they were; Hilkiah being the high priest, and the other the two chief priests, of the two lines of Eleazar and Ithamar, who many times were to officiate in the high priest's stead, and were in power and dignity next to him, and were in some sort joint commissioners with him in ruling the affairs of the temple.

*Bp. Patrick.*—8 *His princes gave wil-*

בְּהֵרָא in humero, Num. vii. 9, i. e., sec. Cleric. non opus est vos humeris vestris amplius arcam bajulare, quemadmodum olim in deserto a vobis portata fuit; vel sec. D. Budd. H. E. II. 567, non amplius vobis necesse erit, ex uno loco in alium eam transferre, quod ob idololatrarum furorem factum videtur. R. Sal. hæc verba ad sequentia refert, q. d., Præterea quum non occupemini amplius ullo labore vasa sacra portandi, Deo servite et populo ejus, mactando et excoriando agnos paschales, ver. 4, sqq. Sed malumus, sec. Hebraicam interstinctionem, esse rationem antecedentis præcepti, de arca suo loco reponenda.

Houb.—3 Et Levitis, qui omnem Israel docebant, quomodo seipsos Domino sanctificarent, tale mandatum fecit: ponite arcam sanctam in eo adyto, quod ædificavit Salomon, filius David, rex Israel. Nihil oneris erit deinceps humeris vestris supportandum; quare servite Domino Deo vestro, et populo ejus Israel.

3 המכניס: Rectè Masora, in voce Hiphil, intelligere facientes, vel dantes intelligentiam, לכל ישראל, omni Israeli, in Paoul, cum ה demonstrativo, qui sancti fiebant, vel, qui se mundabant, ut Pascha immolarent. Itaque bonæ scripturæ illæ hodiernæ; etsi alias Veteres præ se ferunt. Nam Græci Intt. θυντοίς, ex scripturâ ἁγίων; Syrus, ܪܩܨܝܢ, qui astabant, ex המכניס. Etiam Græci Intt. τοῦ ἁγιασθῆναι αὐτοῦς, ut ipsi sanctificarentur, ex scripturâ והקדש; sed tamen sententiâ eadem, quam nos extulimus, et quam Vulgatus.

Dathe.—3 Tum jussit, ut Levitæ, qui Israëlitas erudiebant et Jovæ erant consecrati, arcam sacram deponerent in conclavi, quod ei Salomo, Davidis filius, rex Israëlitis, construxisset, neque eam amplius humeris portarent; ministrarent modo Jovæ, Deo suo, ejusque populo Israëliti.

Ver. 4.

וְהִקְדִּינוּ לְבֵית־אֱלֹהֵיהֶם וְהָכִינוּ קֹרֶן

— καὶ ἐτοιμάσθητε κατ' οἴκους πατρῴων ὑμῶν, κ.τ.λ.

Au. Ver.—4 And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

Prepare yourselves.

Pol. Syn.—Et præparate vos, והכינו.] Præ-

parate vos, M. Ti., &c. Præparate, J. T. Pi. scil. agnos paschales, et alia sacrificia quæ in festo azymorum offerri solent; ex collat. vers. 6 et seq. Ellipsis nominis relati [Pi.]. Paramini, ὁ Ordinate, vel disponite, vos, Gal., Disponite cor vestrum, Sy. sim. Ar., Ita vos componite, ut, cum opus erit, ministraretis, &c. [Mar.].

Rambach.—Itaque parate, scil. sec. Ar., corda vestra, vel vos, nimirum ministeriis vestris, ut ad ea obeunda præsto semper sitis sec. familias vestras patrias, 1 Sam. vii. 3.

Houb.—4 Adeste per familias, in suâ quisque classe.

4 והכינו: Masora, והכינו, in Hiphil, tanquam esset, parate; cùm tamen absit ab oratione verbi talis activi casus. Præstat igitur scriptio והכינו, parati estote. Et rem sic accipere omnes Veteres.

Dathe.—Ut parati essent.

Ver. 5.

וְעָמְדוּ בְּקִרְשֵׁי לְפָנֵי הָאֲבוֹתָם לְמַחֲבֵיהֶם בְּגֵן הָעָם בְּחֶלְקָת בֵּית־אָבָא לְלִיָּוִי:

ע"פ בְּקִרְשֵׁי

καὶ στήτε ἐν τῷ οἴκῳ κατὰ τὰς διαίσεις οἴκων πατρῴων ὑμῶν τοῖς ἀδελφοῖς ὑμῶν υἱοῖς τοῦ λαοῦ, καὶ μερὶς οἴκου πατρῴας τοῖς Λευίταις.

Au. Ver.—5 And stand in the holy place according to the divisions of the families of the fathers [Heb., the house of the fathers] of your brethren the people [Heb., the sons of the people], and after the division of the families of the Levites.

Pool.—Stand in the place, or minister, as that word is frequently used, in the court of the priests [so Bp. Patrick], which is so called elsewhere, as hath been noted before. After the division of the families of the Levites, i. e., according to the several families both of the people, whom he calls their brethren, lest they should despise them, or grudge to serve them, and of the Levites.

Ged.—5 And attend at the sanctuary, according to the divisions of the paternal houses of the people, your brethren; and the paternal classes of Levites.

According to the divisions, &c. In order to understand this, it must be observed, that each family, if it were sufficient to eat a whole lamb, was obliged to have one





*Pool.*—Which they did, though properly it belonged to the priests, because the priests, who were sanctified, were not sufficient for that work, there being so many thousands of the cattle; and they were fully employed in the killing of the sacrifices and the sprinkling of the blood, which was more properly the priests' work than the other.

*The blood.*

*Houb.*—11 ויזקו הכהנים מים, *et spargebant sacerdotes ex manu eorum.* Quis lector non videt abesse מים, *sanguinem*, quem sacerdotes spargerent? Itaque Græci Intt., τὸ αἷμα ἐκ χειρὸς αὐτῶν, *sanguinem ex manu ipsorum*; quorum in scriptione acquiescendum, etsi non reprobanda scriptura מים, *de sanguine*, quam habuit Syrus, pro מים. Favet scriptioni Græcorum locus parallelus cap. xxx. 26, ubi vide.

Ver. 12.

וַיִּקְרֹא הָעֹלָה לְתַתָּם לְמִפְלֹגֹת  
לְבֵית-אֲבוֹתָ לְבָנֵי הָעָם לְהַקְרִיב  
לַיהוָה פָּתָחֹב בְּקֶסֶף מִזָּה וְכֵן לְקָקֹר :

καὶ ἡτοίμασαν τὴν ὀλοκαύτωσιν παραδούνα  
αὐτοῖς κατὰ τὴν διαίρεσιν κατ' οἶκους πατριῶν  
τοῖς υἱοῖς τοῦ λαοῦ, τοῦ προσάγειν τῷ Κυρίῳ,  
ὡς γέγραπται ἐν βιβλῷ Μωσῆ· καὶ οὕτως εἰς  
τὸ πρῶτον.

*Au. Ver.*—12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as it is written in the book of Moses. And so did they with the oxen.

*Pool.*—They removed the burnt-offerings, i. e., those cattle which were to be offered for burnt-offerings, to wit, some of the lesser cattle; for these also might be offered as burnt-offerings, Lev. i. 10. And hence it may seem that all these small cattle were not given to the people to be eaten by them for their paschal lambs, but that some of them were to be offered as burnt-offerings for the people. And these they put apart by themselves, partly lest they should be confounded with them which were for another use; and partly that they might not be hindered from that which was their present and more immediate work, as it follows, *that they might give*, to wit, the paschal lambs or kids. *To offer unto the Lord*: these words may belong either, 1. To the more remote words, *the burnt-offerings*, the other words being to be put within a paren-

thesis, or there being a trajection in the words, which is frequent in Scripture, and which is here observed by some learned interpreters. Or, 2. To the last words, and to the paschal lambs, which they were first *to offer to the Lord*, by killing them and sprinkling the blood, as was noted before, and then to be *given* to the people; though the *giving* be here mentioned before the *offering*, such transpositions being usual in Scripture and other authors. *So did they with the oxen*, to wit, as they did with the lesser cattle, of which see the first note on this verse. They removed those oxen which were to be offered as burnt offerings from those which were to be offered as peace-offerings.

*Bp. Patrick.*—12 *They removed the burnt-offerings, &c.* It seems, some of the lambs were given by Josiah for burnt-offerings: and these they despatched as fast as they could, that they might give the paschal lamb to every family according to their divisions, after it had been offered to the Lord. For this was the principal offering upon this day.

*Ged.*—They then separated the burnt-offering part, to be given to the people according to the divisions of their paternal houses, that they might offer it to the LORD; as prescribed in the book of Moses: and so with regard to the bullocks.

*They then separated the burnt-offering part* [so *Rambach*], &c.; i. e., the *fat, kidneys, and excrescence of the liver*. See Lev. iii. 3, 4.

*Rambach.*—12 *Deinde amoverunt holocaustum*, i. e., h. l. eas partes paschalium victimarum, quæ adolebantur et igne comburebantur, ut erant adest, eademque proscizæ, quæ sacrorum salutarium erant, coll. ver. 14; Lev. iii. 9—11. לַחֲמֵם, *ut eas, nempe sec. Cleric. paschales victimas, darent. Schmid., juxta classes, Cler., pro divisionibus familiarum patriarum*, ver. 5; cap. xxv. 5. לְבָנֵי הָעָם, *popularibus*, ver. 5, 7, 13. לְהַקְרִיב לַיהוָה, *ad offerendum eas Domino*, vide Num. ix. 7, 13. כְּכִרְחֹב בָּסֵר, *sicut scriptum est in libro Mosi*, ver. 1, 6; c. xxv. 4; Neh. xiii. 1. Lex Mosi hic, sec. *Gusset.*, p. 690, allegatur, non quasi omnia illa, quæ præcedunt, exprimerentur in ipsa, sed respective, seu respectu eorum, quæ mandata erant; quibus salvis, adjungi potuerunt quidam modi agendi innocui et commodi ad legis jussa



exsequenda. וְכִן לַבָּרִי, Vulg., *de bobus quoque fecerunt similiter*, ver. 7, 8, 9, *Gussel.*, p. 691. Non dicit eos fuisse jugulatos, sed tantum spectat id, quod prope est, eos fuisse distributos per familias, ut offerrentur juxta legem, nempe suo modo, prout et paschata suo, diverso licet; quos modos seorsim lex diserte præscribat. LXX, Targ. legisse videntur *boker*, unde veterunt mane, sed male. Matutino enim tempore cœnam paschalem dudum absumtam esse oportuit, coll. Exod. xii. 10.

*Houb.*—12 *Ex quibus abstrazerunt id, quod erat holocausti, populo ab ipsis per familias diviso distribuendum, eò ut id Domino offerrent, quomodo erat scriptum in libro Moysi; sicque in bobibus fecerunt.*

*Dathe.*—12 *Deinde separarunt partes victimarum, ut eas darent populo in patrias familias distributo, et Jovæ offerrent, prouti in libro Moysi præscriptum est. Idem etiam fecerunt cum bubus.*

Ver. 15.

וְהַסִּימָן וְהַיִּדְּוֹת וְהַיִּדְּוֹת חֹתֶמָה —  
וְהַיִּדְּוֹת רֹבֵר

— καὶ Ἀσάφ, καὶ Αἰμάν, καὶ Ἰδιδωμ οἱ προφήται τοῦ βασιλέως, κ.τ.λ.

*Au. Ver.*—15 And the singers the sons of Asaph were in their place [Heb., station], according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer, &c.

*The king's seer.*

*Houb., Dathe., Ged.*—The king's seers.

*Rambach.* — וְהַיִּדְּוֹת רֹבֵר, *Videntis regii.* Vulg. plur. *prophetarum Regis.* Uterque enim sec. *R. Sal.* erat *videns.* Conf. cap. xxix. 30, et 1 Par. xxv. 1, 5.

*Houb.*—וְהַיִּדְּוֹת, *Videntes.* Commodius, וְהַיִּדְּוֹת, omnes Veteres. Nam præstantiam *Idithun* præ *Asaph* et *Heman* nullam habuit, ut is esset *videns*, seu *Propheta (Regis)*, illi non essent. Et *videns*, hic et alibi, est ferè idem ac, *Regi à sanctoribus consiliis.*

*Dathe.*—Legendum est in plurali וְהַיִּדְּוֹת, nam non solum *Jeduthun*, sed etiam *Assaph* et *Heman* prophetæ regis *Davidis* dicuntur; cf. cap. xxix. 30; 1 Chron. xxv. 1, 5. Sic quoque interpretes antiqui omnes præter *Chald.*; sed unus tantum codex 80 *Kennicotti.*

Ver. 16.

וְהַיִּדְּוֹת וְהַיִּדְּוֹת וְהַיִּדְּוֹת וְהַיִּדְּוֹת

וְהַיִּדְּוֹת וְהַיִּדְּוֹת וְהַיִּדְּוֹת וְהַיִּדְּוֹת  
וְהַיִּדְּוֹת וְהַיִּדְּוֹת וְהַיִּדְּוֹת וְהַיִּדְּוֹת  
וְהַיִּדְּוֹת וְהַיִּדְּוֹת וְהַיִּדְּוֹת וְהַיִּדְּוֹת

καὶ καταρβώθη καὶ ἡτοιμάσθη πᾶσα ἡ λειτουργία Κυρίου ἐν τῇ ἡμέρᾳ ἐκείνῃ τοῦ ποιῆσαι τὸ φασέκ, καὶ ἐνεργεῖν τὰ δλοκαυτώματα ἐπὶ τὸ θυσιαστήριον Κυρίου κατὰ τὴν ἐντολὴν τοῦ βασιλέως Ἰωσίου.

*Au. Ver.*—16 So all the service of the Lord so regulated, that, on the same day, the passover, and to offer burnt offerings upon the altar of the Lord, according to the commandment of king Josiah. So *Booth.*

*Ged.*—Thus was the whole service of the Lord so regulated, that, on the same day, the Phasah was kept, and holocausts were offered upon the altar of the Lord, &c.

*Gesen.*—NIPH. נִכְנַן. 1. *To be set up*, i. e., *to rise up*. 2. *to be made ready, prepared*, e. g. a) Of business, *to be taken care of, transacted*, 2 Chron. viii. 16; xxix. 35; xxxv. 10, 16.

*Rambach.* — וְהַיִּדְּוֹת רֹבֵר. *Ita paratum s. restitutum est universum ministerium Domini, vel ita festum Paschatos rite est peractum illo die*, ver. 10; cap. xxix. 35. וְהַיִּדְּוֹת רֹבֵר, *celebrando Pascha*, ver. 17, *et offerendo holocausta in altari Jehovæ*, ver. 14; 1 Par. xvi. 40; cap. xxi. 24.

*Houb.*—16 *Eo igitur illo die ministeria cuncta domus Domini fuerunt constituta, ut Pascha celebraretur, et ut in ard Domini holocausta offerrentur, ut rex Josias præceperat.*

*Dathe.*—16 *Sic omnis ille cultus Jovæ in paschate celebrando et offerendis holocaustis super ara eo die instructus fuit ex præscripto regis Josie.*

Ver. 20.

*Au. Ver.*—20 After all this, when Josiah had prepared the temple [Heb., house], Necho king of Egypt came up to fight against Charchemish by Euphrates, &c.

*Bp. Patrick.*—*Necho king of Egypt.* Whom the Targum calls "Pharaoh the Lame," and so Kimchi, who saith he was lame in his feet, and thence called by the name of Claudus, as the Romans would have expressed it: who, from the like disposition of their bodies, gave names to their emperors; such as Crassus, Barbarosa, and others, as Beckius observes. This lameness

proceeded from some wound he had received, for *necho* signifies *wounded*.

*Gesen.*—נֶכֶחַ and נֶכֶחַ, pr. n. *Necho*, king of Egypt, son of Psammetichus, 2 Kings xxiii. 29, 33; 2 Chr. xxxv. 20; xxxvi. 4; Jer. xvi. 2. According to Manetho in his book of dynasties, he was the sixth of the second Saitic dynasty, and was called Necho II., to distinguish him from his grandfather of the like name. See Jul. Afric. in Routh's Reliq. Sacr. ii. p. 147. Herodotus calls him Νεκώς, ii. 158, 159; ib. 4, 42. Sept., Νεκαώ. The etymology is unknown, but is doubtless to be sought in the ancient Egyptian.

Ver. 21.

וַיִּשְׁלַח מַלְאֲכָיו מִלְּמַדִּים לְאַמֹּרִי  
מִחֲלֵי נֶלְךָ יְהוֹדָה לֹא־עָלְיָה  
מִתַּקָּה חַיִּים בִּי אֶל־בָּתִּית מִלְחָמָתִי וְגו'

kai ἀπέστειλε πρὸς αὐτὸν ἀγγέλους, λέγων, Τί μοι καὶ σοὶ βασιλεῦ 'Ιούδα; οὐκ ἐπὶ σὲ ἦκα σήμερον πόλεμον πολεμῆσαι, κ.τ.λ.

*As. Ver.*—21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come not against thee this day, but against the house wherewith I have war* [Heb., the house of my war]; for God commanded me to make haste: forbear thee from *meddling with God, who is with me, that he destroy thee not*.

*What have I to do with thee?*

*Booth.*—What hast thou to do with me?

*I come not against thee, &c.*

*Rambach.*—חַיִּים מִתַּקָּה הָיִים, non enim sum contra te, o tu, vel te, inquam, hodie. Ita cf. not. cap. xxviii. 10. At LXX, Vulg., non adversus te hodie venio; quod Cler. sine necessitate præfert, veteresque interpretes pro אֶתְּךָ attah, tu, legisse putat אֶתְּךָ, othah, veniens, a rad. וָנִי, venit, Es. xxi. 12. Targ. vero, non contra te adscendis, sed tu commiscas te hodie mecum; quod Beckius reliquis versionibus præferendum censet. Prius tamen nos malumus.

*Houb.*—21 חַיִּים מִתַּקָּה הָיִים: Quid fiet de illo אֶתְּךָ, quod Judæi recentiores puncto eo vocali affecerunt, quod significat tu? An, cum Ariâ, convertemus, non contra te tu? An, heus tu, ut alii quidam, Clerico referente? Quodd si est אֶתְּךָ, verbum venit, cujusnam id personæ esse statuemus? An erit subaudiendum אֶתְּךָ, ego, Clerico sic jubente? Nihil non jubent novi Interpretes,

ne nihil expediant. Et mirum est sic haberi sacros autores, ut eos compositores, qui personas in oratione necessarias notare supersederent, et ejusmodi labem in eos conferri, non in scribas imperitos. Nempè scribæ omiserunt אֶתְּךָ, ante אֶתְּךָ, ego veniens, quod אֶתְּךָ exhibet Syrus sic, אֶתְּךָ אֶתְּךָ, veniens ego: sic ἦκα, venio, Græci Intt. sic denique omnes. Quanquam non tam vituperandi scribæ, qui cùm legerent אֶתְּךָ אֶתְּךָ, ego tu, Masorâ punctariâ sic volente, omiserint אֶתְּךָ, quàm ipsi Judæi punctorum vocalium inventores, qui punctationem hic fecerint absurdam et inficelam.

*Dathe.*—Pro אֶתְּךָ legendum est אֶתְּךָ. Sic quoque versiones antiquæ omnes exhibent: *venio*. Etiam Chaldaica paraphrasis synonymum habet אֶתְּךָ, *ascendi*. Nam profecto ille vocativus o tu ex lectione recepta perquam ineptus est.

*Maurer.*—21 חַיִּים מִתַּקָּה הָיִים [jam quidem non contra te sc. venio, quod ex contextu orationis facile potest suppleri. De אֶתְּךָ אֶתְּךָ vid. ad Gen. iv. 26. אֶתְּךָ אֶתְּךָ] nam, sed contra gentem mihi perduellem. אֶתְּךָ אֶתְּךָ = אֶתְּךָ אֶתְּךָ, hostes mei.

*Pool.*—Against the house wherewith I have war, Heb., against the house or family of my war, i. e., against the house of the king of Assyria, between whom and me there is war. *God commanded me*; either his false god by their lying priests; or the true God, either, 1. By some prophet; for God's prophets used sometimes to deliver or send commands from God to heathen kings. Though it is not probable either that Pharaoh would regard the command of the true God; or that a prophet of the Lord would not acquaint Josiah with this message; or that Josiah would oppose Pharaoh in a war undertaken by God's command. Or rather, 2. By a dream, as God spoke to another heathen king, Abimelech, Gen. xx. 3. Though it is not impossible that he pretended this for his own advantage, that Josiah might not assist his enemies.

*Bp. Patrick.*—For God commanded me to make haste.] And therefore desires him not to give him any stop in his expedition. Some think he only pretended this, because he knew Josiah had a great reverence to God, and in obedience to him might desist from his purpose: and the Targum, with some of the Jews, thinks he calls his own idol by the name of God; though Kimchi thinks he speaks of the true God; who

perhaps admonished him in a dream, as he did Abimelech, or sent him such a message by the prophet Jeremiah (as Grotius supposes), many of whose prophecies are directed to foreign nations: or, perhaps, he meant, that he felt a strong impulse unto this undertaking, which he took to be from God.

VER. 22.

וְלֹא־הִחָסֵב וְלֹא־שָׁמַע אֶל־  
דְּבָרֵי יְהוָה מִפִּי אֱלֹהִים יְבָרֵךְ אֶת־  
הַלְחָסֵב  
וְלֹא־הִחָסֵב

καὶ οὐκ ἀπέστρεψεν ἰωσίας τὸ πρόσωπον  
αὐτοῦ ἀπ' αὐτοῦ, ἀλλ' ἡ πολεμεῖν αὐτὸν ἐκρα-  
ταιώθη, καὶ οὐκ ἤκουσε τῶν λόγων Νεχωῶ διὰ  
στόματος Θεοῦ, καὶ ἤλθε τοῦ πολεμῆσαι ἐν τῷ  
πεδίῳ Μαγεδδῶ.

*Am. Ver.*—22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

*But disguised himself.*

*Ged.*—Because he was desirous of fighting with him.

*Because he was desirous, &c.* Others render, *for he disguised himself*; contrary to all the ancient versions. I believe the text is corrupted in one letter.

*Gesen.*—וָעָץ. Hithpa. pp. to let oneself be sought, i. e., *to hide oneself*, see Pu. No. 1; hence, *to disguise oneself*, 1 Sam. xxviii. 8; 1 Kings xx. 38, וָעָץ עָלָיו וָעָץ, *and disguised himself with a bandage over his eyes*. Chap. xxii. 30; Job xxx. 18, וָעָץ עָלָיו וָעָץ, *through the violence [of my disease] my garment is disguised*, i. e., my skin or external appearance is changed; comp. v. 19.

*Gesen. Thes.*—Hithpa. pr. quæri se passus est, inde occultavit se (v. Pu. No. 1); spec. *aliam speciem induit veste mutata* (sich verkleiden). 1 Sam. xxviii. 8: וָעָץ עָלָיו וָעָץ, 1 Reg. xx. 38: וָעָץ עָלָיו וָעָץ, *et occultavit se fascia super oculis alligata*. xxii. 30; 2 Par. xviii. 29; xxv. 22.

*Prof. Lee.*—Hithp. וָעָץ. Heb., וָעָץ, which see. Arab., حيس, peristroma, quod strato superponitur; حيس, cingulum

*ad cohibendos equos.* Syr., مَحْب, obstrinxit. Cogn. مَحْب, strinxit. Chald.

וָעָץ. See my note on Job xxx. 18. This part of the verb is evidently no derivative from the above וָעָץ, unless, indeed, it was also used in the sense of one or more of its cognates; it has, therefore, given endless trouble to the lexicographers and grammarians, who, after all, appear to have succeeded but badly in their decisions. *Be, become, clothed, bound*, as with any covering, armour, &c. Hence, meton. *Equipped, accoutred*. See my note on Job xxviii. 14; 1 Kings xx. 38; וָעָץ עָלָיו וָעָץ, *he became bound*, or, *he bound himself, with a fillet over his eyes*. Job xxx. 18, וָעָץ עָלָיו וָעָץ, *is my clothing bound*, i. e., about me. 2 Chron. xxxv. 22, וָעָץ עָלָיו וָעָץ, *to fight with him was he equipped*. Comp. last member, and 1 Kings xxii. 30 with ver. 34, where the armour is mentioned; and 2 Chron. xviii. 29 with ver. 33;—1 Sam. xxviii. 8, וָעָץ עָלָיו וָעָץ, *so Saul equipped—attired—himself, for he put on other clothes*; i. e., he equipped himself suitably to the occasion. Sym. μετεσχημάτισεν ἑαυτὸν, al. μετεσχηματίσατο. AL. ἡλλοιώθη. See LXX. Comp. also the other places above cited; and it will appear, I think, that we have now arrived at the real force of this word.

*Rambach.*—וָעָץ עָלָיו וָעָץ, Schm., *sed ad pugnandum cum illo composuit se, vel mutavit vestes*; ne agnitus in prælio ab Egyptiis potissimum impeteretur, ut fecit Achabus in prælio contra Syros idemque utrique exitus fuit.

*Houb.*—Quin imò acuit se se, ut cum eo decertaret, &c.

22 וָעָץ עָלָיו וָעָץ: Noe, *acuit se se, vel sumpsit animos*, ex scripturâ וָעָץ, quam habuere Græci Intt. cum verterent, ἐκραιώθη, *confortatus est*; nisi וָעָץ. Nam וָעָץ, *mutavit se se, seu vestem mutavit*, hodiè legitur, non modò nullo teste Veterum Interpretum, sed etiam nullâ ratione petita circumstantibus ex rebus; cum Sacre Paginæ non doceant, quæ causa impulerit Josiam in veste non suâ pugnare.

*Dathe.*—22 *Sed non recessit ab eo Josias, verum cum illo dimicandi cupidus non attendit ad illa Nechonis dicta divinitus prolata, &c.*

*Unto the words of Necho from the mouth of God.* See the notes upon ver. 21.

*Pool.*—Either, 1. Which Pharaoh sent to him in the name of God, or as coming

from God's mouth. Or rather, 2. Which Pharaoh received from the mouth of God, who was pleased some way or other to impart his mind to him; and which Pharaoh acquainted him with by the command of God. And therefore Josiah is here blamed for not hearkening to this message. Although, if he sinned herein, it was only a sin of ignorance, for he did not know that God had spoken this to Pharaoh, and was not bound to believe his testimony, which he had good reason to suspect in this matter. Yet, methinks, he ought so far to have regarded it, as to have inquired the mind of God about it; which he neglected to do, and therefore he cannot be wholly excused, and is here taxed for it.

*Bp. Patrick.*—*And hearkened not unto the words of Necho from the mouth of God.*] The Targum thinks that Josiah regarded not what Necho said, because he thought he spake only from his idol, for he could not imagine that the God of Israel had spoken to him. But these words import the contrary, and therefore Josiah should at least have inquired of God, whether it was his mind that he should not oppose Necho.

Ver. 25.

וַיִּקְרָא יִרְמְיָהּ עַל־יְהוֹשִׁיָּהוּ וְעַל־כָּל־הַשָּׂרִים וְעַל־הַנְּשִׁים בְּקוֹלֵיהֶם עַל־יְהוֹשִׁיָּהוּ עֲרֵחִים וַיִּתְּנֵם לָהֶם עַל־יְשָׁרָאֵל וְחָגָם כְּחֻקֵּי עֲרֵחִים :

עַל־קוֹלֵיהֶם

καὶ ἐθρήνησεν Ἱερεῖας ἐπὶ Ἰωσὶαν, καὶ εἰπὼν πάντες οἱ ἀρχόντες καὶ αἱ ἀρχουσσαι θρήνον ἐπὶ Ἰωσὶαν ἕως τῆς σήμερον καὶ ἔδωκαν αὐτὸν εἰς πρόσταγμα ἐπὶ Ἰσραὴλ, καὶ ἰδοὺ, γέγραπται ἐπὶ τῶν θρήνων.

*An. Ver.*—25 And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations.

*Bp. Patrick.*—25 *Spake of Josiah in their lamentations to this day.*] Whosoever they bewailed any calamity, they mentioned that as the greatest that had befallen them.

*And, made them an ordinance in Israel.*] That they should never forget this fatal stroke, after which they never saw good days. This statute was made by the supreme authority, and was approved by the prophet

Jeremiah, who joined in this lamentation; which warrants Christian kings and princes to appoint days for the yearly commemoration of great calamities, or great deliverances.

*They are written in the lamentations.*] Josephus, in his tenth book of the Antiquities of the Jews, chap. vi., imagines the book of the Lamentations of Jeremiah, which now remains in the Bible, contains the mournful ditties sung at Josiah's funeral, and in aftertimes; which opinion St. Jerome follows; at least in those words Lam iv. 20. R. Solomon thinks Josiah was bewailed: but it is manifest all this is a mistake; for that book was written after the destruction of Jerusalem, which is lamented in it, and the words now mentioned plainly relate to Zedekiah, not to Josiah: who was not taken but killed. Therefore the lamentations here mentioned are lost, which were written immediately after Josiah was slain.

*Dr A. Clarke.*—25 *Behold, they are written in the lamentations.*] The Hebrews had poetical compositions for all great and important events, military songs, songs of triumph, epithalamia or marriage odes, funeral elegies, &c. Several of these are preserved in different parts of the historical books of Scripture; and these were generally made by prophets or inspired men. That composed on the tragical end of this good king by Jeremiah is now lost. The Targum says, "Jeremiah bewailed Josiah with a great lamentation; and all the chiefs and matrons sing these lamentations concerning Josiah to the present day, and it was a statute in Israel annually to bewail Josiah. Behold, these are written in the Book of Lamentations, which Baruch wrote down from the mouth of Jeremiah."

*Ged., Booth.*—25 And Jeremiah lamented for Josiah: and all the singing men, and the singing women, by an established custom in Israel, speak of Josiah in their lamentations to this day, and, behold, &c.

*Houb.*—25 *Lamentatus est de Josid Jeremias; cecineruntque Cantores et Cantatrices super Josid cantus lugubres ad hunc usque diem; nam id fuit Israel in statutum. Illi verò in Lamentationibus scripti reperiuntur.*

25 וַיִּמָּוֶד: Conabatur Clericus id verbum probabiliter interpretari, cum sic diceret, in suis...carminibus de Josid loquuntur, ...וַיִּמָּוֶד. Verum וַיִּמָּוֶד habet dicere, ut sæpè docuimus, non loqui, neque id unquam, nisi

de mendo, legitur, quin Sacra Pagina subjungat, quid dicatur. Quapropter nos ad Scripturam יסוד, confugimus, et modulantur (*super Josid*) בְּתוֹחֵיהֶם, in lamentationibus suis. Est figura litteræ י contorta, neque multum absimilis litteræ נ partim deletæ; ut non mirum sit, ex unâ in alteram deviare potuisse Scribas.

Dathe.—25 Jeremias quoque carmen lugubre contexit in Josiam, omnesque cantores et cantatrices nœnias in eum composuerunt, quarum usus etiamnum ex instituto quodam inter Israëlitas obtinet. Leguntur in collectione threnorum.

Ver. 26.

וַיִּתֵּר דְּבָרָיו וְאֲשֵׁיָּהוּ וְחִסְדּוֹ בְּכִתְבֵי בְּחֹרֶת יְהוָה :

καὶ ἦσαν οἱ λοιποὶ λόγοι Ἰωσίου καὶ ἡ ἐλπίς αὐτοῦ γεγραμμένα ἐν νόμῳ Κυρίου.

Au. Ver.—26 Now the rest of the acts of Josiah, and his goodness [Heb., kindnesses], according to *that which was written in the law of the Lord*.

Pool.—His goodness; either, 1. His piety towards God and his house. Or, 2. His benignity, clemency, and kindness towards all his subjects. But the former seems principally intended, because it best agrees both with the history of Josiah, which is wholly taken up with the former, and speaks little or nothing of the latter, and with the following words; and it doth not disagree with the Hebrew word *hesed*, which though it doth most frequently express kindness to men, yet sometimes it notes a man's piety to God and his house, as is manifest from Neh. xiii. 14.

Gesen.—דָּבָר, desire, ardour, zeal, sec. r. דָּבָר Kal.—Hence

1. In a good sense, *zeal towards any one, kindness, love*. Spec. a) Of men towards one another, *kindness, good-will*. b) Of men towards God, *piety, goodness, love of God*. דָּבָר אֱשֵׁיָּהוּ i. q. דָּבָר הַקִּדְשִׁים the pious, Isaiah lvii. 1. Hence of God as the object of piety, Psalm cxliv. 2; Jon. ii. 9.

Ged.—26 Now, the rest of the acts of Josiah, and his piety, corresponding to what is prescribed in the law of the Lord.

Booth.—26 Now the rest of the acts of Josiah, and his goodness according to what is prescribed in the law of Jehovah.

Rambach.—וְחִסְדּוֹ et benignitates s. beneficia ejus, quæ in subditos contulit. Conf.

cap. xxxii. 32; Neh. xiii. 14. Benefacta nimirum *lege secundum id, quod scriptum est in lege Dei*; cujus in omnibus suis actionibus exactam habuit rationem, cap. xxxi. 3, parenthesis.

Houb.—26 Cætera autem Josiæ acta, et, ut scriptum erat in Domini Lege, piè administrata, hæc scripta reperiuntur, &c.

Dathe.—26 De reliquis Josiæ rebus, ejusque pietate prorsus ad legem divinam exacta.

Ver. 27.

Au. Ver.—27 And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

In the book of the kings of Israel and Judah.

Bp. Patrick.—27 It seems the Israelites, who were left in the land of Samaria, continued to keep records of what was done in the land of Judah itself.

Rambach.—וְחִסְדּוֹ מִלְכֵי יִשְׂרָאֵל וְיִהוּדָה, ecce illæ scriptæ sunt, ver. 25, in libro regum Israelis et Judæ. Desierant quidem sec. Cleric. fieri ephemerides regni Israelis a temporibus Salmanaseris, qui id everterat: sed quum in Judæ regno postea scriptæ sint, hæc omnes ephemerides habitæ sunt instar unius operis, quod vocabatur: *Liber ephemeridum Regum Israelis et Judæ*, quum Israelis reliquæ in regno Judaico superessent: qui liber in Babylonicis ac Assyriacis tabulariis servatus fuisse videtur, postquam Israelitæ in captivitatem abducti sunt.

CHAP. XXXVI. 2.

Au. Ver.—2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

Ged.—Here LXX read, *His mother's name was Hamital, daughter of Jeremiah of Libna. He did evil in the eyes of the Lord, according to all that his forefathers had done* [Sep. with p. p. 2 K. xxv. 31, 32].

Ver. 3.

וַיִּסְרְחוּ מִלִּפְנֵי מֶלֶךְ מִצְרָיִם בְּיָדוֹשְׁלָם וְנָוִי  
καὶ μετήγαγεν αὐτὸν ὁ βασιλεὺς εἰς Αἴγυπτον, κ.τ.λ.

Au. Ver.—3 And the king of Egypt put him down [Heb., removed him] at Jerusalem, and condemned [Heb., mulcted] the land in an hundred talents of silver and a talent of gold.

And the king of Egypt put him down at Jerusalem.





between the entrance and the most holy place (קֹדֶשׁ הַקֳּדָשִׁים), 1 Kings vi. 5, al.

*Prof. Lee.*—קֹדֶשׁ. I. *Any great and splendid edifice, a palace*, 1 Kings xxi. 1, al.

II. *The temple of Jehovah* built by Solomon, also termed קֹדֶשׁ הַמֶּלֶךְ, *the house of Jehovah*, 1 Kings iii. 1, &c.

*Rambach.*—*Et reposuit ea in templo*, Targ., *in palatio suo*, in *Babylone*, cap. ix. 16, conf. Esr. i. 7; v. 14.

*Houb.*—7 וְהָיָה, *in palatio suo*. Non benè *Vulgatus*, *in templo suo*. Nam *templum* est Dei ejus, quem rex adorat, non regis; neque id *templum*, in quo rex adorat, nominari fas est *templum ejus* (regis).

### Ver. 8.

*As. Ver.*—8 Now the rest of the acts of Jehoiaxim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin [or, Jeconiah, 1 Chron. iii. 16; or, Coniah, Jer. xxii. 24] his son reigned in his stead.

*Bp. Patrick.*—8 There was a book, it is likely, that had this title; but what was said there to be "found of him," is not here mentioned. The Targum saith, "the iniquity that was found in him." But what was that iniquity? To this they answer in the Talmud, that he had the name of an idol in his forehead: or, as others say, there were found in his body certain marks and impressions in honour of idola. So St. Jerome, He had made those marks in his body which God had forbidden in Lev. xix. 28 (see our learned Dr. Spencer, lib. ii., De Leg. Rit. Hebr., cap. 14, sect. 2). But there are those that think it is meant of the innocent blood that he shed (2 Kings xxiv. 4). But that was the sin of Manasseh; therefore the plainest meaning is, that he was found guilty of disloyal intentions against the king of Babylon [so *Rambach*, *Pool*, and al.], which he concealed a great while, but at last they were discovered (2 Kings xxiv. 1).

*And Jehoiachin.*

*Ged.*—LXX here read, *And Joiachim slept with his forefathers; and, with his forefathers, was buried in Ganaza.*

### Ver. 9.

וְהָיָה כִּי יָבֹא הַמֶּלֶךְ הַנֶּחֱשָׁבִים  
וְהָיָה כִּי יָבֹא הַמֶּלֶךְ הַנֶּחֱשָׁבִים

δέκα ἔτων Ἰεχονίας [Alex., υἱὸς δακὰ καὶ

δέκα ἔτων Ἰεχονίας] ἐν τῷ βασιλείῳ αὐτῶν, κ.τ.λ.

*As. Ver.*—9 Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord.

*Jehoiachin was eight years old.*

*Pool.*—*Jehoiachin was eight years old*; of which see the notes upon 2 Kings xxiv. 8, where he is said to be *eighteen years old*.

*Bp. Patrick.*—9 *Jehoiachin was eight years old when he began to reign.*] In 2 Kings xxiv. 8 it is said, that he was "eighteen years old" when he began to reign. See my annotations on that place: unto which may be added, that Abarbinel thinks there is no difference between these two places; but that the word for *eight* is governed by another that is wanting, signifying *ten*. But the common solution is, that when his father had reigned one year, he made his son joint sovereign with him, that the people might be settled in their affection to him before he left the throne, which was ten years after [so *Rambach*]. So long he reigned with his father, and eight years alone, which made eighteen in all (see Buxtorf, in his *Vindiciæ Hebr. Veritatis*, par. ii., cap. 2, p. 408). But there are those who take the meaning to be, that he was eight years old when *he* (that is, his father) began to reign: or, as our primate Usher thinks, it was the eighth year, not of his age, but of the captivity of Babylon, to which some principal persons were obnoxious (*Chronologia Sacra*, pag. ult.). But some great men think here is an error of the copyist, for he was *eighteen* years old.

*He reigned three months and ten days.*] It seems Nebuchadnezzar repented of his making him king; being afraid, as Kimchi thinks, that by the evil counsel of his courtiers, he would be persuaded to rebel, after the example of Jehoiaxim. Jacobus Capellus thinks the people set him up to be their king; and therefore he resolved to dethrone him, sending his servants against him, and then coming himself and taking Jerusalem (see 2 Kings xxiv. 10, 11).

*Lud. Cap., Houb., Dathe, Ken., Ged., and others.*—Jehoiachin was eighteen years old [so Sept., Ald., and Alex., with Syr., Arab., one MS., and p. p. 2 Kings xxiv. 8], &c.

*Houb.*—9 וְהָיָה כִּי יָבֹא הַמֶּלֶךְ הַנֶּחֱשָׁבִים, *filius octo annorum.*



Syrus, Arabs et Codex Alex. ut loco parallelo, *filius annorum decem et octo*, ut et legendum. Etenim 2 Reg. xxiv. 8, dicitur eum fuisse natum annos ver. 18. Omnes Critici fatentur nomen עשרה, *decem*, fuisse omissum. Cur nomen עשרה sit addendum subjungit alteram causam Lud. Cappellus, nempe talem: "anno ætatis octavo non potuisset dici fecisse malum coram Domino, quomodo pater ipsius fecerat, quod tamen de eo dicitur 2 Reg. xxiv. 9." Nos eam causam Lud. Cappello relinquimus. Nempe hæc verba, *fecit malum coram Domino*, de eo tempore dicuntur, quo *Joachin* regnavit, non de eo, quod vixit, antequam regnaret.

*Dathe*.—Excidit עָזְרָיָה, quod legitur 2 Reg. xxiv. 8. Omissum quoque est in Cod. Vat., sed Alex. habet, ut et Syrus et Arabs, nec non cod. 300 et 525 *Kennicotti*. Vulgatus et Chaldaeus receptam lectionem exhibent.

Ver. 10.

*Au. Ver.*—10 And when the year was expired [Heb., at the return of the year], king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels [Heb., vessels of desire] of the house of the Lord, and made Zedekiah his brother [or, Mattaniah, his father's brother; 2 Kings xxiv. 17] king over Judah and Jerusalem.

*Pool*.—When the year was expired, Heb., at the return of the year, i. e., at the beginning of the next year, according to the sacred account of the Hebrews, at the spring of the year, the time when kings go forth to battle, as is elsewhere said, when Nebuchadnezzar, among others, went forth to settle and enlarge his conquests.

*Vessels*.

*Al*.—Utensils.

*Zedekiah his brother*.

*Pool*.—Zedekiah his brother; largely so called, for this was his uncle, or his father's brother, as he is called, 2 Kings xxiv. 17 [vol. ii., p. 1003, of this Synopsis], being the son of Josiah. See 1 Chron. iii. 15; Jer. i. 3.

*Commentaries and Essays*.—Zedekiah his brother; Hebrew, עָזְרָיָה, an undoubted error, as he was his uncle, his father's brother, vide 2 Kings xxiv. 17. וְעָזְרָיָה, Jer. xxxvii. 1. The LXX have here, ἀδελφός του πατρός αυτου. It might then stand originally, עָזְרָיָה, and the two letters זכ may have been dropped, by mistake, on account of their

similarity to the preceding זכ [so *Houb., Ged., Booth.*].

*Rambach*.—זְדַקְיָהוּ, *Tsidkiam*, vel *Zedekiam fratrem*, h. e., sec. Kimch., *agnatum*, vel sec. Vulg., *patrum ejus*, fratrem nempe *Joiakimi*, qui pater fuit *Joiachini*. *Frater* igitur h. l. dicitur ob consanguinitatem, coll. Gen. xiii. 8; xiv. 14; 2 Reg. xxiv. 17; uti sec. *Lightf.* i. 222, ejus *filius* vocatur 1 Par. iii. 16, quia in throno ipsi successit: quamvis de alio *Tsidkia* potius ibi sermo esse videtur. Tertius hic fuit *Josiae filius* 1 Par. iii. 15; Jer. i. 3; xxxvii. 1; alias *Matthania* dictus, 2 Reg. xxiv. 17, quod nomen *Nebucadnetzar* mutavit in *Tsidkiam*, ut sec. *Hist. Goth.*, p. 284, simul supremæ potestatis, cujus indultu regnabat, et justitiæ ac fidei præstandæ admoneretur.

*Houb.*—זְדַקְיָהוּ, *Sedeciam fratrem ejus*. Omnes *fratrem patris ejus*, quam nos scripturam propterea sequimur, quia lib. i. iii. 15, annumeratur filiis *Josiae* זְדַקְיָהוּ, *Sedecias*, qui patruus erat *Joachin*. Nam *Joachim*, frater *Sedeciae* genuit *Joachin*; vide ibid. ver. 16. Nempe is alter *Sedecias*, qui eodem ver. 16 nominatur, erat filius *Joachin*, non ejus *frater*, et is nominatur ibidem זְדַקְיָהוּ, *Sedecia*, non זְדַקְיָהוּ, *Sedecias*.

Ver. 12.

לֹא נִכְנַע מִלְפָּנָיִם יִרְמְיָהוּ הַנָּבִיא —  
מִפִּי יְהוָה :

— οὐκ ἐνετρέπη ἀπὸ προσώπου Ἱερემίου τοῦ προφήτου καὶ ἐκ στόματος Κυρίου.

*Au. Ver.*—12 And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord.

*Speaking from the mouth, &c.*

*Houb.*—הִנָּבִיא מִפִּי יְהוָה, *prophetæ ex ore Domini*. Deposuit oratio הִנָּבִיא, *prophetantis*, ut appositè deinde veniat, *ex ore Domini*. Nam verbum הִנָּבִיא caret voce *Hiphil*. Plenior scripturam הִנָּבִיא וּמִפִּי יְהוָה, *prophetæ prophetantis*, habuit Syrus, apud quem legimus, הִנָּבִיא וּמִפִּי יְהוָה; et facillè omissum fuerit הִנָּבִיא, propter similitudinem ejus cum הִנָּבִיא.

Ver. 14.

*Houb.*—הִנָּבִיא, legendum vel הִנָּבִיא, ut Codex Reg. 29, vel הִנָּבִיא, ut Oratoriensis 42.

Ver. 16.

וַיִּהְיוּ מְלַעְבִּים בְּמִלְחָמֵי הַחֲלָהִים  
בְּבוֹנִים דְּבָרָיו וּמִתְעַתְּצִים בְּנִבְיָאָיו וְנָו'

καὶ ἦσαν μυκτηρίζοντες τοὺς ἀγγέλους αὐτοῦ,  
καὶ ἐξουθενοῦντες τοὺς λόγους αὐτοῦ, καὶ ἐμ-  
παίζοντες ἐν τοῖς προφήταις αὐτοῦ, κ.τ.λ.

*Au. Ver.*—16 But they mocked the mes-  
sengers of God, and despised his words, and  
misused his prophets, until the wrath of the  
Lord arose against his people, till *there was*  
no remedy [Heb., healing].

*Misused his prophets.*

*Pool.*—*Misused his prophets*; or, *seduced*  
*themselves by his prophets*, i. e., by their  
prophecies, which they perverted or miscon-  
strued. An eminent instance we have in  
this, that because Jeremiah prophesied that  
Zedekiah should be led to Babylon, Jer.  
xxxii. 5, and Ezekiel, that he should not see  
Babylon, Ezek. xii. 13, therefore they be-  
lieved neither, as the Hebrew writers relate.

*Gesen.*—עָצָה in Kal not used.

*PIL.* עָצָה, *to mock, to scoff*, Gen. xxvii. 12,  
pp. to stammer, see in עָצָה No 2. Comp.

*Arab.* تَغَفَّ I., II., *to trip with the tongue,*  
*in speaking*, تَغَفَّفَ, a stammering.

*HITPAF.* *to mock, to scoff at*, seq. 3,  
2 Chron. xxxvi. 16.

*Prof. Lee.*—עָצָה, v. *Arab.* تَغَفَّى, *erupit*  
*in risum*. Cogn. עָצָה.

*Pih. red. part.* עָצָה. Either, *mocking,*  
*or deceiving*, Gen. xxvii. 12.

*Hiph. red. part. pl.* עָצָה. *Mocking,*  
*med. 3,* 2 Chron. xxxvi. 16.

Ver. 17.

*Au. Ver.*—17 Therefore he brought upon  
them the king of the Chaldees, who slew  
their young men with the sword in the  
house of their sanctuary, and had no com-  
passion upon young man or maiden, old  
man, or him that stooped for age: he gave  
them all into his hand.

*Pool.*—*In the house of their sanctuary*;  
either in Jerusalem, which was the dwelling-  
place of God's sanctuary; or, *in the house*  
*which was their sanctuary*; as the river of  
Euphrates, Gen. xv. 18, is the river which  
is Euphrates. It is probable they killed  
them in the very courts and house of God,  
to which some of them fled for refuge, such

places being esteemed sacred and inviolable  
by the heathens themselves.

*Rambach.*—בְּבִימָם קִדְּשָׁם, *in ipsa domo*  
*Sanctuarii ipsorum*, i. e., *intra Hierosoly-*  
*mam et in ipso templo, quo tanquam ad*  
*asylum multi confugerant; idque sec. R.*  
*Sal. ex jure talionis, quia sedem Sanctuarii*  
*polluerant.*

Ver. 18.

*Au. Ver.*—Vessels.

*Al.*—Utensils.

Ver. 19.

*Au. Ver.*—Vessels.

*Ged., Booth.*—Furniture.

Ver. 20.

— צֶדֶק מֶלֶךְ מְלָכֹת פָּהֵם —

— ἵως βασιλείας Μήδων.

*Au. Ver.*—And them that had escaped  
from the sword [Heb., the remainder from  
the sword] carried he away to Babylon;  
where they were servants to him and his  
sons until the reign of the kingdom of  
Persia.

*Until the reign of the kingdom of Persia.*

*Houb.*—דְּ מֶלֶךְ מְלָכֹת שֶׁ, *donec regnaret*  
*regnum Persarum, ordine præpostero. Legi-*  
*timus ordo est, דְּ מֶלֶךְ מְלָכֹת שֶׁ, usque ad*  
*regnum regia Persarum. Sic versu 22*  
*proximè junguntur מֶלֶךְ et שֶׁ.*

Ver. 21.

*Au. Ver.*—21 To fulfil the word of the  
Lord by the mouth of Jeremiah, until the  
land had enjoyed her sabbaths: for as long as  
she lay desolate she kept sabbath, to fulfil  
threescore and ten years.

*Bp. Patrick.*—*To fulfil threescore and ten*  
*years.] These years ended in the first or*  
*second year of Cyrus; but when they began*  
*is variously disputed. Hermannus Witsius*  
*hath already argued strongly, that it was in*  
*the fourth year of Jehoiakim: for then*  
*Jeremiah said, "The whole land shall be a*  
*desolation, and these nations shall serve the*  
*king of Babylon seventy years," ch. xxv. 11,*  
*which is further explained, vers. 17, 18.*  
*Which is the opinion also of Hermannus*  
*Conringius, in his Adversaria Chronologica,*  
*cap. 14, and of Johannes Vorstius, in his*  
*Exercitatio Secunda de Captivitate Babylo-*  
*onica; and thus our Usher, ad a. mundi 3394.*  
*Though other great men date these seventy*  
*years from the captivity of Zedekiah (see*

U U

Scaliger de Emend. Temporum, lib. vi., p. 575.

*Commentaries and Essays.*—From this verse it appears, that the Jews had neglected seventy sabbatical years, which might happen in a period of about 500 years, which period reckoned from Jehoiakim's captivity will carry us up to the administration of Samuel, from the commencement of this neglect, where some indeed place it. But to me it appears very improbable that such a violation of an express law of God should commence under the administration of so holy a prophet, and so strict an observer of the divine law, who would surely have exerted all his authority and influence to prevent it. Nor can I think that David, so zealous for the honour of God's institutions, would have suffered it to be neglected in his reign. We are told, that he was "the man after God's own heart, who fulfilled all his will," which, I apprehend, refers to his public character, as a king, in the strict observance of all the rites and institutions of divine appointment, as to himself, and supporting their observation among his people, in opposition to Saul, who, in this respect, was guilty of neglect and disobedience; and on this account he and his family were rejected from the kingdom, and David appointed in their room. Now had David permitted such a breach of the divine law during his reign, it could by no means be said that he fulfilled *all* the will of God. Nor can I suppose that Solomon would have suffered such a neglect in the good part of his reign. I am inclined to think, that it began long before the period mentioned above, i. e., the time of Samuel. It is most natural to suppose, that a breach of a divine institution of so extraordinary a nature should commence in a time of great degeneracy and idolatry. Now we find that the Israelites soon after the death of Joshua fell into idolatry, and continued much addicted to it down to the days of Samuel. As soon then as the worship of the true God began to be neglected, and his institutions in *other* respects broken, a negligence in this instance might commence among others, and probably did so, until its observation was entirely suspended, and so continued, while their degeneracy and defection from the true God lasted. It might revive again in the days of some of the pious judges and kings, as Samuel, David, &c.; but during the long and idolatrous

reign of Manasseh it might cease entirely and be never more revived, unless, perhaps, for a time in the reign of Josiah. It seems to me, therefore, most probable, that the neglect of this institution is not to be reckoned from any period in a continued succession, but that it took place by intervals. The Sabbatical year was observed or neglected, according to the different religious state of things which from time to time prevailed, and the pious or idolatrous disposition of the kings who reigned; and it had been so often neglected, as to make up the number of seventy sabbatical years, of which the land had been deprived, and which it was therefore now to enjoy.

Dr. Prideaux, indeed, supposes only fifty-two years of desolation, i. e., from the death of Gedaliah, to fulfil fifty-two Sabbatical years, which had been neglected. The period, then, would amount only to 364 years of non-observation in a continued succession, which he supposes to commence in the beginning of the reign of Asa. *Prid. Con.*, vol. i., p. 194. But to this it may be objected, 1. That it is not probable that this neglect should *begin* in the reign of Asa, who "did what was good and right in the eyes of Jehovah, his God, and commanded Judah to seek Jehovah, the God of their fathers, and to do the law and the commandment," 2 Chron. xiv. 2, 5. 2. This text says expressly, that the land lay desolate and kept Sabbath to fulfil threescore and ten years, i. e., until she had enjoyed her sabbaths, so many of which therefore had been neglected. The desolation of the land might be reckoned from its commencement at the first captivity, though not complete, until the death of Gedaliah, as the seventy years' captivity itself is reckoned from that of Jehoiakim, as that was the beginning of the calamity, though but few were carried away at that time.

Ver. 22, 23.

עַל־יְהוָה אֱלֹהֵיוּ עָמְדוּ וַיַּעַל :

23 — ἐστῶς Θεὸς αὐτοῦ μετ' αὐτοῦ, καὶ ἀναβήτω.

*Au. Ver.*—22 Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

23 Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up.

*The Lord his God be with him, and let him go up.*

*Kennicott.*—This book of *Chronicles* gives us the history of the Jews, from David to the *Babylonish captivity*; and at this period of the Jewish monarchy, we might have expected to find this extract from the public registers to have been concluded. But there are now, at the end of the book, *two verses* not chronologically connected with the preceding, which *begin* the decree of Cyrus, and leave it quite *unfinished*, breaking off in the very midst of a sentence. Proofs have lately been given, that there are yet extant some Heb. MSS. in which the book of *Esra* immediately follows that of *Chronicles*: see *Dissert. Gener.*, No. 93 and 431. It therefore can scarce be doubted, but that some ancient transcriber, having finished *Chron.* at ver. 21, without leaving the distance usual between different books, wrote on from the beginning of *Esra*: but that, on finding his mistake, he broke off abruptly; and so began *Esra* again at the customary distance—without publishing his error, by erasing or blotting out what he had carelessly subjoined to *Chronicles*. The reader will see how strangely this book now ends, when he compares the conclusion here with the beginning of the next book.

*Chro.* Now in the first year of Cyrus, *Esra. Now in the first year of Cyrus*, C. Jehovah stirred up the spirit of Cyrus; E. *Jehovah stirred up the spirit of Cyrus*; C. so that he made a proclamation, saying, E. *so that he made a proclamation, saying*, C. "Thus saith Cyrus: Jehovah, the God E. "Thus saith Cyrus: Jehovah, the God C. of heaven, hath given me all the king- E. *of heaven, hath given me all the king-* C. doms of the earth; and he hath charged E. *doms of the earth; and he hath charged* C. me to build him an house in Jerusalem, E. *me to build him an house in Jerusalem*, C. which is Judah. Who is there among E. *which is Judah. Who is there among* C. you, of all his people? Jehovah his God E. *you, of all his people? Let his God*

C. be with him; and let him go up

E. *be with him; and let him go up to Jeru-* C.

E. *salem, which is in Judah; and build the* C.

E. *house of the Lord God of Israel (he is* C.

E. *the God) which is in Jerusalem. And* C.

E. *whosoever remaineth in any place where* C.

E. *he sojourneth, let the men of his place* C.

E. *help him, &c.*

*Dr. A. Clarke.*—22 This and the following verse are supposed to have been written by mistake from the book of *Esra*, which begins in the same way. The book of the *Chronicles*, properly speaking, does close with the *twenty-first verse*, as then the *Babylonish captivity commences*: and these *two verses* speak of the transactions of a period *seventy years after*. This was in the first year of the reign of Cyrus over the *empire of the East*, which is reckoned to be A. M. 3468. But he was king of *Persia* from the year 3444 or 3445. See *Calmet* and *Usher*.

*Houb.*—*Sit cum eo Deus ejus, ut profisciscatur.*

יְהוָה לֵית עִימוֹ אֱלֹהֵי הוּא, *sic*, vel יְהוָה גְּרָעִי. Intt. *corai, erit*. Sic etiam legitur apud *Esdras* cap. i. 3, qui locus est huic parallelus. Verbum יְהוָה, quod sequitur, postulat, ut aliud verbum antecedit.

*Dathe.*—*Favente a) Jova, Deo suo, profisciscatur. b)*

a) Pro יְהוָה legendum videtur יְהוָה. Sic est *Esrae* i. 3, ubi eadem verba repetuntur. Οἱ δὲ quidem non legerunt יְהוָה, et vertunt simpliciter: *ἐστὶν ὁ Θεὸς αὐτοῦ μετ' αὐτοῦ*, sed *Vulgatus*, *Syrus* et *Chaldaeus* utrumque videntur legisse יְהוָה יְהוָה. Hanc lectionem exhibet cod. 92, illam vero cod. 94, *Kennicotti*.

b) Tres versus extremi hujus libri initium quoque faciunt ejus, qui sequitur, *Esrae*. Cujus repetitionis *Cel. Eichhorn* (in introduct. in *Vet. Test.*, p. ii., p. 652) hanc esse causam existimat: *Esram*, auctorem librorum *Chronicorum*, suam historiam his libris primo addere voluisse, deinde mutato consilio ei peculiarem librum destinasse; sed ne membranam delendo ea, quae scripsisset, deformaret, in nova eadem repetiisse. Fateor, mihi paullo longius quaesitam hanc rationem

videri. Equidem arbitror, hæc h.l. addita esse ad probanda ea, quæ ver. 21, dicta sunt, vastationem Hierosolymæ durare debuisse usque ad annum septuagesimum. Cum vero Esra historiam reditus ex exilio scribere ingrederetur, unde, quæso, initium rectius facere poterat et debebat, quam ab illo edicto, quod Judæis libertatem concedebat? Ceterum in eo prorsus assentior Viro Cel., Esram auctorem esse horum

librorum, quod l.l. perquam probabiliter demonstravit.

*Maurer.*—Duo extrema hujus libri comata initium quoque faciunt ejus qui sequitur Esræ. Quæritur, sintne hæc ab Esra ex hoc loco hausta, an ab auctore Chronicorum ex libro Esræ deprompta. Qui ad leges attenderit, quas secutus est qui Paralipomena concinnavit, posterius, opinor, probabilius esse dicet.

## E Z R A.

### CHAP. I. 1.

*Au. Ver.*—1 Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation [Heb., caused a voice to pass] throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

*Pool.*—1 In the first year of Cyrus king of Persia, to wit, of his empire or reign in Babylon; for he had now been king of Persia for many years.

2 All the kingdoms of the earth, to wit, in those parts of the world; all that vast empire formerly under the Assyrians and Babylonians. The gift of which he ascribes to the great God, either by virtue of those common notions which were in the minds of the heathens, who though they worshipped idols, yet many of them did acknowledge a true and supreme God; or by that clear and express prophecy of Isaiah concerning him, Isa. xlv. 28; xlv. 1, 13, so long before he was born; which prophecy the Jews had doubtlessly showed him, which also carried a great evidence with it, especially to him, who was so highly gratified and encouraged by it, or by a special illumination which God vouchsafed to him, as he did to Ne-

buchadnezzar and Darius, and some others of the heathen princes. *He hath charged me*; either by his prophets, Isaiah formerly, or Daniel now; or by an inward suggestion to his mind.

*Bp. Patrick.*—And he hath charged me to build him an house at Jerusalem, which is in Judah.] So he understood from Isa xlv. 13, where God saith of Cyrus, "he shall build my city," of which the temple was the principal part: and more plainly, ch. xlv. 28, "he shall say to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

*Dr. A. Clarke.*—2 The Lord God of heaven.] It is not unworthy of remark, that in all the books written prior to the captivity, Jehovah is called *The Lord of Hosts*; but in all the books written after the captivity, as 2 Chronicles, Ezra, Nehemiah, and Daniel, he is styled *The God of heaven*. The words, however, have the same meaning.

*Houb.*—1 et 2 טו: Plenè scriptum habent טו, Codices vetustiores; nisi quòd in quibusdam רט ו, fuit recentiori manu perperam deletum. Sicubi servanda æqualitas, maximè in nominibus propriis. Itaque scribunt usquequaque eodem modo Veteres; nempe Syrus, טו; Arabs, دس; Græci Intt. Κύπος.

Ver. 3.

וְיָכֵן אֶת־בֵּית יְהוָה אֱלֹהֵי יִשְׂרָאֵל הָאֵלֹהִים אֲשֶׁר בְּיְרוּשָׁלַם:

— καὶ οἰκοδομησάτω τὸν οἶκον Θεοῦ Ἰσραὴλ, αὐτὸς ὁ Θεὸς ὁ ἐν Ἱερουσαλὴμ.

*Au. Ver.*—3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem.

(He is the God,) which is in Jerusalem.

*Pool.*—Which is in Jerusalem, or only in Jerusalem, as it is in the Hebrew. So it notes the place where he allows and requires them to build it.

*Booth.*—He is the true God, who is to be worshipped at Jerusalem.

*J. H. Michaëlis.* — : σπαστοσ, Vulg., qui est, s. colebatur olim, et deinceps etiam colendus erit in templo suo Hierosolymis. *Aben Ezra* hoc nectit cum domo Dei, sed contra accentus.

#### Ver. 4.

*Au. Ver.*—4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him [Heb., lift him up] with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

*Pool.*—Whosoever remaineth; who, when his brethren were gone up, was desirous to go with them, but forced to tarry there for want of necessities for his journey [so *Bp. Patrick*]. Let the men of his place help him; I require my officers to take care that they may be supplied, either by the voluntary contributions of the people, or by a moderate tax to be laid either only upon those Jews who were resolved to stay, or upon the Gentiles also, which the Persian monarchs, being absolute, had a power to do.

*Bp. Patrick.*—Beside the freewill offering for the house of God.] Which he supposed the richer sort of Jews would readily make to assist their poor brethren; though they themselves being well settled in Babylon, did not think fit to stir till they saw how these would succeed.

#### Ver. 5.

*Au. Ver.*—5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, &c.

*Pool.*—The chief of the fathers of Judah and Benjamin; and with them some of other

tribes, as appears from 1 Chron. ix. 3; but these only are named, because they were most considerable for number and quality.

#### Ver. 6.

*Au. Ver.*—6 And all they that were about them strengthened their hands [that is, helped them] with vessels of silver, &c.

*Vessels.*

*Al.*—Utensils.

*Dr. A. Clarke.*—Articles of silver, gold, &c.

#### Ver. 7—11.

7 וְהַמֶּלֶךְ פִּזְרָשׁ הוֹצִיא אֶת־כֶּלִי בֵית־יְהוָה אֲשֶׁר הוֹצִיא נְבוּכַדְנֶצַּר מִיְּרוּשָׁלַם וַיְהִיגָם בְּבֵית מֶלְכֵיהֶם : 8 וַיְהִי צִאֵם פִּזְרָשׁ מֶלֶךְ פָּרֶס עֲלֵיהֶם מִתְּרִיחַת הַנְּזָר וַיִּסְפְּרֵם לִשְׁשַׁבֵּץ הַקִּשְׁיָא לַיהוָה : 9 וְאֵלֶּה מִסְפְּרָם מִנְּרִמְלֵי זָהָב שְׁלֹשִׁים מִנְּרִמְלֵי־כֶסֶף אֵלֶּה מִחֲלָפִים הַשֶּׁעָ וְעֶשְׂרִים : 10 קְפוּרֵי זָהָב שְׁלֹשִׁים קְפוּרֵי כֶּסֶף מֵשִׁים אַרְבַּע מֵאוֹת וְעֶשְׂרִיחַ כִּלִּים אֲחֵרִים אֵלֶּה : 11 קְלִי־בָלִים לְזָהָב וְלִכְסָף חֲמִשָּׁת מֵלָפִים וְאַרְבַּע מֵאוֹת הַכֶּלִי הַעֲלִיחַ שְׁשַׁבֵּץ עִם הַקִּלֹּת הַגִּזְלִיחַ מִכָּהֶל לִירוּשָׁלַם :

ver. 8. מ'נ' פָּרֶס

ver. 9. קָצֵר מ'נ'

7 καὶ ὁ βασιλεὺς Κύρος ἐξήνεγκε τὰ σκεύη οἴκου Κυρίου, ἃ ἔλαβε Ναβουχοδονόσορ ἀπὸ Ἱερουσαλὴμ καὶ ἔδωκεν αὐτὰ ἐν οἴκῳ θεοῦ αὐτοῦ. 8 καὶ ἐξήνεγκεν αὐτὰ Κύρος ὁ βασιλεὺς Περσῶν ἐπὶ χεῖρα Μιθραδάτου γασβαρηνοῦ, καὶ ἠρίθμησεν αὐτὰ τῷ Σασαβασάρ τῷ ἀρχοντὶ τοῦ Ἰούδα. 9 καὶ οὗτος ὁ ἀριθμὸς αὐτῶν ψυκτῆρες χρυσοὶ τριάκοντα καὶ ψυκτῆρες ἀργυροὶ χίλιοι, παρηλλαγμένα ἐγγύα καὶ εἰκοσι, κεφουρήσ χρυσοὶ τριάκοντα, 10 καὶ ἀργυροὶ διπλοὶ τετρακόσια δέκα, καὶ σκεύη ἕτερα χίλια. 11 πάντα τὰ σκεύη τῷ χρυσῷ καὶ τῷ ἀργυρῷ πεντακισχίλια τετρακόσια, τὰ πάντα ἀναβαίνοντα μετὰ Σασαβασάρ ἀπὸ τῆς ἀποικίας ἐκ Βαβυλῶνος εἰς Ἱερουσαλὴμ.

*Au. Ver.*—7 Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia

bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity [Heb., the transportation] that were brought up from Babylon unto Jerusalem.

7 Also Cyrus the king brought forth, &c.

*Pool.*—7 *Object.* These are said to have been cut in pieces, 2 Kings xxiv. 13; how then are they here returned? *Ans.* That Hebrew word used 2 Kings xxiv. 13, signifies not so properly to cut in pieces as to cut off, as from the use of the word, Deut. xxv. 12; 2 Sam. iv. 12; 2 Kings xviii. 16; Jer. ix. 26. And these vessels, when they were taken away from the temple, might very well be said to be cut off from it, because they had for so long time been so constantly, and as it were inseparably, united to it, and kept in it. In like manner, the meat-offering and drink-offering are said to be cut off from the house of the Lord, Joel i. 9. And it is very improbable that they should deface and cut in pieces these magnificent vessels, which they could so easily transport whole to Babylon. Although, if some of the larger of them had been cut into two or more parts, yet the parts of them might be delivered to the Jews, who could, without great difficulty, restore them to their former unity and form.

8 Unto Sheshbazzar.

*Bp. Patrick.*—And numbered them unto Sheshbazzar, the prince of Judah.] Which was another name for Zerubbabel, mentioned chap. iii. 2, 8; v. 14, 16. For it was common in the time of the captivity for the great men of Judah to have two names: one of their own country, which was domestic; another of the Chaldeans, which was used at court (Dan. i. 7). Nehemiah had two names: and this of Sheshbazzar seems to have been a good omen of their flourishing condition; being compounded of two words, signifying *fine linen* and *gold*. On

the contrary, Zerubbabel was a name importing the misery of the people of Israel at that time: for it is as much as an *exile* or *stranger* in Babylon, where he was born. Thus pious men, even in the midst of the honours they had at court (for Josephus saith, Zerubbabel was one of the guard of the king's body), were admonished not to forget their brethren, but sympathize with them in their miseries.

*Dr. A. Clarke.*—Sheshbazzar, the prince of Judah.] This was probably the Chaldean name of him who was originally called Zerubbabel: the former signifies *joy in affliction*; the latter, *a stranger in Babylon*. The latter may be designed to refer to his *captive state*; the former, to the *prospect of release*. Some think this was quite a different person; a Persian or Chaldean, sent by Cyrus to superintend whatever officers or men Cyrus might have sent to assist the Jews on their return; and to procure them help in the Chaldean provinces, through which they might be obliged to travel.

*Gesen.*—שֶׁשְׁבַצָּר, Sheshbazzar, Pers. pr. n. born apparently in Persia by Zerubbabel, Ezra i. 8; v. 14.—Perhaps contracted from چسبانان, fire-worshipper.

וְהָיָה (prob. for הָיָה בָּבֶל sown, i. e., begotten in Babylon), pr. n. Zerubbabel, Septuagint Ζοροβάβελ.

9 Thirty chargers of gold.

*Hallet, Ken., Clarke, Booth.*—One thousand chargers of gold. See the notes upon ver. 11.

10 Basons of a second sort. See the notes of Hallet upon ver. 11.

*Pool.*—Basons of a second sort; the first or chief were of gold, and these of silver are called the second, or next to them of worth and use. Other vessels a thousand: he speaks of vessels of a middle size; for great and small were five thousand four hundred, as it follows here. Or, as some render it, other vessels by thousands: they were not distinctly numbered according to their various forms and uses, but were promiscuously put together by thousands.

*Gesen.*—כִּסְאֵי כֶהֱנִים silver cups of a second quality, Ezra i. 10. So 1 Sam. xv. 9, כִּסְאֵי כֶהֱנִים cattle of a second quality, (opp. כִּסְאֵי כֶהֱנִים,) or perhaps lambs of the second birth, i. e.,

autumnal lambs, and therefore weaker and less valuable.

*Four hundred and ten.*

*Hallet, Ken., Clarke, Booth.*—Two thousand four hundred and ten. See the notes upon ver. 11.

11 *All the vessels of gold and of silver were five thousand and four hundred.*

*Bp. Patrick.*—Here seems to be some difficulty: for all the vessels that are specially named, make no more in number than two thousand four hundred and ninety-nine. To which many think this a sufficient answer, that it is said in 2 Chron. xxxvi. 18, Nebuchadnezzar carried away all the vessels, both great and small. Now, in the account that is here given, the larger vessels only, which were of greater bigness and price, are mentioned: but the gross sum comprehends all, both great and small, and amounts to the number of five thousand and four hundred [so *J. H. Michaëlis*]. But Tremellius solves this, by translating the last words of the former verse otherwise than we do; not of *other vessels a thousand*, but *other vessels by thousands*, viz., almost three thousand, wanting one hundred: which our Mr. Mede judges a true translation, in his Daniel's Weeks, book iii., p. 700.

*Hallet, Kennicott, Clarke, Booth.*—All the vessels [or, utensils] of gold and silver were five thousand four hundred and sixty-nine.

*Hallet.*—9, 10, 11 That the transcribers of the *Hebrew* have committed some mistake in this place, is evident from the place itself. For the *particulars* do not agree with the *sum*. The sum is 5,400: whereas the particulars make no more than 2,499. But the consideration of this place *by itself* will not sufficiently instruct us how we may amend it. This must be learnt from a parallel account. Such a parallel account we have in *another copy* of this book, which generally passes by the name of the *apocryphal Esdras*, which stands first among the *apocryphal* books. The second chapter of this *Esdras* begins where *Exra* does. The first fifteen verses of it are the same (excepting various readings) with the first chapter of *Exra*. In this *Esdras* the account and numbers of the sacred vessels are more exact and consistent. That the reader may the better perceive the differences between these two accounts, and where the error lies, it will be convenient to place them in parallel columns.

<i>Esra</i> i. 9—11.		<i>Esdras</i> ii. 13, 14.	
Gold chargers, or cups . . .	30	Gold chargers, or cups . . .	1000
Silver chargers, or cups . . .	1000	Silver chargers, or cups . . .	1000
Knives, or silver censers . . .	29	Knives, or silver censers . . .	29
Gold basons, or vials . . .	30	Gold basons, or vials . . .	30
Silver basons, or vials . . .	410	Silver basons, or vials . . .	2410
Other vessels . . .	1000	Other vessels . . .	1000
All the vessels . . .	5400	All the vessels . . .	5469
			2499

The account in *Esdras* is perfectly consistent with itself. The particulars and the sum exactly agree. From this exact account we may learn how to correct the present Hebrew copy of *Exra*. In the first article, viz., *the gold chargers or cups*, there is a great difference. The present Hebrew mentions only 30, while *Esdras* reckons 1,000. That the latter is the true number is plain, because 1,000 are necessary to help make up the sum expressed in the Hebrew text itself, 5,400. In the present Hebrew copies the transcribers have written *שלשים* for *אלף*. The occasion of which error perhaps was this. The transcriber when he had written *וְהָיוּ*, ver. 9, cast his eye accidentally upon *וְהָיוּ*, ver. 10, where *שלשים* follows it. And so he wrote *שלשים* after it, ver. 9, also. In the three next articles the two accounts exactly agree. In the fifth article, which is of silver basons or vials, there is a very great difference. The Hebrew numbers them only 410, while *Esdras* reckons them 2,410. The addition of these 2,000 to the Hebrew account is absolutely necessary to help make up the sum expressed in the Hebrew itself, 5,400. The last article exactly agrees in both copies. The Hebrew copy then differs from that in *Esdras* in almost 1,000 in the first article, and in 2,000 in the fifth. These 3,000 are



necessary to make up the sum, ver. 11. The sum is said to be 5,400; but the particulars in the Hebrew copies amount to only 2,499. So that the particulars are about 3,000 too short. These 3,000 then did once belong to the Hebrew original, as well as to the Greek copy in *Esdras*. Finally, the sum is not exact in the Hebrew, which makes it to be 5,400. Whereas, the sum was 5,469, as the particulars show it should be, and as it is expressed in *Esdras*. The words, *sixty-nine*, were carelessly omitted by the transcribers of the Hebrew. It is farther to be noted concerning the fifth article, that there is still some evidence of a corruption in the Hebrew text. That article is thus rendered from the Hebrew by our translators—*silver basons of a second sort*, 410. It is not easy to apprehend what is the meaning of *basons of the second sort*. What was the *first sort*? Surely not the chargers mentioned in the foregoing verse, which have a very different name in the Hebrew. The word *סַסִּים* here rendered, *of a second sort*, is written by mistake instead of *אֲסִים*, which signifies 2,000. These easy alterations of 30 into 1,000 in the first article, and of adding 2,000 to the fifth article, make the sum 5,469, as it should be. Indeed, the present Hebrew in mentioning the sum, has omitted the 69, mentioning only 5,400. But this is plainly another error. For the particulars, as counted in the Hebrew, make an odd number above 400, even 99; out of which, if we subtract the 30 mentioned in the first article (for which we must read 1,000), we shall have the very number which is rightly represented in *Esdras*, viz., 69, to be added to 5,400.

*Kennicott*.—That the *thousands* were expressed anciently by single letters, with a dot or some mark over them, may be presumed from *Ezra* i. 10—where the *silver basons* are said to be (*of a second sort*, without mentioning any *first sort*) 410. But in the parallel account, preserved in what is now called *Esdras*, ch. ii. 13, we find the *same silver basons* to have been 2,410: which last is the true number: see Mr. Hallett's *Notes on the Old Test.*, vol. ii., p. 81. Now if ב, with a dot over it, stood for 2,000, the letter might very easily be copied without the dot. Afterwards, when (in consequence of the corruptions which had been found to arise from *numeral letters*) numbers were expressed by *words at length*; the ב (being thus reduced to signify *two*) was of course

written סָסִים: but this word, making nonsense with the following (i.e., *two four hundred and ten*) has been since changed into סָסִים—a word, not very agreeable to the sense here—and a word, which renders this account not only *repugnant* to the parallel chapter, but also *inconsistent* with itself, as leaving the *sum total* (now specified in the Heb. text) very deficient for want of the 2,000 thus omitted.

*Houb.*—11 *Omnia vasa, tam aurea, quam argentea, bis mille quadringenta et nonaginta novem, &c.*

11 חֲמִשָּׁת אֲלֶסֶם וְאַרְבַּע מֵאוֹת, *quinque millia et quadringenta*. Hanc summam à sacro Scriptore fuisse malè subductam nemo sanus dixerit. Itaque restat ut, in scribendâ summâ peccaverint descriptores, posuerintque 5,400 ubi scribendum fuerat 2,499 eo tempore, cùm numeri compendio scribebantur. In summâ autem potiùs, quàm iis in numeris, ex quibus summa conficitur, fuisse peccatum ex eo colligitur, quòd faciliùs peccatur uno in loco, quàm in multis; et ex eo etiam quòd numeros summæ præmissos eosdem habent Veteres, qui hod. in Codicibus nunc extant etiam: nempè tales,

HEBR.	GRÆC.	SYR.	ARAB.
30	30	30	30
1000	1000	1000	1000
29	29	29	29
30	30	410	30
410	410	30	60
1000	1000	1000	1000
—	—	—	—
2499	2429	2499	2149

Differt unus Arabs, quia vocabulum סָסִים interpretatur *duplum*, nempè 60 duplum numeri 30 qui antecessit, et quia is omittit אֲרַבַּע. Tamen iidem omnes eandem summam 5,400 ponunt, quam facile viderent esse mendosè scriptam. Quia scilicet personam agebant interpretis, non emendatoris, neque mendi fontem aperuerant. Nos eâ conjecturâ utimur, ut summa 5,400 nata fuerit ex alterâ summâ 2,499 Arabicis descriptâ numeris, cùm quis ad marginem posuerit summam 2,499 summæ Hebr. compendiosè positæ explicatricem, cùmque eam summam Arabicam, malè lectam, scriba posterior in contextum, Hebr. verbis integris, retulerit, utpotè qui compendium ipsum Hebr. vel non intelligeret, vel partim deletum legere jam non posset. Nam ex 99 in 00 error erat in proclivi, si præsertim numerorum 99 decurtata cauda esset hoc modo,

aa, vel vetustate oblitterata. Neque minor fuit errandi proclivitas in numero 2, si ejus numeri basis infernè ità esset recurva, hoc modo 3, ut imitaretur basin numeri 5 item recurvam. Ea nostra conjectura ut stare possit, satis est numeros Arabicos esse, ut sunt, hod. Codicibus antiquiores. Nam, eo posito, intelligitur qui fieri potuerit ut numeri Arabici, malè in margine descripti, Hebr. in contextum, verbis integris, transirent eo tempore, quo apud recentiores Hebræos mos invaluit, ut, relictis compendiis numerorum Hebraicis, numeri per verba integra describerentur. Similiter explicabitur quomodò is error qui fontis esset Hebraici, fuerit etiam posthàc versionum; quia nempe versiones qui vel componerent, vel describerent, eas illi ad Hebr. Codicis formam exigerent, mendosam jam factam.

*Dathe.*—11 *Omnium vasorum aureorum et argenteorum fuerunt quinque millia et quadringenta, &c. a)*

a) At numeri præcedentes, si in summam subducuntur, conficiunt tantum 2,499. Igitur ad errorem hunc excusandum finxerunt receptæ lectionis defensores, præcipua tantum et elegantiora vasa in antecedentibus esse enumerata, omissis reliquis minoris pretii, quæ tamen nihilo secius in subductione totius summæ essent indicata. Sed quoniam scriptor sacer de eo lectores suos non admonuit, recte hæc ab aliis negantur. Verum enimvero non est, quod timeamus, in hoc quoque libro, uti in aliis, scribarum errores admittre. Dissentiunt tamen critici, num error sit in summa subducta, an in numeris minoribus, ex quibus illa conficitur. *Hubi-gantius* quidem priorem sententiam defendit, quoniam versiones antiquæ, *ol ó*, Syrus et Arabs in numeris cum textu Hebræo consentiunt, atque error in una summa facilius oriri potuit ex numeris per litteras aut signa indicatis, quam in pluribus. III. *Michaëli* probabilior videtur catalogus horum vasorum, qui exhibetur in libro apocrypho Esræ cap. ii. 12, 13, qui longe major est et respondet fere summæ h. l. positæ, est nempe 5,469. Sed quis in hujus generis quæstionibus aliquid definire audeat?

#### CHAP. II. 1.

*Au. Ver.*—1 Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon,

and came again unto Jerusalem and Judah, every one unto his city.

*Pool.*—*The children of the province*, i.e., the Israelites called the *children of the province*, either 1. Of Babylon [so *Houb.*, *Dathe*], of which province we oft read, as chap. vii. 16; Dan. ii. 48; iii. 1; xii. 30, called the *province* by way of eminency; of which they are called *children*, because of their birth and habitation in it for a long time, it being usual to call the inhabitants of any city or place its *children*. Or rather, 2. Of Judea [so *Michaëlis*, *Patrick*, *Clarke*], called a *province*, chap. v. 8. And he calls it thus emphatically, to mind himself and his brethren of that sad change which their sins had made among them, that from an illustrious, independent, and formidable kingdom, were fallen to be an obscure, servile, and contemptible province, first under the Chaldeans, and now under the Persians. *Every one unto his city*; either unto those cities or towns which belonged to their several ancestors; or rather, to those which were now allotted to them, and from this time possessed by them. For their former cities were either demolished, or possessed by other persons, which they were not now in a capacity of disturbing.

*Houb.*—בני המדינה, *alii provinciæ*, nempe Babylonice. Nam aguntur ii, quos Nabuchodonosor captivos Babylonem adduxerat; non autem ii, qui ab Assyriæ regibus fuerant antea ex decem tribubus in varias dissipati provincias, quique postea Jerosolymam, turmis separatis, sunt reversi. Erat Zorobabel Babylonicâ in provinciâ. Ad eum se contulere illi captivi, qui eâdem in provinciâ, loco proximo, debebant. Atque ea causa est cur Judæi et Benjamitæ redierint priores, etsi omnibus tribubus redeundi facultas concessa esset. Altera causa est, quòd de Templo instaurando ad Judæos Benjamitasque potissimum spectabat, in quorum regione ac regno erat Jerusalem.

Ver. 2.

*Au. Ver.*—2 Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah [or, Azariah, Neh. vii. 7], Reelaiah [or, Raamiah], Mordeciai, Bilshan, Mizpar [or, Mispereth], Bigvai, Rheum [or, Nehum], Baanah. The number of the men of the people of Israel.

*Pool.*—As for this catalogue, it differs in some names and numbers from that in Neh. vii., which might be from divers causes, partly because several names were given to one and

Scaliger de Emend. Temporum, lib. vi., p. 575.

*Commentaries and Essays.*—From this verse it appears, that the Jews had neglected seventy sabbatical years, which might happen in a period of about 500 years, which period reckoned from Jehoiakim's captivity will carry us up to the administration of Samuel, from the commencement of this neglect, where some indeed place it. But to me it appears very improbable that such a violation of an express law of God should commence under the administration of so holy a prophet, and so strict an observer of the divine law, who would surely have exerted all his authority and influence to prevent it. Nor can I think that David, so zealous for the honour of God's institutions, would have suffered it to be neglected in his reign. We are told, that he was "the man after God's own heart, who fulfilled all his will," which, I apprehend, refers to his public character, as a king, in the strict observance of all the rites and institutions of divine appointment, as to himself, and supporting their observation among his people, in opposition to Saul, who, in this respect, was guilty of neglect and disobedience; and on this account he and his family were rejected from the kingdom, and David appointed in their room. Now had David permitted such a breach of the divine law during his reign, it could by no means be said that he fulfilled *all* the will of God. Nor can I suppose that Solomon would have suffered such a neglect in the good part of his reign. I am inclined to think, that it began long before the period mentioned above, i. e., the time of Samuel. It is most natural to suppose, that a breach of a divine institution of so extraordinary a nature should commence in a time of great degeneracy and idolatry. Now we find that the Israelites soon after the death of Joshua fell into idolatry, and continued much addicted to it down to the days of Samuel. As soon then as the worship of the true God began to be neglected, and his institutions in *other* respects broken, a negligence in this instance might commence among others, and probably did so, until its observation was entirely suspended, and so continued, while their degeneracy and defection from the true God lasted. It might revive again in the days of some of the pious judges and kings, as Samuel, David, &c.; but during the long and idolatrous

reign of Manasseh it might cease entirely and be never more revived, unless, perhaps, for a time in the reign of Josiah. It seems to me, therefore, most probable, that the neglect of this institution is not to be reckoned from any period in a continued succession, but that it took place by intervals. The Sabbatical year was observed or neglected, according to the different religious state of things which from time to time prevailed, and the pious or idolatrous disposition of the kings who reigned; and it had been so often neglected, as to make up the number of seventy sabbatical years, of which the land had been deprived, and which it was therefore now to enjoy.

Dr. Prideaux, indeed, supposes only fifty-two years of desolation, i. e., from the death of Gedaliah, to fulfil fifty-two Sabbatical years, which had been neglected. The period, then, would amount only to 364 years of non-observation in a continued succession, which he supposes to commence in the beginning of the reign of Asa. *Prid. Con.*, vol. i., p. 194. But to this it may be objected, 1. That it is not probable that this neglect should *begin* in the reign of Asa, who "did what was good and right in the eyes of Jehovah, his God, and commanded Judah to seek Jehovah, the God of their fathers, and to do the law and the commandment," 2 Chron. xiv. 2, 5. 2. This text says expressly, that the land lay desolate and kept Sabbath to fulfil threescore and ten years, i. e., until she had enjoyed her sabbaths, so many of which therefore had been neglected. The desolation of the land might be reckoned from its commencement at the first captivity, though not complete, until the death of Gedaliah, as the seventy years' captivity itself is reckoned from that of Jehoiakim, as that was the beginning of the calamity, though but few were carried away at that time.

Ver. 22, 23.

יְהוָה אֱלֹהֵיו קָמוּ וַיַּעַל :

23 — ἦσαν θεοὶ αὐτοῦ μετ' αὐτοῦ, καὶ ἀναστῆναι.

*Au. Ver.*—22 Now in the first year of Cyrus king of Persia, that the word of the Lord *spoken* by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put* it also in writing, saying,

23 Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up.

*The Lord his God be with him, and let him go up.*

*Kennicott.*—This book of *Chronicles* gives us the history of the Jews, from David to the *Babylonish captivity*; and at this period of the Jewish monarchy, we might have expected to find this extract from the public registers to have been concluded. But there are now, at the end of the book, *two verses* not chronologically connected with the preceding, which begin the decree of Cyrus, and leave it quite *unfinished*, breaking off in the very midst of a sentence. Proofs have lately been given, that there are yet extant some Heb. MSS. in which the book of *Esra* immediately follows that of *Chronicles*: see *Dissert. Gener.*, No. 93 and 431. It therefore can scarce be doubted, but that some ancient transcriber, having finished *Chron.* at ver. 21, without leaving the distance usual between different books, wrote on from the beginning of *Esra*: but that, on finding his mistake, he broke off abruptly; and so began *Esra* again at the customary distance—without publishing his error, by erasing or blotting out what he had carelessly subjoined to *Chronicles*. The reader will see how strangely this book now ends, when he compares the conclusion here with the beginning of the next book.

*Chro.* Now in the first year of Cyrus, *Esra.* Now in the first year of Cyrus, C. Jehovah stirred up the spirit of Cyrus; E. Jehovah stirred up the spirit of Cyrus; C. so that he made a proclamation, saying, E. so that he made a proclamation, saying, C. "Thus saith Cyrus: Jehovah, the God E. "Thus saith Cyrus: Jehovah, the God C. of heaven, hath given me all the king- E. of heaven, hath given me all the king- C. doms of the earth; and he hath charged E. doms of the earth; and he hath charged C. me to build him an house in Jerusalem, E. me to build him an house in Jerusalem, C. which is Judah. Who is there among E. which is Judah. Who is there among C. you, of all his people? Jehovah his God E. you, of all his people? Let his God

C. be with him; and let him go up

E. be with him; and let him go up to Jeru- C.

E. salem, which is in Judah; and build the C.

E. house of the Lord God of Israel (he is C.

E. the God) which is in Jerusalem. And C.

E. whosoever remaineth in any place where C.

E. he sojourneth, let the men of his place C.

E. help him, &c.

*Dr. A. Clarke.*—22 This and the following verse are supposed to have been written by mistake from the book of *Esra*, which begins in the same way. The book of the *Chronicles*, properly speaking, does close with the *twenty-first verse*, as then the *Babylonish captivity commences*: and these *two verses* speak of the transactions of a period *seventy years after*. This was in the first year of the reign of Cyrus over the *empire of the East*, which is reckoned to be A. M. 3468. But he was king of *Persia* from the year 3444 or 3445. See *Calmet* and *Usher*.

*Houb.*—*Sit cum eo Deus ejus, ut profisciscatur.*

יְהוָה: Legitima scriptura יְהוָה, sit, vel יְהוָה Græci. Intt. *esra*, *crit.* Sic etiam legitur apud *Esdram* cap. i. 3, qui locus est huic parallelus. Verbum יְהוָה, quod sequitur, postulat, ut aliud verbum antecedit.

*Dathe.*—*Favente a) Jova, Deo suo, profisciscatur.* b)

a) Pro יְהוָה legendum videtur יְהוָה. Sic est *Esra* i. 3, ubi eadem verba repetuntur. Οἱ δὲ quidem non legerunt יְהוָה, et vertunt simpliciter: Ἰσραὴλ ὁ Θεὸς αὐτοῦ μετ' αὐτοῦ, sed Vulgatus, Syrus et Chaldaeus utrumque videntur legisse יְהוָה יְהוָה. Hanc lectionem exhibet cod. 92, illam vero cod. 94, *Kennicotti*.

b) Tres versus extremi hujus libri initium quoque faciunt ejus, qui sequitur, *Esra*. Cujus repetitionis *Cel. Eichhorn* (in introduct. in *Vet. Test.*, p. ii., p. 652) hanc esse causam existimat: *Esra*, auctorem librorum *Chronicorum*, suam historiam his libris primo addere voluisse, deinde mutato consilio ei peculiarem librum destinasse; sed ne membranam delendo ea, quæ scripsisset, deformaret, in nova eadem repetiisse. Fateor, mihi paullo longius quæsitam hanc rationem

videri. Equidem arbitror, hæc h.l. addita esse ad probanda ea, quæ ver. 21, dicta sunt, vastationem Hierosolymæ durare debuisse usque ad annum septuagesimum. Cum vero Esra historiam reditus ex exilio scribere ingrederetur, unde, quæso, initium rectius facere poterat et debebat, quam ab illo edicto, quod Judæis libertatem concedebat? Ceterum in eo prorsus assentior Viro Cel., Esram auctorem esse horum

librorum, quod l.l. perquam probabiliter demonstravit.

*Maurer.*—Duo extrema hujus libri comata initium quoque faciunt ejus qui sequitur Esræ. Quæritur, sintne hæc ab Esra ex hoc loco hausta, an ab auctore Chronicorum ex libro Esræ deprompta. Qui ad leges attenderit, quas secutus est qui Paralipomena concinnavit, posterius, opinor, probabilius esse dicet.

## E Z R A.

### CHAP. I. 1.

*Au. Ver.*—1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation [Heb., caused a voice to pass] throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

*Pool.*—1 In the first year of Cyrus king of Persia, to wit, of his empire or reign in Babylon; for he had now been king of Persia for many years.

2 All the kingdoms of the earth, to wit, in those parts of the world; all that vast empire formerly under the Assyrians and Babylonians. The gift of which he ascribes to the great God, either by virtue of those common notions which were in the minds of the heathens, who though they worshipped idols, yet many of them did acknowledge a true and supreme God; or by that clear and express prophecy of Isaiah concerning him, Isa. xlv. 28; xlv. 1, 13, so long before he was born; which prophecy the Jews had doubtlessly showed him, which also carried a great evidence with it, especially to him, who was so highly gratified and encouraged by it, or by a special illumination which God vouchsafed to him, as he did to Ne-

buchadnezzar and Darius, and some others of the heathen princes. *He hath charged me*; either by his prophets, Isaiah formerly, or Daniel now; or by an inward suggestion to his mind.

*Bp. Patrick.*—And he hath charged me to build him an house at Jerusalem, which is in Judah.] So he understood from Isa xlv. 13, where God saith of Cyrus, "he shall build my city," of which the temple was the principal part: and more plainly, ch. xlv. 28, "he shall say to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

*Dr. A. Clarke.*—2 The Lord God of heaven.] It is not unworthy of remark, that in all the books written prior to the captivity, Jehovah is called *The Lord of Hosts*; but in all the books written after the captivity, as 2 Chronicles, Ezra, Nehemiah, and Daniel, he is styled *The God of heaven*. The words, however, have the same meaning.

*Houb.*—1 et 2 כס: Plenè scriptum habent כס, Codices vetustiores; nisi quòd in quibusdam כס י, fuit recentiori manu perperam deletum. Sicubi servanda æqualitas, maximè in nominibus propriis. Itaque scribunt usquequaque eodem modo Veteres; nempè Syrus, כס; Arabs, كس; Græci Intt. Κύπος.

Ver. 3.

וְיָבִן — אֶת־בֵּית יְהוָה אֱלֹהֵי  
יִשְׂרָאֵל תָּמָּא הַמְּלֹאִים אֲשֶׁר בְּיְרֻשָּׁלָּם:

— καὶ οἰκοδομησάτω τὸν οἶκον Θεοῦ Ἰσραὴλ, αὐτὸς ὁ Θεὸς ὁ ἐν Ἱερουσαλὴμ.

*Au. Ver.*—3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem.

(He is the God,) which is in Jerusalem.

*Pool.*—Which is in Jerusalem, or only in Jerusalem, as it is in the Hebrew. So it notes the place where he allows and requires them to build it.

*Booth.*—He is the true God, who is to be worshipped at Jerusalem.

*J. H. Michaëlis.* — : וְשֵׁם יְהוָה, Vulg., qui est, s. colebatur olim, et deinceps etiam colendus erit in templo suo Hierosolymis. *Aben Ezra* hoc nectit cum domo Dei, sed contra accentus.

#### Ver. 4.

*Au. Ver.*—4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him [Heb., lift him up] with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

*Pool.*—Whosoever remaineth; who, when his brethren were gone up, was desirous to go with them, but forced to tarry there for want of necessities for his journey [so *Bp. Patrick*]. Let the men of his place help him; I require my officers to take care that they may be supplied, either by the voluntary contributions of the people, or by a moderate tax to be laid either only upon those Jews who were resolved to stay, or upon the Gentiles also, which the Persian monarchs, being absolute, had a power to do.

*Bp. Patrick.*—Beside the freewill offering for the house of God.] Which he supposed the richer sort of Jews would readily make to assist their poor brethren; though they themselves being well settled in Babylon, did not think fit to stir till they saw how these would succeed.

#### Ver. 5.

*Au. Ver.*—5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, &c.

*Pool.*—The chief of the fathers of Judah and Benjamin; and with them some of other

tribes, as appears from 1 Chron. ix. 3; but these only are named, because they were most considerable for number and quality.

#### Ver. 6.

*Au. Ver.*—6 And all they that were about them strengthened their hands [that is, helped them] with vessels of silver, &c.

*Vessels.*

*Al.*—Utensils.

*Dr. A. Clarke.*—Articles of silver, gold, &c.

#### Ver. 7—11.

7 וְהָעָם הַזֶּה הָיוּ עֹשִׂים כְּכֹל אֲשֶׁר הָיוּ עֹשִׂים בְּיָמֵי יְהוֹשָׁפָט בְּכֹל הַיָּמִים הָאֵלֶּם וְהָיוּ עֹשִׂים כְּכֹל אֲשֶׁר הָיוּ עֹשִׂים בְּיָמֵי יְהוֹשָׁפָט בְּכֹל הַיָּמִים הָאֵלֶּם 8 וְהָיוּ עֹשִׂים כְּכֹל אֲשֶׁר הָיוּ עֹשִׂים בְּיָמֵי יְהוֹשָׁפָט בְּכֹל הַיָּמִים הָאֵלֶּם 9 וְהָיוּ עֹשִׂים כְּכֹל אֲשֶׁר הָיוּ עֹשִׂים בְּיָמֵי יְהוֹשָׁפָט בְּכֹל הַיָּמִים הָאֵלֶּם 10 וְהָיוּ עֹשִׂים כְּכֹל אֲשֶׁר הָיוּ עֹשִׂים בְּיָמֵי יְהוֹשָׁפָט בְּכֹל הַיָּמִים הָאֵלֶּם 11 וְהָיוּ עֹשִׂים כְּכֹל אֲשֶׁר הָיוּ עֹשִׂים בְּיָמֵי יְהוֹשָׁפָט בְּכֹל הַיָּמִים הָאֵלֶּם

ver. 8. מ' פ' ד'

ver. 9. פ' מ' פ' ד'

7 καὶ ὁ βασιλεὺς Κύριος ἐξήνεγκε τὰ σκεύη οἴκου Κυρίου, ἃ ἔλαβε Ναβουχοδονόσορ ἀπὸ Ἱερουσαλὴμ καὶ ἔδωκεν αὐτὰ ἐν οἴκῳ θεοῦ αὐτοῦ. 8 καὶ ἐξήνεγκεν αὐτὰ Κύριος ὁ βασιλεὺς Περσῶν ἐπὶ χεῖρα Μιθραδάτου γασβαρηνοῦ, καὶ ἠρίθμησεν αὐτὰ τῷ Σασαβασάρ τῷ ἀρχοντὶ τοῦ Ἰούδα. 9 καὶ οὗτος ὁ ἀριθμὸς αὐτῶν ψυκτῆρες χρυσοὶ τριάκοντα καὶ ψυκτῆρες ἀργυροὶ χίλιοι, παρηλλαγμένα ἐννέα καὶ εἴκοσι, κεφουρῆς χρυσοὶ τριάκοντα, 10 καὶ ἀργυροὶ διπλοὶ τετρακόσια δέκα, καὶ σκεύη ἕτερα χίλια. 11 πάντα τὰ σκεύη τῷ χρυσῷ καὶ τῷ ἀργυρῷ πεντακισχίλια τετρακόσια, τὰ πάντα ἀναβαίνοντα μετὰ Σασαβασάρ ἀπὸ τῆς ἀποικίας ἐκ Βαβυλῶνος εἰς Ἱερουσαλὴμ.

*Au. Ver.*—7 Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia

bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity [Heb., the transportation] that were brought up from Babylon unto Jerusalem.

7 Also Cyrus the king brought forth, &c.

*Pool.*—7 *Object.* These are said to have been cut in pieces, 2 Kings xxiv. 13; how then are they here returned? *Answ.* That Hebrew word used 2 Kings xxiv. 13, signifies not so properly to cut in pieces as to cut off, as from the use of the word, Deut. xxv. 12; 2 Sam. iv. 12; 2 Kings xviii. 16; Jer. ix. 26. And these vessels, when they were taken away from the temple, might very well be said to be cut off from it, because they had for so long time been so constantly, and as it were inseparably, united to it, and kept in it. In like manner, the meat-offering and drink-offering are said to be cut off from the house of the Lord, Joel i. 9. And it is very improbable that they should deface and cut in pieces these magnificent vessels, which they could so easily transport whole to Babylon. Although, if some of the larger of them had been cut into two or more parts, yet the parts of them might be delivered to the Jews, who could, without great difficulty, restore them to their former unity and form.

8 Unto Sheshbazzar.

*Bp. Patrick.*—And numbered them unto Sheshbazzar, the prince of Judah.] Which was another name for Zerubbabel, mentioned chap. iii. 2, 8; v. 14, 16. For it was common in the time of the captivity for the great men of Judah to have two names: one of their own country, which was domestic; another of the Chaldeans, which was used at court (Dan. i. 7). Nehemiah had two names: and this of Sheshbazzar seems to have been a good omen of their flourishing condition; being compounded of two words, signifying *fine linen* and *gold*. On

the contrary, Zerubbabel was a name importing the misery of the people of Israel at that time: for it is as much as an *exile* or *stranger* in Babylon, where he was born. Thus pious men, even in the midst of the honours they had at court (for Josephus saith, Zerubbabel was one of the guard of the king's body), were admonished not to forget their brethren, but sympathize with them in their miseries.

*Dr. A. Clarke.*—Sheshbazzar, the prince of Judah.] This was probably the Chaldean name of him who was originally called Zerubbabel: the former signifies *joy in affliction*; the latter, *a stranger in Babylon*. The latter may be designed to refer to his *captive state*; the former, to the *prospect of release*. Some think this was quite a different person; a Persian or Chaldean, sent by Cyrus to superintend whatever officers or men Cyrus might have sent to assist the Jews on their return; and to procure them help in the Chaldean provinces, through which they might be obliged to travel.

*Gesen.*—שֶׁשֶׁבַצָר, Sheshbazzar, Pers. pr. n. born apparently in Persia by Zerubbabel, Ezra i. 8; v. 14.—Perhaps contracted from چشبانادر, fire-worshipper.

וְיָגֵל (prob. for וְיָגֵל sown, i. e., begotten in Babylon), pr. n. Zerubbabel, Septuagint Ζοροβάβελ.

9 Thirty chargers of gold.

*Hallet, Ken., Clarke, Booth.*—One thousand chargers of gold. See the notes upon ver. 11.

10 Basons of a second sort. See the notes of Hallet upon ver. 11.

*Pool.*—Basons of a second sort; the first or chief were of gold, and these of silver are called the second, or next to them of worth and use. Other vessels a thousand: he speaks of vessels of a middle size; for great and small were five thousand four hundred, as it follows here. Or, as some render it, other vessels by thousands: they were not distinctly numbered according to their various forms and uses, but were promiscuously put together by thousands.

*Gesen.*—כִּסְאֵי כֶהֱנִים silver cups of a second quality, Ezra i. 10. So 1 Sam. xv. 9, חֲסִידֵי כֶהֱנִים cattle of a second quality, (opp. מִצְבֵּי,) or perhaps lambs of the second birth, i. e.,

autumnal lambs, and therefore weaker and less valuable.

*Four hundred and ten.*

*Hallet, Ken., Clarke, Booth.* — Two thousand four hundred and ten. See the notes upon ver. 11.

11 *All the vessels of gold and of silver were five thousand and four hundred.*

*Bp. Patrick.*—Here seems to be some difficulty: for all the vessels that are specially named, make no more in number than two thousand four hundred and ninety-nine. To which many think this a sufficient answer, that it is said in 2 Chron. xxxvi. 18, Nebuchadnezzar carried away all the vessels, both great and small. Now, in the account that is here given, the larger vessels only, which were of greater bigness and price, are mentioned: but the gross sum comprehends all, both great and small, and amounts to the number of five thousand and four hundred [so *J. H. Michaëlis*]. But Tremellius solves this, by translating the last words of the former verse otherwise than we do; not of *other vessels a thousand*, but *other vessels by thousands*, viz., almost three thousand, wanting one hundred: which our Mr. Mede judges a true translation, in his Daniel's Weeks, book iii., p. 700.

*Hallet, Kennicott, Clarke, Booth.*—All the vessels [or, utensils] of gold and silver were five thousand four hundred and sixty-nine.

*Hallet.*—9, 10, 11 That the transcribers of the *Hebrew* have committed some mistake in this place, is evident from the place itself. For the *particulars* do not agree with the *sum*. The sum is 5,400: whereas the particulars make no more than 2,499. But the consideration of this place *by itself* will not sufficiently instruct us how we may *amend* it. This must be learnt from a parallel account. Such a parallel account we have in *another copy* of this book, which generally passes by the name of the *apocryphal Esdras*, which stands first among the *apocryphal* books. The second chapter of this *Esdras* begins where *Ezra* does. The first fifteen verses of it are the same (excepting various readings) with the first chapter of *Ezra*. In this *Esdras* the account and numbers of the sacred vessels are more exact and consistent. That the reader may the better perceive the differences between these two accounts, and where the error lies, it will be convenient to place them in parallel columns.

Esra i. 9—11.		1 Esdras ii. 13, 14.	
Gold chargers, or cups .	30	Gold chargers, or cups .	1000
Silver chargers, or cups .	1000	Silver chargers, or cups .	1000
Knives, or silver censers	29	Knives, or silver censers	29
Gold basons, or vials .	30	Gold basons, or vials .	30
Silver basons, or vials .	410	Silver basons, or vials .	2410
Other vessels .	1000	Other vessels .	1000
All the vessels	5400	All the vessels . . .	5469
			2499

The account in *Esdras* is perfectly consistent with itself. The particulars and the sum exactly agree. From this exact account we may learn how to correct the present Hebrew copy of *Ezra*. In the first article, viz., *the gold chargers or cups*, there is a great difference. The present Hebrew mentions only 30, while *Esdras* reckons 1,000. That the latter is the true number is plain, because 1,000 are necessary to help make up the sum expressed in the Hebrew text itself, 5,400. In the present Hebrew copies the transcribers have written ששם for תת. The occasion of which error perhaps was this. The transcriber when he had written תת, ver. 9, cast his eye accidentally upon תת, ver. 10, where ששם follows it. And so he writ ששם after it, ver. 9, also. In the three next articles the two accounts exactly agree. In the fifth article, which is of silver basons or vials, there is a very great difference. The Hebrew numbers them only 410, while *Esdras* reckons them 2,410. The addition of these 2,000 to the Hebrew account is absolutely necessary to help make up the sum expressed in the Hebrew itself, 5,400. The last article exactly agrees in both copies. The Hebrew copy then differs from that in *Esdras* in almost 1,000 in the first article, and in 2,000 in the fifth. These 3,000 are



necessary to make up the sum, ver. 11. The sum is said to be 5,400; but the particulars in the Hebrew copies amount to only 2,499. So that the particulars are about 3,000 too short. These 3,000 then did once belong to the Hebrew original, as well as to the Greek copy in *Esdra*s. Finally, the sum is not exact in the Hebrew, which makes it to be 5,400. Whereas, the sum was 5,469, as the particulars show it should be, and as it is expressed in *Esdra*s. The words, *sixty-nine*, were carelessly omitted by the transcribers of the Hebrew. It is farther to be noted concerning the fifth article, that there is still some evidence of a corruption in the Hebrew text. That article is thus rendered from the Hebrew by our translators—*silver basons of a second sort*, 410. It is not easy to apprehend what is the meaning of *basons of the second sort*. What was the *first sort*? Surely not the chargers mentioned in the foregoing verse, which have a very different name in the Hebrew. The word *סכנים* here rendered, *of a second sort*, is written by mistake instead of *אלפים*, which signifies 2,000. These easy alterations of 30 into 1,000 in the first article, and of adding 2,000 to the fifth article, make the sum 5,469, as it should be. Indeed, the present Hebrew in mentioning the sum, has omitted the 69, mentioning only 5,400. But this is plainly another error. For the particulars, as counted in the Hebrew, make an odd number above 400, even 99; out of which, if we subtract the 30 mentioned in the first article (for which we must read 1,000), we shall have the very number which is rightly represented in *Esdra*s, viz., 69, to be added to 5,400.

*Kennicott*.—That the thousands were expressed anciently by single letters, with a dot or some mark over them, may be presumed from *Ezra* i. 10—where the *silver basons* are said to be (*of a second sort*, without mentioning any *first sort*) 410. But in the parallel account, preserved in what is now called *Esdra*s, ch. ii. 13, we find the *same silver basons* to have been 2,410: which last is the true number: see Mr. Hallett's *Notes on the Old Test.*, vol. ii., p. 81. Now if 1, with a dot over it, stood for 2,000, the letter might very easily be copied without the dot. Afterwards, when (in consequence of the corruptions which had been found to arise from numeral letters) numbers were expressed by words at length; the 1 (being thus reduced to signify *two*) was of course

written *סכנים*: but this word, making nonsense with the following (i.e., *two four hundred and ten*) has been since changed into *סכנים*—a word, not very agreeable to the sense here—and a word, which renders this account not only *repugnant* to the parallel chapter, but also *inconsistent* with itself, as leaving the *sum total* (now specified in the Heb. text) very deficient for want of the 2,000 thus omitted.

*Houb.*—11 *Omnia vasa, tàm aurea, quàm argentea, bis mille quadringenta et nonaginta novem, &c.*

11 חמשה אלפים וארבע סכנים, *quinque millia et quadringenta*. Hanc summam à sacro Scriptore fuisse malè subductam nemo sanus dixerit. Itaque restat ut, in scribendâ summâ peccaverint descriptores, posuerintque 5,400 ubi scribendum fuerat 2,499 eo tempore, cùm numeri compendio scriberentur. In summâ autem potiùs, quàm iis in numeris, ex quibus summa conficitur, fuisse peccatum ex eo colligitur, quòd faciliùs peccatur uno in loco, quàm in multis; et ex eo etiam quòd numeros summæ præmissos eosdem habent Veteres, qui hod. in Codicibus nunc extant etiam: nempe tales,

HEBR.	GRÆC.	SYR.	ARAB.
30	30	30	30
1000	1000	1000	1000
29	29	29	29
30	30	410	30
410	410	30	60
1000	1000	1000	1000
—	—	—	—
2499	2429	2499	2149

Differt unus Arabs, quia vocabulum *סכנים* interpretatur *duplum*, nempe 60 duplum numeri 30 qui antecessit, et quia is omittit esse mendosè scriptam. Quia scilicet personam agebant interpretis, non emendatoris, neque mendi fontem aperuerant. Nos eâ conjecturâ utimur, ut summa 5,400 nata fuerit ex alterâ summâ 2,499 Arabicis descriptâ numeris, cùm quis ad marginem posuerit summam 2,499 summæ Hebr. compendiosè positæ explicatricem, cùmque eam summam Arabicam, malè lectam, scriba posterior in contextum, Hebr. verbis integris, retulerit, utpotè qui compendium ipsum Hebr. vel non intelligeret, vel partim deletum legere jam non posset. Nam ex 99 in 00 error erat in proclivi, si præsertim numerorum 99 decurtata cauda esset hoc modo,

q̄q, vel vetustate obliterata. Neque minor fuit errandi proclivitas in numero 2, si ejus numeri basis infernè ità esset recurva, hoc modo 3, ut imitaretur basin numeri 5 item recurvam. Ea nostra conjectura ut stare possit, satis est numeros Arabicos esse, ut sunt, hod. Codicibus antiquiores. Nam, eo posito, intelligitur quī fieri potuerit ut numeri Arabici, malè in margine descripti, Hebr. in contextum, verbis integris, transirent eo tempore, quo apud recentiores Hebræos mos invaluit, ut, relictis compendiis numerorum Hebraicis, numeri per verba integra describerentur. Similiter explicabitur quomodò is error qui fontis esset Hebraici, fuerit etiam posthàc versionum; quia nempe versiones qui vel componerent, vel describerent, eas illi ad Hebr. Codicis formam exigerent, mendosam jam factam.

*Dathe.*—11 *Omniū vasorum aureorum et argenteorum fuerunt quinque millia et quadringenta, &c. a)*

a) At numeri præcedentes, si in summam subducuntur, conficiunt tantum 2,499. Igitur ad errorem hunc excusandum finxerunt receptæ lectionis defensores, præcipua tantum et elegantiora vasa in antecedentibus esse enumerata, omissis reliquis minoris pretii, quæ tamen nihilo secius in subductione totius summæ essent indicata. Sed quoniam scriptor sacer de eo lectores suos non admonuit, recte hæc ab aliis negantur. Verum enimvero non est, quod timeamus, in hoc quoque libro, uti in aliis, scribarum errores admittere. Dissentiunt tamen critici, num error sit in summa subducta, an in numeris minoribus, ex quibus illa conficitur. *Hubi-gantius* quidem priorem sententiam defendit, quoniam versiones antiquæ, ol 6, Syrus et Arabs in numeris cum textu Hebræo consentiunt, atque error in una summa facilius oriri potuit ex numeris per litteras aut signa indicatis, quam in pluribus. III. *Michaëli* probabilior videtur catalogus horum vasorum, qui exhibetur in libro apocrypho Esræ cap. ii. 12, 13, qui longe major est et respondet fere summæ h. l. positæ, est nempe 5,469. Sed quis in hujus generis quæstionibus aliquid definire audeat?

#### CHAP. II. 1.

*Au. Ver.*—1 Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon,

and came again unto Jerusalem and Judah, every one unto his city.

*Pool.*—*The children of the province*, i.e., the Israelites called the *children of the province*, either 1. Of Babylon [so *Houb.*, *Dathe*], of which province we oft read, as chap. vii. 16; Dan. ii. 48; iii. 1; xii. 30, called the *province* by way of eminency; of which they are called *children*, because of their birth and habitation in it for a long time, it being usual to call the inhabitants of any city or place its *children*. Or rather, 2. Of Judea [so *Michaëlis*, *Patrick*, *Clarke*], called a *province*, chap. v. 8. And he calls it thus emphatically, to mind himself and his brethren of that sad change which their sins had made among them, that from an illustrious, independent, and formidable kingdom, were fallen to be an obscure, servile, and contemptible province, first under the Chaldeans, and now under the Persians. *Every one unto his city*; either unto those cities or towns which belonged to their several ancestors; or rather, to those which were now allotted to them, and from this time possessed by them. For their former cities were either demolished, or possessed by other persons, which they were not now in a capacity of disturbing.

*Houb.*—בני המדינה, *fili provinciæ*, nempe Babylonice. Nam aguntur ii, quos Nabuchodonosor captivos Babylonem adduxerat; non autem ii, qui ab Assyriæ regibus fuerant antea ex decem tribubus in varias dissipati provincias, quique postea Jerosolymam, turmis separatis, sunt reversi. Erat Zorobabel Babylonicâ in provinciâ. Ad eum se contulere illi captivi, qui eâdem in provinciâ, loco proximo, degebant. Atque ea causa est cur Judæi et Benjaminitæ redierint priores, etsi omnibus tribubus redeundi facultas concessa esset. Altera causa est, quod de Templo instaurando ad Judæos Benjaminasque potissimum spectabat, in quorum regione ac regno erat Jerusalem.

#### Ver. 2.

*Au. Ver.*—2 Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah [or, Azariah, Neh. vii. 7], Reelaiah [or, Raamiah], Mordecai, Bilshan, Mizpar [or, Mispereth], Bigvai, Rheum [or, Nehum], Baanah. The number of the men of the people of Israel.

*Pool.*—As for this catalogue, it differs in some names and numbers from that in Neh. vii., which might be from divers causes, partly because several names were given to one and

the same person; and partly because of the many changes which might happen in the same families between the time of the first making of this catalogue by Ezra, and the making of it anew so many years as that catalogue, Neh. vii., was made after the former.

*Kennicott.*—I proceed now to the catalogue of all those who returned from the captivity, in consequence of the decree of Cyrus. This catalogue is given first in the second chapter of *Ezra*; and a second copy is preserved in the seventh chapter of *Nehemiah*. That this is a catalogue of the very same persons, who returned at the very same time, seems undeniable; because *Nehemiah* (vii. 5) expressly says—and I found a register of the genealogy of them, which came up at the first; and found written therein, &c. 'Tis a matter of great advantage, to find two very ancient copies of the same catalogue (or history), but it must be much more fortunate to find three; because, where two agree against a third, that third may be there (in general) corrected safely. Now of this catalogue we have three copies, all of very great antiquity, and two of them in books of undoubted authority. The two copies in *Ezra* and *Nehemiah*, have been already mentioned; and the other is preserved in the first book of *Esdra*s. As I shall conclude this history with the following catalogue, it may be introduced with a few observations. If the reader, upon viewing with surprise the differences hereafter noted, should ask, *whether the ancient Versions will assist here*, I can answer—that they certainly will correct many of those great mistakes, and supply some of the omissions. To particularize all such corrections would be a work of very many pages; and therefore I shall only specify one remarkable correction, derived even from the Vulgate—but in the written, and not in the printed copies of it—for these last have been here new modelled, in compliment to the later Hebrew text. In pp. 213, 214, it was observed, that though we read now in *Ezra* i. 10, *silver basons of a second* (sort), 410, yet it is highly probable, that the ancient and true reading was, *silver basons*, 2,410 (without mentioning a second sort) as we find it now printed in the parallel verse in *Esdra*s. This conjecture I have been since enabled to confirm by a Latin MS. in Exeter College library, catalogued C. ii. 13; which reads here in *Ezra*—*scyphi*

*argentei*, 2,410: and with this MS. agree the Bodleian Lat. MSS., No. 757, 2,032, 2,682, 3,563, 4,089.

#### *Jerom's Preface to EZRA.*

*Non potest verum asseri, quod [ita] diversum est.*

*Ezra* ch. ii. 1, &c. *Now these are the chil-*  
*Neh.* ch. vii. 6, &c. *These are the chil-*  
*Esd.* ch. v. 7, &c. *And these are they*  
*Ezra* *dren of the province, that went up out of*  
*Neh.* *dren of the province, that went up out of*  
*Esd.* *of Jewry, that came up from*  
*Ezra* *the captivity, of those which had been*  
*Neh.* *the captivity, of those that had been*  
*Esd.* *the captivity, where they dwell as*  
*Ezra* *carried away, whom Nebuchadnezzar*  
*Neh.* *carried away, whom Nebuchadnezzar*  
*Esd.* *strangers, whom Nabuchodonosor*  
*Ezra* *the king of Babylon had carried away*  
*Neh.* *the king of Babylon had carried away*  
*Esd.* *the king of Babylon had carried away*  
*Ezra* *unto Babylon; and came again unto*  
*Neh.* *;* *and came again to*  
*Esd.* *unto Babylon; and they returned unto*  
*Ezra* *Jerusalem and*  
*Neh.* *Jerusalem and to*  
*Esd.* *Jerusalem and to the other parts of*  
*Ezra* *Judah, every one unto his city.*  
*Neh.* *Judah, every one unto his city.*  
*Esd.* *Jewry, every man to his own city.*

[The twelve chiefs representing the twelve tribes.]

EZR.	NEH.	ESD.
1 Zerubbabel	Zerubbabel	Zorubbabel
2 Jeshua	Jeshua	Jesus
3 Nehemiah	Nehemiah	Nehemias
4 Seraiah	Azariah	Zacharias
5 Reelaiah	Raamiah	Reesaias
6 Nahamania	Nahamani	Enenius
7 Mordecai	Mordecai	Mardocheus
8 Bilshan	Bilshan	Beelsarus
9 Mispar	Mispereth	Aspharasus
10 Bigvai	Bigvai	Reelius
11 Rehum	Nehum	Roimus
12 Baanah	Baanah	Baana

#### THE CHILDREN OF

	2172 Parosh	2172 Phoros	2172
Parosh	2172 Parosh	2172 Phoros	2172
Shephatiah	372 Shephatiah	372 Shephat	472
Arah	775 Arah	652 Ares	756
Pahath-moab	2812 Pahath-moab	2818 Phaath-moab	2812
Helam	1254 Elam	1254 Elam	1254
Zattu	945 Zattu	845 Zathui	945
Zaccai	760 Zaccai	760 Corbe	765
Bani	642 Binnui	648 Bani	648
Bebai	623 Bebai	628 Bebal	623
Asgad	1222 Asgad	2322 Sadas	3222
Adonikam	666 Adonikam	667 Adonikam	667
Bigvai	2056 Bigvai	2067 Bagol	2066

Adin	454 Adin	655 Adin	454
Ater Hezekiah	98 Ater Hezekiah	98 Aterias	92
		Cellan }	67
		Azetas }	
		Azuram	432
		Ananias	110
Bezai	323 Hashum	328 Arom	32
Jorah	112 Bezai	324 Bassa	323
Hashum	223 Hariph	112 Asephurith	102
Gibbar	95 Gibeon	95 Meterus	3005
Bethlehem	123 Bethlehem	123 Bethlomon	123
Netophah	56 Netophah	65 Netophah	55
Anathoth	128 Anathoth	128 Anathoth	158
Asmaveth	42 Bethasmaveth	42 Bethasmos	42
Kirjatharim	Kirjath- Jearim }	Kiriatharius	25
Chephirah	743 Chephirah	743 Caphira	743
Beeroth	Beeroth }	Beroth }	
		Pira	700
		Chadias }	
		Ammidol }	422
Ramah	621 Ramah	621 Cirama	621
Gabel	Gabel }	Gabdes }	
Michmas	122 Michmas	122 Macalon	122
Bethel	Bethel }	Betolius - - -	
Al	Al }	- - - - -	
Nebo	52 Nebo	59 - - - - -	52
Magbiah	156	Nephis	156
Elam	1254 Elam	1254	
Harim	320 Harim	320	
Lod	Jericho	345	
Hadid	725 Lod	Calamolalus }	725
Ono	Hadid }	721 Onus }	
Jericho	345 Ono	Jerechus	245
Senaah	3630 Senaah	3930 Annas	3330
Jedaliah	Jedaliah }	Jeddu }	
Jeshua	973 Jeshua	973 Jous	972
		Sannasib }	
Immer	1052 Immer	1052 Meruth	1052
Pashur	1247 Pashur	1247 Phassaron	1047
Harim	1017 Harim	1017 Carme	1017
Jeshua	Jeshua }	Jessue }	
Kadmiel	Kadmiel }	Cadmiel }	
	74	Banuas }	74
Hodaviah	Hodevah	Sudias	
Asaph	128 Asaph	148 Asaph	128
Shallum	Shallum }	Salum }	
Ater	Ater }	Jatal }	
Talmon	139 Talmon	138 Talmon	139
Akkub	Akkub }	Dacobi }	
Hatita	Hatita }	Teta }	
Shobai	Shobai }	Sami }	
Ziha	Ziha }	Esau }	
Hasupha	Hashupha	Asipha	
Tabbaoth	Tabbaoth }	Tabsoth }	
Keros	Keros }	Ceras }	
Siaha	Sia }	Sud }	
Padon	Padon }	Phaleas }	
Lebanah	Lebana	Labana	
Hagabah	Hagaba	Graba	
Akkub		Aqua	
		Uta	
		Cetab	
		Agaba	
		Subal	
Hagab	Shalmal	Anan, &c.	
Shalmal	Shalmal }		
Hanan, &c.	Hanan, &c. }		
in all	392 in all	392 in all	372
Telmelah	Telmelah }	Thermeleth }	
Telharsa	Telharsa }	Thelersas }	
Cherub	Cherub }	Charasathalar }	
Addon	Addon }	Aalar }	
Immer	652 Immer		652
Delalah	Delalah }	Ladan }	
Tobiah	Tobiah }	Ban }	
Nekoda	Nekoda }	Necodan }	
Whole	42,360 Whole	42,360 Whole	42,360

Servants 7,337  
Singers 200  
Horses 736  
Mules 245  
Camels 435  
Asses 6,720

Servants 7,337  
Singers 245  
Horses 736  
Mules 245  
Camels 435  
Asses 6,720

Servants 7,347  
Singers 245  
Horses 7,036  
Mules 245  
Camels 435  
Beasts 5,525

Though it be impossible to enlarge here on the many and great variations in the preceding catalogue; yet I cannot dismiss it, even for the present, without the few following remarks:—

That these three copies must have originally agreed; being most evidently meant to record *the very same names with the very same numbers.*

That the *names*, however, are now so strangely corrupted, as to prove most fully the existence of various errors in the printed Hebrew text, and to call aloud for the most careful and speedy reformation.

That the *numbers*, though varying so very widely in several of their particulars, are yet summed up, in all the three printed catalogues, in the very same sum total 42,360; and yet the real sum total (at present) of the *largest* of the three sets of numbers is less than 42,360 by above 8,400.

That there is, however, a method of correcting these greatly-corrupted numbers, and completing the present sum total, which method cannot be now proposed; and lastly,

That the many alterations of the *numbers* have probably been owing to mistakes made at very different times, and from different causes; a few, perhaps, from mistaking words at length; some from mistaking one Hebrew letter for another, when written as *numerals*; but most of them seem to have been owing to a kind of notation, used about the time of Christ, in the land of Palestine, and therefore probably in *some* Hebrew MSS.; the knowledge of which notation has been lost for many ages to all the learned world. I therefore congratulate the present age, and our own country, on the discovery lately made of this notation by the learned Mr. SWINTON, whose curious tables of the whole method are just published in our *Philosoph. Transactions*, vol. xlviii., pp. 721 and 728; and vol. l., p. 805. This discovery was made partly from the *Palmyrene inscriptions*, and partly from some *Sidonian coins*; the dates of the former extending 214 years, from 49 to 263 after Christ; and the date of the oldest of the latter being 153 years more early than the oldest of the former. The coins express the *units*, from 1 to 10, by short small strokes perpendicular, or nearly

so; and the inscriptions (after the inconvenience of many successive strokes had been amply experienced) have one arbitrary mark for 5, admitting only IIII of the successive strokes: the *hundreds*, and *units after the tens*, are expressed on both, in the same manner as the single *units*. When therefore we consider well the several corruptions in the preceding numbers; and when we mark how frequently they consist of a *single unit*, or a *single ten*, or a *single hundred*, too much or too little; how naturally does the notation of PALMYRA, but still more that used more anciently at SIDON, (which town was given to the tribe of *Asher*,) I say, how naturally, and how happily, does this notation solve these otherwise inexplicable difficulties! \* And we should, therefore, highly honour all studious researches after such venerable remains of antiquity, since, whilst they give a pleasing re-existence to arts, once illustrious, but long lost, they prove thus eminently serviceable in correcting the mistakes made by ancient transcribers in the several parts of the sacred pages.—*Kennicott's Second Dissertation*, pp. 505—514.

*Dr. A. Clarke.*—2 Which came with Zerubbabel.] There are many difficulties in this table of names; but as we have no less than three copies of it, that contained here from ver. 1—67, a second in Neh. vii. 6—69, and a third in 1 Esdras v. 7—43, on a careful examination they will be found to correct each other. The *Versions* also, and the *Varia Lectiones* of *Kennicott* and *De Rossi*, do much towards harmonizing the names.

Though the sum total at the end of each of these enumerations is equal, namely, 42,360, yet the particulars reckoned up make in Ezra only 29,818, and in Nehemiah 31,089. We find that Nehemiah mentions 1,765 persons which are not in Ezra, and Ezra has 494 not mentioned by Nehemiah. Mr. *Alt*ing thinks that this circumstance, which appears to render all hope of reconciling them impossible, is precisely the very point

by which they can be reconciled; for if we add Ezra's surplus to the sum in Nehemiah, and the surplus of Nehemiah to the number in Ezra, the numbers will be equal.

Thus—The number in Ezra . . . 29,818  
Surplus in Nehemiah . . . 1,765

Sum total . . . 31,583  
The number in Nehemiah . . . 31,089  
The surplus in Ezra . . . 494

Sum total . . . 31,583  
If we subtract this sum 31,583 from 42,360, we shall have a deficiency of 10,777 from the numbers as summed up in the text; and these are not named here, either because their registers were not found, or they were not of *Judah* and *Benjamin*, the tribes particularly concerned, but of the other Israelitish tribes; see ver. 36.

Ver. 3.

*Dr. A. Clarke.*—The children of Parosh.] Where the word *children* is found in this table, prefixed to the name of a man, it signifies the descendants of that person, as from this verse to ver. 21. Where it is found prefixed to a place, town, &c., it signifies the inhabitants of that place, as from ver. 21 to ver. 35.

Ver. 5.

*Au. Ver.*—5 The children of Arah, seven hundred seventy and five.

Seven hundred seventy and five. See the notes upon ver. 2.

*Pool.*—In Neh. vii. 10, they were only six hundred and fifty-two. It seems seven hundred and seventy-five marched out of Babylon, or gave in their names that they would go; but some of them died, others changed their minds, others were hindered by sickness, or other casualties, happening to themselves or near relations: and so there came only six hundred and fifty-two to Jerusalem. And the like is to be said in the like differences; which it suffices to hint once for all. So *J. H. Michaëlis* and *Bishop Patrick*.

Ver. 6.

בְּנֵי־פַחַת מֵאֵבֶל לְבָנֵי יֵשׁוּעַ וְיֹאבֵב  
אֶלְפִים שְׁמֹנֶה מֵאוֹת וְשָׁנִים עָמָר :

ἑκατὸν ὀκτακόσιοι τοῖς υἱοῖς Ἰησοῦ καὶ Ἰωάβ, διαχίλιοι δεκάκοιοι δεκάδυο.

*Au. Ver.*—6 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.

\* As, for example:—

Shephatiah	372	—	372	—	472
Zattu	945	—	845	—	945
Adonikam	666	—	667	—	667
Bigvai	2056	—	2067	—	2066
Bezai	323	—	324	—	323
Jericho	345	—	345	—	245
Jedaiah, &c.	973	—	973	—	972
Shallum, &c.	139	—	138	—	139
Telmelah, &c.	652	—	642	—	652

Of *Jeshua* (and) *Joab*.

*Pool*.—Or of *Jeshua-joab*, as the former was *Pahath-moab*.

*Bp. Patrick*.—Here seems to be two families joined together, one from *Pahath-moab*, the other from *Jeshua-joab* (as the other may be translated), which both together make the greatest body of those that went up: and six more added themselves; for in *Neh. vii. 11*, they are said to have been two thousand eight hundred and eighteen.

*Two thousand eight hundred and twelve*. See the notes upon ver. 2 and 5.

Ver. 20.

*Au. Ver.*—20 The children of *Gibbar* [*or*, *Gibeon*, *Neh. vii. 25*], ninety and five.

*Bp. Patrick*.—20 Or, as it is in *Neh. vii. 25*, the children of *Gibeon*; these being the citizens of that city [*so Michaëlis*]. For this is not the name of a man, but of a place; and so are several that follow: which hath made some think, that the foregoing are not the names of men, but of cities, or countries, the people of which are called the children of such places, which is frequent in the scripture language, where we read of the children of *Zion*, the children of *Egypt*, the children of the east, &c.

Ver. 21.

בְּנֵי גִבְרָת לְחֵם מִאֲחַר עֶשְׂרִים  
שְׁלֹשָׁה :

קצמ' נ"א בְּנֵי בֵית

ἄνδρες Βεθλαὲμ, ἑκατὸν εἰκοσιτρεῖς.

*Au. Ver.*—21 The children of *Beth-lehem*, an hundred twenty and three.

21—35 *Children of*.

*Booth*.—People of. See the note upon ver. 3.

*Pool*.—Of *Beth-lehem*. Either of a man called *Beth-lehem*, or the *Beth-lehemite*, by way of eminency; or of the place so-called [*so Michaëlis, Patrick, Boothroyd*]. And so these were the remainders of the inhabitants of that city. And the like may be said of the two following names, *Netophah* and *Anathoth*, or others of the like nature.

Ver. 23.

*Au. Ver.*—23 The men of *Anathoth*, an hundred twenty and eight.

*Anathoth*.

*Bp. Patrick*.—23 A place in the tribe of Benjamin [*so Michaëlis*], where the prophet *Jeremiah* was born. But there are those who think it not improbable, that these were cities in the country of *Babylon*; which the Jews had built, and called by the names of those cities in their own country, from whence they were banished; of which they were desirous to preserve a remembrance. But I see no ground for this.

Ver. 25.

בְּנֵי קִרְיָת צְרִים וְגו'

ἄνδρες Κιριαθαρὶμ, κ.τ.λ.

*Au. Ver.*—25 The children of *Kirjath-arim*, *Chephirah*, and *Beeroth*, seven hundred and forty and three.

*Pool*.—*Kirjath-arim*, or *Kirjath-jearim*, as it is *Neh. vii. 29*.

*Houb.*—עִיר צִרִים : *Lege Caria-thiarim*, ut alibi passim *hod. ipsis in Codicibus*.

*Seven hundred and forty-three*. See the notes upon ver. 2.

Ver. 31.

בְּנֵי צִלְחָם אַחֶר אֶלֶף מֵאָתַיִם חֲמִשָּׁה  
וְאַרְבָּעָה :

ἄνδρες Ἠλαμάρ, χιλιοὶ διακόσιοι πεντηκοντα-τέσσαρες.

*Au. Ver.*—31 The children of the other *Elam*, a thousand two hundred fifty and four.

*The other Elam*.

*Bp. Patrick*.—31 There is another *Elam* mentioned ver. 7, which argues the former to be the name of a town; from which the very same number of persons went up that there did from this.

*Booth*.—The people of *Elamar*, &c.—This and the two following verses are wanting in *Esdra*s. This verse is confused; and *Houbigant* would read עֵלְמָר as one word. *Michaëlis* would omit it as a corruption of the seventh verse, and because wanting in *Esdra*s.

*Houb.*—31 *Filiæ Elam-Ar*, etc. עֵלְמָר : *Vulgatus, Elam alterius*. Et plerique credunt additum fuisse עֵלְמָר, alterius, ed ut unus *Elam*, ab altero, de quo versus 7 distingueretur. Tamen præposterè venit distinctio, postquam inter duas personas distinguendas intercesserunt versus viginti quinque. Et propè singulare esset ut duo viri *Elam* totidem habuissent filios *Babylonica* ex cap-

bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity [Heb., the transportation] that were brought up from Babylon unto Jerusalem.

7 Also Cyrus the king brought forth, &c.

*Pool.*—7 *Object.* These are said to have been cut in pieces, 2 Kings xxiv. 13; how then are they here returned? *Answ.* That Hebrew word used 2 Kings xxiv. 13, signifies not so properly to cut in pieces as to cut off, as from the use of the word, Deut. xxv. 12; 2 Sam. iv. 12; 2 Kings xviii. 16; Jer. ix. 26. And these vessels, when they were taken away from the temple, might very well be said to be cut off from it, because they had for so long time been so constantly, and as it were inseparably, united to it, and kept in it. In like manner, the meat-offering and drink-offering are said to be cut off from the house of the Lord, Joel i. 9. And it is very improbable that they should deface and cut in pieces these magnificent vessels, which they could so easily transport whole to Babylon. Although, if some of the larger of them had been cut into two or more parts, yet the parts of them might be delivered to the Jews, who could, without great difficulty, restore them to their former unity and form.

8 Unto Sheshbazzar.

*Bp. Patrick.*—And numbered them unto Sheshbazzar, the prince of Judah.] Which was another name for Zerubbabel, mentioned chap. iii. 2, 8; v. 14, 16. For it was common in the time of the captivity for the great men of Judah to have two names: one of their own country, which was domestic; another of the Chaldeans, which was used at court (Dan. i. 7). Nehemiah had two names: and this of Sheshbazzar seems to have been a good omen of their flourishing condition; being compounded of two words, signifying *fine linen* and *gold*. On

the contrary, Zerubbabel was a name importing the misery of the people of Israel at that time: for it is as much as an *exile* or *stranger* in Babylon, where he was born. Thus pious men, even in the midst of the honours they had at court (for Josephus saith, Zerubbabel was one of the guard of the king's body), were admonished not to forget their brethren, but sympathize with them in their miseries.

*Dr. A. Clarke.*—Sheshbazzar, the prince of Judah.] This was probably the Chaldean name of him who was originally called Zerubbabel: the former signifies *joy in affliction*; the latter, a *stranger in Babylon*. The latter may be designed to refer to his *captive state*; the former, to the *prospect of release*. Some think this was quite a different person; a Persian or Chaldean, sent by Cyrus to superintend whatever officers or men Cyrus might have sent to assist the Jews on their return; and to procure them help in the Chaldean provinces, through which they might be obliged to travel.

*Gesen.*—שֶׁשׁבַּצָר, Sheshbazzar, Pers. pr. n. born apparently in Persia by Zerubbabel, Ezra i. 8; v. 14.—Perhaps contracted from چشبانادر, fire-worshipper.

וְזֶרֻבָבֶל (prob. for זֶרֻבָבֶל sown, i. e., begotten in Babylon), pr. n. Zerubbabel, Septuagint Ζοροβάβελ.

9 Thirty chargers of gold.

*Hallet, Ken., Clarke, Booth.*—One thousand chargers of gold. See the notes upon ver. 11.

10 Basons of a second sort. See the notes of Hallet upon ver. 11.

*Pool.*—Basons of a second sort; the first or chief were of gold, and these of silver are called the second, or next to them of worth and use. Other vessels a thousand: he speaks of vessels of a middle size; for great and small were five thousand four hundred, as it follows here. Or, as some render it, other vessels by thousands: they were not distinctly numbered according to their various forms and uses, but were promiscuously put together by thousands.

*Gesen.*—כִּסְאֵי כֶהֱנִים silver cups of a second quality, Ezra i. 10. So 1 Sam. xv. 9, כִּסְאֵי כֶהֱנִים cattle of a second quality, (opp. מִכְשָׁרִים,) or perhaps lambs of the second birth, i. e.,

autumnal lambs, and therefore weaker and less valuable.

*Four hundred and ten.*

*Hallet, Ken., Clarke, Booth.*—Two thousand four hundred and ten. See the notes upon ver. 11.

11 *All the vessels of gold and of silver were five thousand and four hundred.*

*Bp. Patrick.*—Here seems to be some difficulty: for all the vessels that are specially named, make no more in number than two thousand four hundred and ninety-nine. To which many think this a sufficient answer, that it is said in 2 Chron. xxxvi. 18, Nebuchadnezzar carried away all the vessels, both great and small. Now, in the account that is here given, the larger vessels only, which were of greater bigness and price, are mentioned: but the gross sum comprehends all, both great and small, and amounts to the number of five thousand and four hundred [so *J. H. Michaëlis*]. But Tremellius solves this, by translating the last words of the former verse otherwise than we do; not of *other vessels a thousand*, but *other vessels by thousands*, viz., almost three thousand, wanting one hundred: which our Mr. Mede judges a true translation, in his Daniel's Weeks, book iii., p. 700.

*Hallet, Kennicott, Clarke, Booth.*—All the vessels [*or*, utensils] of gold and silver were five thousand four hundred and sixty-nine.

*Hallet.*—9, 10, 11 That the transcribers of the *Hebrew* have committed some mistake in this place, is evident from the place itself. For the *particulars* do not agree with the *sum*. The sum is 5,400: whereas the particulars make no more than 2,499. But the consideration of this place *by itself* will not sufficiently instruct us how we may amend it. This must be learnt from a parallel account. Such a parallel account we have in *another copy* of this book, which generally passes by the name of the *apocryphal Esdras*, which stands first among the *apocryphal* books. The second chapter of this *Esdras* begins where *Esra* does. The first fifteen verses of it are the same (excepting various readings) with the first chapter of *Esra*. In this *Esdras* the account and numbers of the sacred vessels are more exact and consistent. That the reader may the better perceive the differences between these two accounts, and where the error lies, it will be convenient to place them in parallel columns.

<i>Esra</i> i. 9—11.		<i>Esdras</i> ii. 13, 14.	
Gold chargers, or cups .	30	Gold chargers, or cups .	1000
Silver chargers, or cups .	1000	Silver chargers, or cups .	1000
Knives, or silver censers	29	Knives, or silver censers	29
Gold basons, or vials .	30	Gold basons, or vials .	30
Silver basons, or vials .	410	Silver basons, or vials .	2410
Other vessels .	1000	Other vessels .	1000
All the vessels	5400	All the vessels . . .	5469
			2499

The account in *Esdras* is perfectly consistent with itself. The particulars and the sum exactly agree. From this exact account we may learn how to correct the present Hebrew copy of *Esra*. In the first article, viz., *the gold chargers or cups*, there is a great difference. The present Hebrew mentions only 30, while *Esdras* reckons 1,000. That the latter is the true number is plain, because 1,000 are necessary to help make up the sum expressed in the Hebrew text itself, 5,400. In the present Hebrew copies the transcribers have written שש for תת. The occasion of which error perhaps was this. The transcriber when he had written תת, ver. 9, cast his eye accidentally upon תת, ver. 10, where שש follows it. And so he writ שש after it, ver. 9, also. In the three next articles the two accounts exactly agree. In the fifth article, which is of silver basons or vials, there is a very great difference. The Hebrew numbers them only 410, while *Esdras* reckons them 2,410. The addition of these 2,000 to the Hebrew account is absolutely necessary to help make up the sum expressed in the Hebrew itself, 5,400. The last article exactly agrees in both copies. The Hebrew copy then differs from that in *Esdras* in almost 1,000 in the first article, and in 2,000 in the fifth. These 3,000 are



necessary to make up the sum, ver. 11. The sum is said to be 5,400; but the particulars in the Hebrew copies amount to only 2,499. So that the particulars are about 3,000 too short. These 3,000 then did once belong to the Hebrew original, as well as to the Greek copy in *Esdras*. Finally, the sum is not exact in the Hebrew, which makes it to be 5,400. Whereas, the sum was 5,469, as the particulars show it should be, and as it is expressed in *Esdras*. The words, *sixty-nine*, were carelessly omitted by the transcribers of the Hebrew. It is farther to be noted concerning the fifth article, that there is still some evidence of a corruption in the Hebrew text. That article is thus rendered from the Hebrew by our translators—*silver basons of a second sort*, 410. It is not easy to apprehend what is the meaning of basons of the second sort. What was the first sort? Surely not the chargers mentioned in the foregoing verse, which have a very different name in the Hebrew. The word *מטות* here rendered, of a second sort, is written by mistake instead of *אלפים*, which signifies 2,000. These easy alterations of 30 into 1,000 in the first article, and of adding 2,000 to the fifth article, make the sum 5,469, as it should be. Indeed, the present Hebrew in mentioning the sum, has omitted the 69, mentioning only 5,400. But this is plainly another error. For the particulars, as counted in the Hebrew, make an odd number above 400, even 99; out of which, if we subtract the 30 mentioned in the first article (for which we must read 1,000), we shall have the very number which is rightly represented in *Esdras*, viz., 69, to be added to 5,400.

*Kennicott*.—That the thousands were expressed anciently by single letters, with a dot or some mark over them, may be presumed from *Ezra* i. 10—where the *silver basons* are said to be (of a second sort, without mentioning any first sort) 410. But in the parallel account, preserved in what is now called *Esdras*, ch. ii. 13, we find the same *silver basons* to have been 2,410: which last is the true number: see Mr. Hallett's *Notes on the Old Test.*, vol. ii., p. 81. Now if ב, with a dot over it, stood for 2,000, the letter might very easily be copied without the dot. Afterwards, when (in consequence of the corruptions which had been found to arise from numeral letters) numbers were expressed by words at length; the ב (being thus reduced to signify two) was of course

written שנים: but this word, making nonsense with the following (i.e., two four hundred and ten) has been since changed into שנים—a word, not very agreeable to the sense here—and a word, which renders this account not only repugnant to the parallel chapter, but also inconsistent with itself, as leaving the sum total (now specified in the Heb. text) very deficient for want of the 2,000 thus omitted.

*Houb.*—11 *Omnia vasa, tam aurea, quam argentea, bis mille quadringenta et nonaginta novem, &c.*

11 חמשה אלפים וארבע מאות, *quinque millia et quadringenta*. Hanc summam à sacro Scriptore fuisse malè subductam nemo sanus dixerit. Itaque restat ut, in scribendâ summâ peccaverint descriptores, posuerintque 5,400 ubi scribendum fuerat 2,499 eo tempore, cùm numeri compendio scribebantur. In summâ autem potiùs, quàm iis in numeris, ex quibus summa conficitur, fuisse peccatum ex eo colligitur, quòd faciliùs peccatur uno in loco, quàm in multis; et ex eo etiam quòd numeros summæ præmissos eosdem habent Veteres, qui hod. in Codicibus nunc extant etiam: nempe tales,

HEBR.	GRÆC.	SYR.	ARAB.
30	30	30	30
1000	1000	1000	1000
29	29	29	29
30	30	410	30
410	410	30	60
1000	1000	1000	1000
2499	2429	2499	2149

Differt unus Arabs, quia vocabulum שנים interpretatur *duplum*, nempe 60 duplum numeri 30 qui antecessit, et quia is omittit ארבע מאות. Tamen iidem omnes eandem summam 5,400 ponunt, quam facillè viderent esse mendosæ scriptam. Quia scilicet personam agebant interpretis, non emendatoris, neque mendi fontem aperuerant. Nos eâ conjecturâ utimur, ut summa 5,400 nata fuerit ex alterâ summâ 2,499 Arabicis descriptâ numeris, cùm quis ad marginem posuerit summam 2,499 summæ Hebr. compendiosè positæ explicatricem, cùmque eam summam Arabicam, malè lectam, scriba posterior in contextum, Hebr. verbis integris, retulerit, utpotè qui compendium ipsum Hebr. vel non intelligeret, vel partim deletum legere jam non posset. Nam ex 99 in 00 error erat in proclivi, si præsertim numerorum 99 decurtata cauda esset hoc modo,

aa, vel vetustate oblitterata. Neque minor fuit errandi proclivitas in numero 2, si ejus numeri basis infernè ità esset recurva, hoc modo 3, ut imitaretur basin numeri 5 item recurvam. Ea nostra conjectura ut stare possit, satis est numeros Arabicos esse, ut sunt, hod. Codicibus antiquiores. Nam, eo posito, intelligitur quí fieri potuerit ut numeri Arabici, malè in margine descripti, Hebr. in contextum, verbis integris, transirent eo tempore, quo apud recentiores Hebræos mos invaluit, ut, relictis compendiis numerorum Hebraicis, numeri per verba integra describerentur. Similiter explicabitur quomodò is error qui fontis esset Hebraici, fuerit etiam posthàc versionum; quia nempe versiones qui vel componerent, vel describerent, eas illi ad Hebr. Codicis formam exigerent, mendosam jam factam.

*Dathe.*—11 *Omnia vasorum aureorum et argenteorum fuerunt quinque millia et quadringenta, &c. a)*

a) At numeri præcedentes, si in summam subducuntur, conficiunt tantum 2,499. Igitur ad errorem hunc excusandum finxerunt receptæ lectionis defensores, præcipua tantum et elegantiora vasa in antecedentibus esse enumerata, omissis reliquis minoris pretii, quæ tamen nihilo secius in subductione totius summæ essent indicata. Sed quoniam scriptor sacer de eo lectores suos non admonuit, recte hæc ab aliis negantur. Verum enimvero non est, quod timeamus, in hoc quoque libro, uti in aliis, scribarum errores admittere. Dissentiant tamen critici, num error sit in summa subducta, an in numeris minoribus, ex quibus illa conficitur. *Hubi-gantius* quidem priorem sententiam defendit, quoniam versiones antiquæ, *ol 6*, Syrus et Arabs in numeris cum textu Hebræo consentiunt, atque error in una summa facilius oriri potuit ex numeris per litteras aut signa indicatis, quam in pluribus. Ill. *Michaëli* probabilior videtur catalogus horum vasorum, qui exhibetur in libro apocrypho Esræ cap. ii. 12, 13, qui longe major est et respondet fere summæ h. l. positæ, est nempe 5,469. Sed quis in hujus generis quæstionibus aliquid definire audeat?

#### CHAP. II. 1.

*Au. Ver.*—1 Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon,

and came again unto Jerusalem and Judah, every one unto his city.

*Pool.*—*The children of the province*, i.e., the Israelites called the *children of the province*, either 1. Of Babylon [so *Houb.*, *Dathe*], of which province we oft read, as chap. vii. 16; Dan. ii. 48; iii. 1; xii. 30, called the *province* by way of eminency; of which they are called *children*, because of their birth and habitation in it for a long time, it being usual to call the inhabitants of any city or place its *children*. Or rather, 2. Of Judea [so *Michaëlis*, *Patrick*, *Clarke*], called a *province*, chap. v. 8. And he calls it thus emphatically, to mind himself and his brethren of that sad change which their sins had made among them, that from an illustrious, independent, and formidable kingdom, were fallen to be an obscure, servile, and contemptible province, first under the Chaldeans, and now under the Persians. *Every one unto his city*; either unto those cities or towns which belonged to their several ancestors; or rather, to those which were now allotted to them, and from this time possessed by them. For their former cities were either demolished, or possessed by other persons, which they were not now in a capacity of disturbing.

*Houb.*—בני הדיסיה, *fili provinciæ*, nempe Babylonice. Nam aguntur ii, quos Nabuchodonosor captivos Babylonem adduxerat; non autem ii, qui ab Assyriæ regibus fuerant antea ex decem tribubus in varias dissipati provincias, quique postea Jerosolymam, turmis separatis, sunt reversi. Erat Zorobabel Babylonicâ in provinciâ. Ad eum se contulere illi captivi, qui eâdem in provinciâ, loco proximo, debebant. Atque ea causa est cur Judæi et Benjamitæ redierint priores, etsi omnibus tribubus redeundi facultas concessa esset. Altera causa est, quod de Templo instaurando ad Judæos Benjaminsque potissimum spectabat, in quorum regione ac regno erat Jerusalem.

#### Ver. 2.

*Au. Ver.*—2 Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah [or, Azariah, Neh. vii. 7], Reelaiah [or, Raamiah], Mordecai, Bilshan, Mizpar [or, Mispereth], Bigvai, Rheum [or, Nehum], Baanah. The number of the men of the people of Israel.

*Pool.*—As for this catalogue, it differs in some names and numbers from that in Neh. vii., which might be from divers causes, partly because several names were given to one and

the same person; and partly because of the many changes which might happen in the same families between the time of the first making of this catalogue by Ezra, and the making of it anew so many years as that catalogue, Neh. vii., was made after the former.

*Kennicott.*—I proceed now to the catalogue of all those who returned from the captivity, in consequence of the decree of Cyrus. This catalogue is given first in the second chapter of *Ezra*; and a second copy is preserved in the seventh chapter of *Nehemiah*. That this is a catalogue of the very same persons, who returned at the very same time, seems undeniable; because *Nehemiah* (vii. 5) expressly says—and I found a register of the genealogy of them, which came up at the first; and found written therein, &c. 'Tis a matter of great advantage, to find two very ancient copies of the same catalogue (or history), but it must be much more fortunate to find three; because, where two agree against a third, that third may be there (in general) corrected safely. Now of this catalogue we have three copies, all of very great antiquity, and two of them in books of undoubted authority. The two copies in *Ezra* and *Nehemiah*, have been already mentioned; and the other is preserved in the first book of *Esdra*s. As I shall conclude this history with the following catalogue, it may be introduced with a few observations. If the reader, upon viewing with surprise the differences hereafter noted, should ask, *whether the ancient Versions will assist here*, I can answer—that they certainly will correct many of those great mistakes, and supply some of the omissions. To particularize all such corrections would be a work of very many pages; and therefore I shall only specify one remarkable correction, derived even from the Vulgate—but in the written, and not in the printed copies of it—for these last have been here new modelled, in compliment to the later Hebrew text. In pp. 213, 214, it was observed, that though we read now in *Ezra* i. 10, *silver basons of a second* (sort), 410, yet it is highly probable, that the ancient and true reading was, *silver basons*, 2,410 (without mentioning a second sort) as we find it now printed in the parallel verse in *Esdra*s. This conjecture I have been since enabled to confirm by a Latin MS. in Exeter College library, catalogued C. ii. 13; which reads here in *Ezra*—*scyphi*

*argentei*, 2,410: and with this MS. agree the Bodleian Lat. MSS., No. 757, 2,032, 2,682, 3,563, 4,089.

*Jerom's Preface to EZRA.*

*Non potest verum asseri, quod [ita] diversum est.*

*Ezra* ch. ii. 1, &c. *Now these are the chil-*  
*Neh.* ch. vii. 6, &c. *These are the chil-*  
*Esd.* ch. v. 7, &c. *And these are they*  
*Ezra* *dren of the province, that went up out of*  
*Neh.* *dren of the province, that went up out of*  
*Esd.* *of Jewry, that came up from*  
*Ezra* *the captivity, of those which had been*  
*Neh.* *the captivity, of those that had been*  
*Esd.* *the captivity, where they dwell as*  
*Ezra* *carried away, whom Nebuchadnezzar*  
*Neh.* *carried away, whom Nebuchadnezzar*  
*Esd.* *strangers, whom Nabuchodonosor*  
*Ezra* *the king of Babylon had carried away*  
*Neh.* *the king of Babylon had carried away*  
*Esd.* *the king of Babylon had carried away*  
*Ezra* *unto Babylon; and came again unto*  
*Neh.* *;* *and came again to*  
*Esd.* *unto Babylon; and they returned unto*  
*Ezra* *Jerusalem and*  
*Neh.* *Jerusalem and to*  
*Esd.* *Jerusalem and to the other parts of*  
*Ezra* *Judah, every one unto his city.*  
*Neh.* *Judah, every one unto his city.*  
*Esd.* *Jewry, every man to his own city.*

[The twelve chiefs representing the twelve tribes.]

EZR.	NEH.	ESD.
1 Zerubbabel	Zerubbabel	Zorobabel
2 Jeshua	Jeshua	Jesus
3 Nehemiah	Nehemiah	Nehemias
4 Seraiah	Azariah	Zacharias
5 Reelaiah	Raamiah	Reesias
6	Nahamani	Enenius
7 Mordecai	Mordecai	Mardocheus
8 Bilshan	Bilshan	Beelsarus
9 Mispar	Mispereth	Aspharasus
10 Bigvai	Bigvai	Reelius
11 Rehum	Nehum	Roimus
12 Baanah	Baanah	Baana
THE CHILDREN OF		
Parosh	2172 Parosh	2172 Phoros 2172
Shephatiah	372 Shephatiah	372 Saphat 472
Arah	775 Arach	652 Ares 756
Pahath-moab	2812 Pahath-moab	2818 Phaath-moab 2812
Helam	1254 Elam	1254 Elam 1254
Zattu	945 Zattu	845 Zathui 945
Zaccai	760 Zaccal	760 Corbe 705
Bani	642 Binnui	648 Bani 648
Bebai	623 Bebai	628 Bebal 623
Asgad	1222 Asgad	2322 Sadas 3722
Adonikam	666 Adonikam	667 Adonikam 667
Bigvai	2056 Bigvai	2067 Bagoi 2066

Adin	454	Adin	655	Adin	454
Ater Hezekiah	98	Ater Hezekiah	98	Aterhesias	92
				Ceilan	67
				Asetas	
				Asuram	432
				Ananias	110
Bezai	323	Hashum	328	Aron	32
Jorah	112	Bezai	324	Bassa	323
Hashum	223	Hariph	112	Asephurith	102
Gibber	95	Gibeon	95	Meterus	3005
Bethlehem	123	Bethlehem	123	Bethlomon	123
Netophah	56	Netophah	65	Netophah	55
Anathoth	128	Anathoth	128	Anathoth	158
Asmaveth	42	Bethasmeveth	42	Bethasmos	42
Kirjatharim		Kirjath-		Kiriatharius	25
		jearim			
Chephirah	743	Chephirah	743	Caphira	743
Beeroth		Beeroth		Beroth	
				Pira	700
				Chadias	
				Ammidol	422
Ramah		Ramah		Cirama	
Gabel	621	Gabel	621	Gabdes	621
Michmas	122	Michmas	122	Macalon	122
Bethel		Bethel		Betolius	
Al	223	Al	123		
Nebo	52	Nebo	52		52
Magbiah	156			Nephis	156
Elam	1254	Elam	1254		
Harim	320	Harim	320		
Lod		Jericho	345		
Hadid	725	Lod		Calamolalus	
Ono		Hadid		Onus	725
Jericho	345	Ono		Jerechus	245
Senaah	3630	Senaah	3930	Annaas	3330
Jedaiah		Jedaiah		Jeddu	
Jeshua	973	Jeshua	973	Jesus	972
				Sannaasib	
Immer	1052	Immer	1052	Meruth	1052
Pashur	1247	Pashur	1247	Phassararon	1047
Harim	1017	Harim	1017	Carme	1017
Jeshua		Jeshua		Jesus	
Kadmieel		Kadmieel		Cadmieel	
	74		74	Banuas	74
Hodaviah		Hodevah		Sudias	
Asaph	128	Asaph	148	Asaph	128
Shallum		Shallum		Salum	
Ater		Ater		Jatal	
Talmon	139	Talmon	138	Talmon	139
Akkub		Akkub		Dacobi	
Hatita		Hatita		Teta	
Shobai		Shobai		Sami	
Ziha		Ziha		Esau	
Hasupha		Hashupha		Asipha	
Tabbaoth		Tabbaoth		Tabaoth	
Keros		Keros		Ceras	
Siaba		Sia		Sud	
Padon		Padon		Phaleas	
Lebanah		Labana		Agaba	
Hagabah		Hagaba		Graba	
Akkub				Aqua	
				Uta	
				Cetab	
Hagab		Shalmal		Agaba	
Shalmal		Hanan, &c.		Subal	
Hanan, &c.				Anan, &c.	
in all	392	in all	392	in all	372
Teimelah		Teimelah		Thermeleth	
Teiharsa		Teiharsa		Theleras	
Cherub		Cherub		Chasathalar	
Addan		Addon		Aalar	
Immer	652	Immer	642		652
Delalah		Delalah		Ladan	
Tobiah		Tobiah		Ban	
Nekoda		Nekoda		Necodan	
Whole	42,360	Whole	42,360	Whole	42,360

Servants 7,337	Servants 7,337	Servants 7,347
Singers 200	Singers 245	Singers 245
Horses 736	Horses 736	Horses 7,036
Mules 245	Mules 245	Mules 245
Camels 435	Camels 435	Camels 435
Asses 6,720	Asses 6,720	Beasts 5,325

Though it be impossible to enlarge here on the many and great variations in the preceding catalogue; yet I cannot dismiss it, even for the present, without the few following remarks:—

That these three copies must have originally agreed; being most evidently meant to record *the very same names with the very same numbers.*

That the *names*, however, are now so strangely corrupted, as to prove most fully the existence of various errors in the printed Hebrew text, and to call aloud for the most careful and speedy reformation.

That the *numbers*, though varying so very widely in several of their particulars, are yet summed up, in all the three printed catalogues, in the very same sum total 42,360; and yet the real sum total (at present) of the *largest* of the three sets of numbers is less than 42,360 by above 8,400.

That there is, however, a method of correcting these greatly-corrupted numbers, and completing the present sum total, which method cannot be now proposed; and lastly,

That the many alterations of the *numbers* have probably been owing to mistakes made at very different times, and from different causes; a few, perhaps, from mistaking words at length; some from mistaking one Hebrew letter for another, when written as *numerals*; but most of them seem to have been owing to a kind of notation, used about the time of Christ, in the land of Palestine, and therefore probably in *some* Hebrew MSS.; the knowledge of which notation has been lost for many ages to all the learned world. I therefore congratulate the present age, and our own country, on the discovery lately made of this notation by the learned Mr. SWINTON, whose curious tables of the whole method are just published in our *Philosoph. Transactions*, vol. xlviii., pp. 721 and 728; and vol. l., p. 805. This discovery was made partly from the *Palmyrene inscriptions*, and partly from some *Sidonian coins*; the dates of the former extending 214 years, from 49 to 263 after Christ; and the date of the oldest of the latter being 153 years more early than the oldest of the former. The coins express the *units*, from 1 to 10, by short small strokes perpendicular, or nearly

so; and the inscriptions (after the inconvenience of *many* successive strokes had been amply experienced) have one arbitrary mark for 5, admitting only IIII of the successive strokes: the *hundreds*, and *units after the tens*, are expressed on both, in the same manner as the single *units*. When therefore we consider well the several corruptions in the preceding numbers; and when we mark how frequently they consist of a *single unit*, or a *single ten*, or a *single hundred*, too much or too little; how naturally does the notation of PALMYRA, but still more that used more anciently at SIDON, (which town was given to the tribe of *Asher*), I say, how naturally, and how happily, does this notation solve these otherwise inexplicable difficulties! \* And we should, therefore, highly honour all studious researches after such venerable remains of antiquity, since, whilst they give a pleasing re-existence to arts, once illustrious, but long lost, they prove thus eminently serviceable in correcting the mistakes made by ancient transcribers in the several parts of the sacred pages.—*Kennicott's Second Dissertation*, pp. 505—514.

*Dr. A. Clarke.*—2 Which came with Zerubbabel.] There are many difficulties in this table of names; but as we have no less than *three* copies of it, *that* contained here from ver. 1—67, a *second* in Neh. vii. 6—69, and a *third* in 1 Esdras v. 7—43, on a careful examination they will be found to correct each other. The *Versions* also, and the *Variae Lectiones* of *Kennicott* and *De Rossi*, do much towards harmonizing the names.

Though the sum total at the end of each of these enumerations is equal, namely, 42,360, yet the particulars reckoned up make in Ezra only 29,818, and in Nehemiah 31,089. We find that Nehemiah mentions 1,765 persons which are not in Ezra, and Ezra has 494 not mentioned by Nehemiah. Mr. *Alting* thinks that this circumstance, which appears to render all hope of reconciling them impossible, is precisely the very point

by which they can be reconciled; for if we add Ezra's *surplus* to the *sum* in Nehemiah, and the *surplus* of Nehemiah to the *number* in Ezra, the numbers will be equal.

Thus—The number in Ezra . . . 29,818  
Surplus in Nehemiah . . . 1,765

Sum total . . . 31,583  
The number in Nehemiah . . . 31,089  
The surplus in Ezra . . . 494

Sum total . . . 31,583  
If we subtract this sum 31,583 from 42,360, we shall have a deficiency of 10,777 from the numbers as summed up in the text; and these are not named here, either because their registers were not found, or they were not of *Judah* and *Benjamin*, the tribes particularly concerned, but of the other Israelitish tribes; see ver. 36.

#### Ver. 3.

*Dr. A. Clarke.*—The children of Parosh.] Where the word *children* is found in this table, prefixed to the name of a *man*, it signifies the *descendants* of that person, as from this verse to ver. 21. Where it is found prefixed to a *place*, *town*, &c., it signifies the *inhabitants* of that place, as from ver. 21 to ver. 35.

#### Ver. 5.

*Au. Ver.*—5 The children of Arah, seven hundred seventy and five.

*Seven hundred seventy and five.* See the notes upon ver. 2.

*Pool.*—In Neh. vii. 10, they were only six hundred and fifty-two. It seems seven hundred and seventy-five marched out of Babylon, or gave in their names that they would go; but some of them died, others changed their minds, others were hindered by sickness, or other casualties, happening to themselves or near relations: and so there came only six hundred and fifty-two to Jerusalem. And the like is to be said in the like differences; which it suffices to hint once for all. So *J. H. Michaëlis* and *Bishop Patrick*.

#### Ver. 6.

בְּנֵי־פַחַת מֵאֵב לְבָנֵי יִשׁוּעַ וְיֵאָב  
אֶלְפִּים שְׁמֹנֶה מֵאוֹת וְשִׁשִּׁים וְעָשָׂר :

ὑἱοὶ Παῦθ Μωᾶβ τοῖς υἱοῖς Ἰησοῦ Ἰωᾶβ,  
διαχίλιοι ὀκτακόσιοι δεκαδύο.

*Au. Ver.*—6 The children of Pahathmoab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.

\* As, for example:—

Shephatiah	372	—	372	—	472
Zattu	945	—	845	—	945
Adonikam	666	—	667	—	667
Bigvai	2056	—	2067	—	2066
Bezai	323	—	324	—	323
Jericho	345	—	345	—	245
Jedaiah, &c.	973	—	973	—	972
Shallum, &c.	139	—	138	—	139
Telmelah, &c.	652	—	642	—	652

*Of Jeshua (and) Joab.*

*Pool.*—Or of *Jeshua-joab*, as the former was *Pahath-moab*.

*Bp. Patrick.*—Here seems to be two families joined together, one from *Pahath-moab*, the other from *Jeshua-joab* (as the other may be translated), which both together make the greatest body of those that went up: and six more added themselves; for in *Neh. vii. 11*, they are said to have been two thousand eight hundred and eighteen.

*Two thousand eight hundred and twelve.* See the notes upon ver. 2 and 5.

Ver. 20.

*Au. Ver.*—20 The children of *Gibbar* [*or, Gibeon, Neh. vii. 25*], ninety and five.

*Bp. Patrick.*—20 Or, as it is in *Neh. vii. 25*, the children of *Gibeon*; these being the citizens of that city [so *Michaëlis*]. For this is not the name of a man, but of a place; and so are several that follow: which hath made some think, that the foregoing are not the names of men, but of cities, or countries, the people of which are called the children of such places, which is frequent in the scripture language, where we read of the children of *Zion*, the children of *Egypt*, the children of the east, &c.

Ver. 21.

בְּנֵי בִּתְלֵם מֵאֵלָה עֶשְׂרִים וְשָׁלֹשׁ  
: וְשִׁלְשָׁה

כָּסָם ז' מ' נ' בְּנֵי בֵּית

ἱεροὶ Βεθλαὴμ, ἱερὸν εἰκοσιτρεῖς.

*Au. Ver.*—21 The children of *Beth-lehem*, an hundred twenty and three.

21—35 Children of.

*Booth.*—People of. See the note upon ver. 3.

*Pool.*—Of *Beth-lehem*. Either of a man called *Beth-lehem*, or the *Beth-lehemite*, by way of eminency; or of the place so-called [so *Michaëlis, Patrick, Boothroyd*]. And so these were the remainders of the inhabitants of that city. And the like may be said of the two following names, *Netophah* and *Anathoth*, or others of the like nature.

Ver. 23.

*Au. Ver.*—23 The men of *Anathoth*, an hundred twenty and eight.

*Anathoth.*

*Bp. Patrick.*—23 A place in the tribe of Benjamin [so *Michaëlis*], where the prophet *Jeremiah* was born. But there are those who think it not improbable, that these were cities in the country of *Babylon*; which the Jews had built, and called by the names of those cities in their own country, from whence they were banished; of which they were desirous to preserve a remembrance. But I see no ground for this.

Ver. 25.

בְּנֵי קִרְיָת עֵרִים וְנָוִי

ἱεροὶ Κιριαθιρὶμ, κ.τ.λ.

*Au. Ver.*—25 The children of *Kirjath-arim*, *Chephirah*, and *Beeroth*, seven hundred and forty and three.

*Pool.*—*Kirjath-arim*, or *Kirjath-jearim*, as it is *Neh. vii. 29*.

*Houb.*—קִרְיָת עֵרִים: *Lege קִרְיָת עֵרִים, Caria-thiarim*, ut alibi passim *hod. ipsis* in *Codicibus*.

*Seven hundred and forty-three.* See the notes upon ver. 2.

Ver. 31.

בְּנֵי עֵילָם אַחֵר אֶלְלָה מֵאֵלָה עֶשְׂרִים וְאַרְבָּעָה  
: וְאַרְבָּעָה

ἱεροὶ Ἑλάμαρ, χίλιοι διακόσιοι πεντηκοντα-τέσσαρες.

*Au. Ver.*—31 The children of the other *Elam*, a thousand two hundred fifty and four.

*The other Elam.*

*Bp. Patrick.*—31 There is another *Elam* mentioned ver. 7, which argues the former to be the name of a town; from which the very same number of persons went up that there did from this.

*Booth.*—The people of *Elamar*, &c.—This and the two following verses are wanting in *Esdra*s. This verse is confused; and *Houbigant* would read עֵילָם as one word. *Michaëlis* would omit it as a corruption of the seventh verse, and because wanting in *Esdra*s.

*Houb.*—31 *Fili* *Elam-Ar*, etc. עֵילָם: *Vulgatus, Elam alterius*. Et plerique credunt additum fuisse עֵילָם, *alterius*, eò ut unus *Elam*, ab altero, de quo versus 7 distingueretur. Tamen præposterè venit distinctio, postquam inter duas personas distinguendas intercesserunt versus viginti quinque. Et propè singulare esset ut duo viri *Elam* totidem habuissent filios *Babylonica* ex cap-

tivitate reduces, nempè 254. Nam totidem leguntur in illo altero *Elam*, de quo versus 7. Suspiscatur Edm. *Calmet* unum verum fuisse ex altero imprudenter geminatum. Cui non assentimur. Nam nimirum longo intervallo sunt duo versus 7 et 31, ut alter alterius geminandi fecerit occasionem. Itaque uno verbo legimus *עַלְמָר*, *Elam-Ar*, ut legerunt Græci Intt. qui *Ἠλαμάρ*; etsi eos carpit Clericus, qui utrumque verbum perperam conjunxerint. Etenim et sic legit Arabs, qui *عَلَمَار*, uno verbo, interpretatur, inque eâ re Syrum deserit, quem tamen vulgò sequitur; et hoc ipso in capite alia nomina recurrunt ex duobus confecta, ut versu 6. *Phaah-Moab*, versu 25 *Cariatihirim*, versu 21, *Bethleem*, etc.

*Dathe*.—31 *Alius cujusdam Elami a) posterius*, &c.

a) Sic a plerisque interpretibus explicantur verba Hebræa *עַלְמָר*, quod nempe hic *Elamus* distinguatur adjecto *עַלְמָר* ab eo, qui versu 7, eodem nomine venit. Sed *ol ó* et Arabs utramque vocem pro nomine hujus viri habuerunt: *viol* *Ἠλαμάρ*, quam sententiam *Hubigantius* defendit. *Michaëli* totus versus videtur interpolatus, atque per errorem septimus h. l. repetitus, quod etiam *Calmeto* placuit, observante *Hubigantio*, qui tamen hanc conjecturam improbat, quoniam hic versus a septimo nimis remotus est, quam ut huic errori occasio fuerit.

Ver. 43.

נְתִינִיִּם וְגו'

*ol* *Ναθινιμ*, κ.τ.λ.

*Au. Ver.*—43, 58 The *Nethinims*, &c. See the notes upon 1 Chron. ix. 2, vol. iii., pp. 46, 47.

*Bp. Patrick*.—43 The *Nethinims*. These are generally taken to be of the race of the Gibeonites [so *J. H. Michaëlis*]; who being given to the service of the temple were called *Nethinims*, which imports as much as *given*. But this is a mistake, the *Nethinims* being those whom David gave to help the Levites, as I have observed before.

*Dathe*.—43 *Famuli sanctuarii*. a)

a) In textu vocantur *נְתִינִיִּם*, quod nomen recte, uti arbitror, *Michaëlis* explicavit. Non sunt, uti plerique statuunt, posterius Gibeonitarum istorum, quos Josua cap. ix. 23, 24, in perpetuum servitio in sanctuario præstando addixerat. Nam cap. viii. 20 narratur, eos a Davide et principibus traditos esse Levitis. Sed videtur a Davide, Salomone (nam

vers. 55, vocantur servi Salomonis) et tributuum principibus subinde pars in bellis captivorum sanctuario donata esse et perpetuo servitio addicta.

Ver. 55.

בְּנֵי עֲבָדֵי שְׁלֹמֹה וְגו'

*viol* *δούλων Σαλωμών*, κ.τ.λ.

*Au. Ver.*—55 The children of Solomon's servants, &c.

*Pool*.—The children of Solomon's servants; either of those strangers and proselytes whom Solomon used in the building of the temple, 1 Kings ix. 21, to the service of which, as some add, he devoted them, as there should be occasion hereafter; or others who had lived in Solomon's family, and after his death called themselves and their families by that name, as esteeming it a great honour to them that they had been servants to so great a prince.

*Bp. Patrick*.—55 The children of Solomon's servants.] These were a distinct people among the Jews; but it is uncertain who they were. Some take them to have been originally descended from slaves, whom Solomon took in war, and who afterward became proselytes. But there was no war in his days; therefore others think they were such of other nations as came to serve Solomon in servile work during the building of the temple; who being proselyted, he deputed them to the perpetual conservation and reparation of it; as Joshua had done the Gibeonites, to be hewers of wood and drawers of water there. Or, they were some of the relics of the Canaanites, who delivered up themselves to Solomon, 1 Kings ix. 20, 21. Whosoever they were, it appears from ver. 55 of this chapter, that they had the same employment with the *Nethinims* about the temple, or something like it; for they are numbered together with them.

*J. H. Michaëlis*.—Posterius servorum Salomonis, quos de Canaanæorum reliquiis Salomo, imperio suo subjectos, ad præstandas in Sanctuario serviles operas destinaverat, ver. 58; Neh. vii. 57; coll. not. 1 Reg. ix. 20, 21.

Ver. 59.

וְאֵלֶּה קְצוּלִים מִתֵּל מִלֵּחַ תֵּל  
קְרִישׁ קְרִישׁ חֲזָן חֲזָן וְגו'

*καὶ οὗτοι οἱ ἀναβάντες ἀπο Θεμελέχ, Θελαρησά, Χερουβ, Ἰδάν, Ἐμμήρ, κ.τ.λ.*

*Au. Ver.*—59 And these were they which

went up from Tel-melah, Tel-harsa, Cherub, Addan [or, Addon, Neh. vii. 61], and Immer: but they could not show their father's house and their seed [or, pedigree], whether they were of Israel.

*Pool.*—*Tel-melah, Tel-harsa*; the names of the places whence they came, and where they had lived in the time of their captivity. *Cherub, Addan, and Immer*; the names either of the heads of the families [so *Dathe*] living in the places last mentioned, or of other places where the persons here understood had dwelt [so *J. H. Michaëlis, Houb.*]

*J. H. Michaëlis.*—59 *Hi vero sunt, qui adscenderunt, venerunt, e Thél Melach, q. d., acervo salis, h. e., sec. Hilleri Onom. S., p. 62, perpetuum desolationis loco.* וְהָיָה עַד עַתָּה *Thel Charscha s. tumulo silvæ vel silvescente.* Itidem sterilis et silvosa Babylonix regio fuisse videtur, in qua exules Judæi degabant; ut e contrario *Thél Abida* Ezech. iii. 15, *tumulus spicarum, s. locus culmo segetique idoneus.* Conf. *Boch. Geogr. S., p. 615.* כִּרְבּוּב *Cherubus.* Id cum sequenti pro unius viri nomine habent et conjungunt nonnulli. Sed præstat assyndeton, ut supra ver. 2, 6. אָדוֹן Idem *Adon* eadem notione dicitur, Neh. vii. 61. *Et Immer: sed non potuerunt indicare, &c.*

*Houb.*—59 *Illi vero qui venerunt ex Thelmala, nempe Thelharsa, Cherub, Adon-Emer, non potuerunt indicare, &c.*

*Dathe.*—59 *Qui e Telmelacha, Harsa, Cherubo, Addane, Immere migraverant, non potuerunt indicare, &c.*

Ver. 62.

אֵלֶּה בְּקֶשֶׁת כְּתָבָם מִתְּחִלָּה וְלֹא  
בְּמִצְוֵי יוֹנָתָן בְּדִרְכֵּיהֶם

οἱ ἐζητήσαν γραφὴν αὐτῶν οἱ μεθωσῆμ,  
καὶ οὐχ εὐρεθῆσαν, καὶ ἡγχαυσεύθησαν ἀπὸ  
τῆς λεπτείας.

*Au. Ver.*—62 *These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood [Heb., they were polluted from the priesthood].*

*Among those that were reckoned by genealogy.* See the notes upon 1 Chron. iv. 33, vol. iii., p. 22.

*Bp. Patrick.*—62 *These sought their register among those that were reckoned by genealogy, but they were not found.] The*

words may be more plainly translated out of the Hebrew in this manner, "These being numbered among the priests (or, reckoned in the priestly genealogy) sought the register, the record of it in writing, but could not find it." The Jews were so careful to keep the priesthood pure, that they preserved an exact account of the parents, the kindred, and the quality of every priest; because there were some women the priests might not marry, whose children were accounted impure; as Mr. Selden hath shown at large, lib. ii., *De Success. ad Pontific.,* cap. ii., p. 213; cap. iii., p. 215. But when the city and temple were burnt, and the people carried away in a tumultuous, confused manner into Babylon, many tables of genealogy perished, and could not be recovered.

*J. H. Michaëlis.*—62 אֵלֶּה בְּקֶשֶׁת, R. Sal. *Isti sacerdotes quasiverunt, Neh. vii. 64.* כְּתָבָם, *descriptionem suam, Ezech. xiii. 9, catalogum puta genealogicum.* וְלֹא בְּמִצְוֵי, *genealogice recensitorum, cum ipsorum, tum parentum et majorum suorum, cap. viii. 1, 3, 1 Par. iv. 33, &c.* Sic ad sensum recte *Vulg., scripturam genealogiæ suæ.* Nimirum præcedens *suffixum* vel redundat more Syriaco, ut Num. xxiv. 3; Prov. xiii. 4, vel potius *præcedens* cum suffixo *nomen* repetendum hic est in statu constructo, ut Psal. cx. 3 et cxvi. 1; Cant. i. 15.

*Houb.*—*Hi quæsierunt tabulas suas, in recensione familiarum, nec repperunt, &c.*

Ver. 63.

וַיֹּאמֶר חִתְרִשָּׁתָא לְהֵם אֲשֶׁר לֹא  
יִאָּכְלוּ מִקֹּדֶשׁ הַקֹּדֶשִׁים עַד עַתָּה  
לְאֹהֲבִים וּלְתַקִּים :

καὶ εἶπεν ἀθερασθῆναι αὐτοῖς τοῦ μὴ φαγεῖν  
ἀπὸ τοῦ ἁγίου τῶν ἁγίων, ὥς ἀναστῆ λεπεὺς  
τοῖς φατίζουσιν καὶ τοῖς τελείοις.

*Au. Ver.*—63 *And the Tirshatha [or, governor; see Neh. viii. 9] said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.*

*The Tirshatha.*

*Bp. Patrick.*—63 *And the Tirshatha.]* Some think (particularly Jacobus Cappellus), that by the *Tirshatha* is here meant *Zerubabel* [so *Pool*]; it being a general name, they suppose, for all chief governors. So Nehemiah is called, ch. viii. 9; x. 1; whom others therefore will have to be here meant; who was a kind of judge (as the Persian



word signifies), and gave the sentence which here follows, when he came to Judea: which was a good while after this first company arrived there. Others interpret it, the *king's commissioner*; for Zerubbabel was no more (see J. Reynolds, in his *Censure of the Apocryphal Books*, prælect. cxviii.).

*Dr. A. Clarke.*—63 *The Tirshatha.*] This is generally supposed to be Nehemiah, or the person who was the commandant; see Neh. viii. 9 and x. 1, for the word appears to be the name of an *office*. The *Vulgate* and *Septuagint* write it *Aterskatha*; the *Syriac* and *Arabic* render it *the princes of Judah*. Some suppose the word to be *Persian*, but nothing like it of the same import occurs in that language at present. If, as *Castel* supposed, it signifies *austerity*, or that *fear* which is impressed by the authority of a governor, it may come from

תִּרְשָׁה *ters*, FEAR, or תִּרְשָׁה *tersh*, ACID, the former from תִּרְשִׁידָן *tarsidan*, to FEAR or DREAD.

*Gesen.*—תִּרְשָׁה, always with art. תִּרְשָׁה, (comp. Pers. تَرش *torsh*, severe, austere,) *the Tirshatha*, the title of the Persian governor of Judea, q. d. *your Severity*; Germ., *gestrenger Herr*, a title formerly given to the magistrates of the free and imperial German cities; Ezra ii. 63; Neh. vii. 65, 70, of Zerubbabel. Also of Nehemiah, and put after his name, Neh. viii. 9; x. 2; comp. xii. 26, where for it is תִּרְשָׁה.

*Urim and Thummim.* See the notes upon Exod. xxviii. 30, vol. i., pp. 346—350.

Ver. 64.

כָּל־חֲמִשָּׁה עָשָׂר וְאַרְבָּע רִבּוֹא  
אֲלֵכֶם שְׁלֹשׁ־מֵאוֹת שָׁנִים:

πᾶσα δὲ ἡ ἐκκλησία οὐοῦ ὥσπερ τέσσαρες  
μυριάδες διαχίλιοι τριακόσιοι ἐξήκοντα.

*Au. Ver.*—64 The whole congregation together was forty and two thousand three hundred and threescore.

See the notes upon verses 2 and 5.

*Pool.*—The particular sums here recited come only to 29,818; unto whom are added in this total sum, 12,542; which either were of the other tribes beside Judah and Benjamin, or were such as were supposed by themselves and others to be Israelites, but could not prove their pedigree by their genealogies, and therefore could not be so

punctually and particularly described as the former.

*Bp. Patrick.*—Here occurs a small difficulty (like that in the end of the foregoing chapter); for if we put together the several sums before mentioned, they amount to no more than twenty-nine thousand eight hundred and eighteen; so there wants above twelve thousand to make up this number of forty thousand three hundred and threescore. But where shall we find them? say the Jews, in *Seder Olam Rabba*, cap. xxix. To which they there answer, that they were of the rest of the tribes of Israel, who came up with those of Judah and Benjamin: or they might be Levites, or other Israelites, who could not make out their descent. Which is a very solid answer, for there is no doubt but many of their brethren of the ten tribes incorporated themselves with the two tribes in captivity, and took the advantage of returning with them: which may be the meaning of those words in the first chapter, ver. 5, "Then rose up the chief of the fathers of Judah and Benjamin, with all them whose spirit God had raised to go up:" that is, saith Diodate, all those of other tribes, according to 1 Chron. ix. 3.

*Houb.*—64 *Omnis multitudo in unum collecta, quadraginta duo millia, trecenti et sexaginta.*

... כל חמשה... ארבע רבוא, *omnis multitudo... quatuor myriades, (duo millia trecenti et sexaginta;)* i. e., 42,360. Ejusdem generis mendum hic habemus, quod cap. i. vidimus. Nam numeri omnes ante-dicti efficiunt summam non majorem, quam 29,818, quæ summa distat numero 12,542, à summâ 42,360, quam hodiè legimus, et hic, et Neh. vii. 66. Nos summam istam, etsi malè subductam, tamen in nostrâ interpretatione reliquimus, quia de mendi origine nihil compertum habemus. In alterutro insistentum, aut ut credatur sacrum Scriptorem posuisse summam 29,818, ex numeris suprâ notatis ritè subductam, quam deinde vitaverint descriptores; aut ut, ab iisdem descriptioribus prætermisâ fuisse capita virorum 12,542 quo numero ad numerum 29,818 addito, conficiatur summa 42,360. Prior sententia probabilior. Nam multò credibilis est in unâ summâ describendâ fuisse peccatum, quàm fuisse omisâ nomina 12,542 separatis posita in versiculis. Faciliùs peccatur in uno, ut jam diximus, quàm in multis. Nodum non solvit ille *Alting*, de

quo *Bibliotheca universalis*, tom. iv., p. 419, qui author Esdras cum Nehemiâ conciliare conabatur, ut apud utrumque reperiret summam virorum 31,583. Nam, cum apud utrumque legatur summa 42,360, superest explicandum cur uterque hanc summam posuerit, summâ 31,583 multò majorem. Etenim, quòd ait *Alting*, et post eum *Edm. Calmet*, ea 10,777 capita, quæ in numero 31,583 minùs sunt, esse eorum, qui antea non fuerint nominati, aut eorum, qui suam genealogiam reperire non potuerint, aut denique illorum, qui non essent de Judâ et de Benjamin, hæc Lectori attento non satisfaciunt. Quippe eorum summa recensetur, qui antea nominati sunt, non eorum qui non nominati; etiam summa eorum qui genealogiam suam non repperunt; qui quidem recensentur versu 60. Postremò, cum sacra Pagina doceat ver. 1, eos recenseri, qui essent filii provincie, quos *asportarat Nabuchodonosor Babylonem*, eo ipso docet non alios se recensere, quam eos qui essent de Judâ et de Benjamin, quos eosdem Nabuchodonosor fecerat captivos. Atqui, ut mox dicebamus, summa eorum subducitur, qui sunt antea nominati, non, qui non nominati. Non fieri igitur potest, ut in summâ 42,360, ii contineantur qui non essent de Judâ et de Benjamin.... Cæterum vocabulum סוּד, quod Vulgatus reddit *quasi unus*, nos extulimus in unum collecta (*multitudo*) ut סוּד unam omnium summam indicet, tanquam סוּד, in unum; quod סוּד, melius, ni fallor, legeretur, quam סוּד.

Ver. 69.

כְּלָהֶם בְּתָנֵי לְאוֹצֵר הַמְּלָאכָה וְהִבְדִּירוּ  
דָּרָבְמוֹנִים שְׁש־רֶבָעוֹת וְאַלְפָּה וְקָסָה  
מִגִּים חֲמֵשֶׁת אֲלָפִים וְכִחֲלֹת פְּזֻזִּים  
מִזָּה :

ὡς ἡ δύναμις αὐτῶν, ἔδωκαν εἰς θησαυρὸν τοῦ ἔργου χρυσοῦν καθάρων μναι ἐξ μυριάδων καὶ χίλων, καὶ ἀργυρίου μναι πεντακισχίλιας, καὶ κόδωντοι τῶν ἱερέων ἑκατόν.

*Am. Ver.* — 69 They gave after their ability unto the treasure of the work three-score and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

*Drams.* See the notes upon 1 Chron. xxix. 7, vol. iii., p. 144, and upon 2 Chron. xxvii. 5, p. 269.

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*Pound.* See the notes upon 2 Chron. xxvii. 5, p. 269.

*Pool.*—A dram of gold is supposed to be of the weight of the fourth part of a shekel, and of the value of a French crown.

*Dean Prideaux.*—And about the same time [i.e., when in the absence of Cyrus, Cyaxares (whom the Scriptures call Darius the Median) governed the affairs of the empire] seem to have been coined those famous pieces of gold called Darics, which by reason of their fineness, were for several ages preferred before all other coin throughout all the East; for we are told that the author of this coin was not Darius Hystaspis, as some have imagined, but an ancients Darius. But there is no ancients Darius mentioned to have reigned in the East, excepting only this Darius, whom the Scriptures call Darius the Median. And therefore it is most likely that he was the author of this coin, and that, during the two years that he reigned at Babylon, while Cyrus was absent from thence on his Syrian, Egyptian, and other expeditions, he caused it to be made there out of the vast quantity of gold which had been brought thither into the treasury, as the spoils of the war which he and Cyrus had been so long engaged in; from whence it became dispersed all over the East, and also into Greece, where it was of great reputation. According to Dr. Bernard it weighed two grains more than one of our guineas; but the fineness added much more to its value; for it was in a manner all of pure gold, having none, or at least very little alloy in it; and, therefore, may be well reckoned as the proportion of gold and silver now stands with us, in respect to each other, to be worth twenty-five shillings of our money. In those parts of Scripture which were written after the Babylonish captivity, the pieces are mentioned by the name of Adarkonim, and in the Talmudists by the name of Darkonoth, both from the Greek Δαρεικοί, i. e., Darics. And, it is to be observed, that all those pieces of gold, which were afterwards coined of the same weight and value by the succeeding kings, not only of the Persian but also of the Macedonian race, were all called Darics, from the Darius that was the first author of them. And these were either whole Darics or half Darics, as with us there are guineas and half guineas.

*Dr. A. Clarke.* — דַּרְכֵּמוֹנִים *darkemonim*,



Adin	454 Adin	655 Adin	454
Ater Hezekiah	98 Ater Hezekiah	98 Aterexias	92
		Celian	67
		Azetas	
		Azuram	432
		Ananias	110
Bezai	323 Hashum	328 Arom	32
Jorah	112 Bezai	334 Bassa	323
Hashum	223 Hariph	112 Azepphurith	102
Gibbar	95 Gibeon	95 Meterus	3005
Bethlehem	123 Bethlehem	123 Bethlomon	123
Netophah	56 Netophah	65 Netophah	55
Anathoth	128 Anathoth	128 Anathoth	158
Asmaveth	42 Bethasaveth	42 Bethasmos	42
Kirjatharim	Kirjath- jearim	Kirjathiarus	25
Chephirah	743 Chephirah	743 Caphira	743
Beeroth	Beeroth	Beroth	
		Pira	700
		Chadlas	
		Ammidol	422
Ramah	621 Ramah	621 Cirama	621
Gabel	Gabel	Gabdes	
Michmas	122 Michmas	122 Macalon	122
Bethel	Bethel	Betollus	- - -
Al	223 Al	- - -	- - -
Nebo	52 Nebo	52 - - -	- 52
Magbish	156	Nephis	156
Elam	1254 Elam	1254	
Harim	320 Harim	320	
Lod	Jericho	345	
Hadid	725 Lod	Calamolalus	725
Ono	Hadid	721 Onus	721
Jericho	345 Ono	Jerechus	345
Senaah	3630 Senaah	3930 Annas	3330
Jedaiah	Jedaiah	Jeddu	
Jeshua	973 Jeshua	973 Jesus	972
		Sannasib	
Immer	1052 Immer	1052 Meruth	1052
Pashur	1247 Pashur	1247 Phasaaron	1047
Harim	1017 Harim	1017 Carme	1017
Jeshua	Jeshua	Jessue	
Kadmiel	74 Kadmiel	74 Cadmiel	74
		Banuas	
Hodaviah	Hodevah	Sudlas	
Asaph	128 Asaph	148 Asaph	128
Shallum	Shallum	Salum	
Ater	Ater	Jatal	
Talmon	139 Talmon	138 Talmon	139
Akkub	Akkub	Dacobi	
Hatita	Hatita	Teta	
Shobai	Shobai	Sami	
Ziha	Ziha	Esau	
Hasupha	Hashupha	Asipha	
Tabsooth	Tabsooth	Tabsoth	
Keros	Keros	Ceras	
Siaba	Sia	Sud	
Padon	Padon	Phaleas	
Lebanah	Lebana	Labana	
Hagabah	Hagaba	Graba	
Akkub		Acua	
		Uta	
		Cetab	
		Agaba	
Hagab	Shalmal	Subai	
Shalmal	Hanan, &c.	Anan, &c.	372
Hanan, &c.	392 in all	392 in all	372
Telmelah	Telmelah	Thermeleth	
Telharas	Telharesha	Theleraas	
Cherub	Cherub	Charaathalar	
Addan	Addon	Aalar	652
Immer	652 Immer	642	
Delaiah	Delaiah	Ladan	
Tobiah	Tobiah	Ban	
Nekoda	Nekoda	Necodan	
Whole	42,360 Whole	42,360 Whole	42,360

Servants 7,337	Servants 7,337	Servants 7,347
Singers 200	Singers 245	Singers 245
Horses 736	Horses 736	Horses 7,036
Mules 245	Mules 245	Mules 245
Camels 435	Camels 435	Camels 435
Asses 6,720	Asses 6,720	Beasts 5,525

Though it be impossible to enlarge here on the many and great variations in the preceding catalogue; yet I cannot dismiss it, even for the present, without the few following remarks:—

That these three copies must have originally agreed; being most evidently meant to record *the very same names with the very same numbers.*

That the *names*, however, are now so strangely corrupted, as to prove most fully the existence of various errors in the printed Hebrew text, and to call aloud for the most careful and speedy reformation.

That the *numbers*, though varying so very widely in several of their particulars, are yet summed up, in all the three printed catalogues, in the very same sum total 42,360; and yet the real sum total (at present) of the *largest* of the three sets of numbers is less than 42,360 by above 8,400.

That there is, however, a method of correcting these greatly-corrupted numbers, and completing the present sum total, which method cannot be now proposed; and lastly,

That the many alterations of the *numbers* have probably been owing to mistakes made at very different times, and from different causes; a few, perhaps, from mistaking words at length; some from mistaking one Hebrew letter for another, when written as *numerals*; but most of them seem to have been owing to a kind of notation, used about the time of Christ, in the land of Palestine, and therefore probably in *some* Hebrew MSS.; the knowledge of which notation has been lost for many ages to all the learned world. I therefore congratulate the present age, and our own country, on the discovery lately made of this notation by the learned Mr. SWINTON, whose curious tables of the whole method are just published in our *Philosoph. Transactions*, vol. xlviii., pp. 721 and 728; and vol. l., p. 805. This discovery was made partly from the *Palmyrene inscriptions*, and partly from some *Sidonian coins*; the dates of the former extending 214 years, from 49 to 263 after Christ; and the date of the oldest of the latter being 153 years more early than the oldest of the former. The coins express the *units*, from 1 to 10, by short small strokes perpendicular, or nearly

so; and the inscriptions (after the inconvenience of many successive strokes had been amply experienced) have one arbitrary mark for 5, admitting only IIII of the successive strokes: the *hundreds*, and *units after the tens*, are expressed on both, in the same manner as the single *units*. When therefore we consider well the several corruptions in the preceding numbers; and when we mark how frequently they consist of a *single unit*, or a *single ten*, or a *single hundred*, too much or too little; how naturally does the notation of PALMYRA, but still more that used more anciently at SIDON, (which town was given to the tribe of *Asher*,) I say, how naturally, and how happily, does this notation solve these otherwise inexplicable difficulties! \* And we should, therefore, highly honour all studious researches after such venerable remains of antiquity, since, whilst they give a pleasing re-existence to arts, once illustrious, but long lost, they prove thus eminently serviceable in correcting the mistakes made by ancient transcribers in the several parts of the sacred pages.—*Kennicott's Second Dissertation*, pp. 505—514.

*Dr. A. Clarke.*—2 Which came with Zerubbabel.] There are many difficulties in this table of names; but as we have no less than three copies of it, that contained here from ver. 1—67, a second in Neh. vii. 6—69, and a third in 1 Esdras v. 7—43, on a careful examination they will be found to correct each other. The *Versions* also, and the *Variae Lectiones* of *Kennicott* and *De Rossi*, do much towards harmonizing the names.

Though the sum total at the end of each of these enumerations is equal, namely, 42,360, yet the particulars reckoned up make in Ezra only 29,818, and in Nehemiah 31,089. We find that Nehemiah mentions 1,765 persons which are not in Ezra, and Ezra has 494 not mentioned by Nehemiah. Mr. *Alting* thinks that this circumstance, which appears to render all hope of reconciling them impossible, is precisely the very point

by which they can be reconciled; for if we add Ezra's *surplus* to the *sum* in Nehemiah, and the *surplus* of Nehemiah to the *number* in Ezra, the numbers will be equal.

Thus—The number in Ezra . . . 29,818  
Surplus in Nehemiah . . . 1,765

Sum total . . . 31,583  
The number in Nehemiah . . . 31,089  
The surplus in Ezra . . . 494

Sum total . . . 31,583  
If we subtract this sum 31,583 from 42,360, we shall have a deficiency of 10,777 from the numbers as summed up in the text; and these are not named here, either because their registers were not found, or they were not of *Judah* and *Benjamin*, the tribes particularly concerned, but of the other Israelitish tribes; see ver. 36.

Ver. 3.

*Dr. A. Clarke.*—The children of Parosh.] Where the word *children* is found in this table, prefixed to the name of a *man*, it signifies the *descendants* of that person, as from this verse to ver. 21. Where it is found prefixed to a *place*, *town*, &c., it signifies the *inhabitants* of that place, as from ver. 21 to ver. 35.

Ver. 5.

*Au. Ver.*—5 The children of Arah, seven hundred seventy and five.

Seven hundred seventy and five. See the notes upon ver. 2.

*Pool.*—In Neh. vii. 10, they were only six hundred and fifty-two. It seems seven hundred and seventy-five marched out of Babylon, or gave in their names that they would go; but some of them died, others changed their minds, others were hindered by sickness, or other casualties, happening to themselves or near relations: and so there came only six hundred and fifty-two to Jerusalem. And the like is to be said in the like differences; which it suffices to hint once for all. So *J. H. Michaëlis* and *Bishop Patrick*.

Ver. 6.

בְּנֵי-רַפְחָה מֵאֵיב לְבָנֵי יִשׁוּעַ יִזָּבָד  
אֶלְפִים שְׁמֹנֶה מֵאוֹת וּשְׁמֹנֶה עָשָׂר :

νῑοὶ Φαθ Μωθ τοῖς νῑοῖς Ἰησοῦ Ἰωδβ,  
δισχίλιοι ὀκτακόσιοι δεκαδύο.

*Au. Ver.*—6 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.

\* As, for example:—

Shephatiah	372	—	372	—	472
Zattu	945	—	845	—	945
Adonikam	666	—	667	—	667
Bigvai	2056	—	2067	—	2066
Bezai	323	—	324	—	323
Jericho	345	—	345	—	245
Jedaiah, &c.	973	—	973	—	972
Shallum, &c.	139	—	138	—	139
Telmelah, &c.	652	—	642	—	652

*Of Jeshua (and) Joab.*

*Pool.*—Or of *Jeshua-joab*, as the former was *Pahath-moab*.

*Bp. Patrick.*—Here seems to be two families joined together, one from *Pahath-moab*, the other from *Jeshua-joab* (as the other may be translated), which both together make the greatest body of those that went up: and six more added themselves; for in *Neh. vii. 11*, they are said to have been two thousand eight hundred and eighteen.

*Two thousand eight hundred and twelve.* See the notes upon *ver. 2* and *5*.

*Ver. 20.*

*Au. Ver.*—20 The children of *Gibbar* [*or, Gibeon, Neh. vii. 25*], ninety and five.

*Bp. Patrick.*—20 Or, as it is in *Neh. vii. 25*, the children of *Gibeon*; these being the citizens of that city [so *Michaëlis*]. For this is not the name of a man, but of a place; and so are several that follow: which hath made some think, that the foregoing are not the names of men, but of cities, or countries, the people of which are called the children of such places, which is frequent in the scripture language, where we read of the children of *Zion*, the children of *Egypt*, the children of the east, &c.

*Ver. 21.*

בְּנֵי גִבְיָן לָקָהָם מֵאָח עֶשְׂרִים וְשָׁלֹשׁ

בְּנֵי גִבְיָן בֵּית

βενὶ Γεβιάδμ, ἑκατὸν εἰκοσιτρεῖς.

*Au. Ver.*—21 The children of *Beth-lehem*, an hundred twenty and three.

21—35 *Children of.*

*Booth.*—People of. See the note upon *ver. 3*.

*Pool.*—Of *Beth-lehem*. Either of a man called *Beth-lehem*, or the *Beth-lehemite*, by way of eminency; or of the place so-called [so *Michaëlis, Patrick, Boothroyd*]. And so these were the remainders of the inhabitants of that city. And the like may be said of the two following names, *Netophah* and *Anathoth*, or others of the like nature.

*Ver. 23.*

*Au. Ver.*—23 The men of *Anathoth*, an hundred twenty and eight.

*Anathoth.*

*Bp. Patrick.*—23 A place in the tribe of Benjamin [so *Michaëlis*], where the prophet *Jeremiah* was born. But there are those who think it not improbable, that these were cities in the country of *Babylon*; which the Jews had built, and called by the names of those cities in their own country, from whence they were banished; of which they were desirous to preserve a remembrance. But I see no ground for this.

*Ver. 25.*

בְּנֵי קִרְיָת עֲרִים וְנָ

βενὶ Κιριαθαρῖμ, κ.τ.λ.

*Au. Ver.*—25 The children of *Kirjath-arim*, *Chephirah*, and *Beeroth*, seven hundred and forty and three.

*Pool.*—*Kirjath-arim*, or *Kirjath-jearim*, as it is *Neh. vii. 29*.

*Houb.*—קִרְיָת עֲרִים: *Lege* קִרְיָת עֲרִים, *Caria-thiarim*, ut alibi passim *hod. ipsis* in *Codicibus*.

*Seven hundred and forty-three.* See the notes upon *ver. 2*.

*Ver. 31.*

בְּנֵי עֵילָם אַחֶר אֶלֶף מֵאָתַיִם חֲמִשָּׁה וְאַרְבָּעָה

βενὶ Ἑλαμῶν, χίλιοι διακόσιοι πεντηκονα-  
τίσσοις.

*Au. Ver.*—31 The children of the other *Elam*, a thousand two hundred fifty and four.

*The other Elam.*

*Bp. Patrick.*—31 There is another *Elam* mentioned *ver. 7*, which argues the former to be the name of a town; from which the very same number of persons went up that there did from this.

*Booth.*—The people of *Elamar*, &c.—This and the two following verses are wanting in *Esdras*. This verse is confused; and *Houbigant* would read עֵילָם as one word. *Michaëlis* would omit it as a corruption of the seventh verse, and because wanting in *Esdras*.

*Houb.*—31 *Filii Ælam-Ar*, etc. עֵילָם: *Vulgatus, Ælam alterius*. Et plerique credunt additum fuisse עֵילָם, *alterius*, ed ut unus *Ælam*, ab altero, de quo *versus 7* distingueretur. Tamen præposterè venit distinctio, postquam inter duas personas distinguendas intercesserunt *versus viginti quinque*. Et propè singulare esset ut duo viri *Ælam* totidem habuissent filios *Babylonicà* ex cap-

tivitate reduces, nempe 254. Nam totidem leguntur in illo altero *Ælam*, de quo versus 7. Suspiciatur Edm. *Calmet* unum versum fuisse ex altero imprudenter geminatum. Cui non assentimur. Nam nimirum longo intervallo sunt duo versus 7 et 31, ut alter alterius geminandi fecerit occasionem. Itaque uno verbo legimus *עלם*, *Ælam-Ar*, ut legerunt Græci Intt. qui *Ἠλαμάρ*; etsi eos carpit Clericus, qui utrumque verbum perperam conjunxerint. Etenim et sic legit Arabs, *عالم*, uno verbo, interpretatur, inque eâ re Syrum deserit, quem tamen vulgò sequitur; et hoc ipso in capite alia nomina recurrit ex duobus confecta, ut versu 6. *Phaah-Moab*, versu 25 *Cariathiarim*, versu 21, *Bethleem*, etc.

*Dathe*. — 31 *Alius cujusdam Elami a) posteriori*, &c.

a) Sic a plerisque interpretibus explicantur verba Hebræa *עלם*, quod nempe hic Elamus distinguatur adjecto *אר* ab eo, qui versu 7, eodem nomine venit. Sed *ol ó* et Arabs utramque vocem pro nomine hujus viri habuerunt: *viol* 'Ἠλαμάρ, quam sententiam *Hubigantius* defendit. *Michaëli* totus versus videtur interpolatus, atque per errorem septimus h. l. repetitus, quod etiam *Calmeto* placuit, observante *Hubigantio*, qui tamen hanc conjecturam improbat, quoniam hic versus a septimo nimis remotus est, quam ut huic errori occasio fuerit.

Ver. 43.

נְתִינִים וְגו'

*ol Nethinim, κ.τ.λ.*

*Au. Ver.*—43, 58 *The Nethinims*, &c. See the notes upon 1 Chron. ix. 2, vol. iii., pp. 46, 47.

*Bp. Patrick*.—43 *The Nethinims*. These are generally taken to be of the race of the Gibeonites [so *J. H. Michaëlis*]; who being given to the service of the temple were called Nethinims, which imports as much as *given*. But this is a mistake, the Nethinims being those whom David gave to help the Levites, as I have observed before.

*Dathe*.—43 *Famuli sanctuarii. a)*

a) In textu vocantur נְתִינִים, quod nomen recte, uti arbitror, *Michaëlis* explicavit. Non sunt, uti plerique statuunt, posteri Gibeonitarum istorum, quos Josua cap. ix. 23, 24, in perpetuum servitio in sanctuario præstando addixerat. Nam cap. viii. 20 narratur, eos a Davide et principibus traditos esse Levitis. Sed videtur a Davide, Salomone (nam

vers. 55, vocantur servi Salomonis) et tributuum principibus subinde pars in bellis captivorum sanctuario donata esse et perpetuo servitio addicta.

Ver. 55.

בְּנֵי עֲבָדֵי שְׁלֹמֹה וְגו'

*viol* δούλων Σολωμών, κ.τ.λ.

*Au. Ver.*—55 *The children of Solomon's servants*, &c.

*Pool*.—*The children of Solomon's servants*; either of those strangers and proselytes whom Solomon used in the building of the temple, 1 Kings ix. 21, to the service of which, as some add, he devoted them, as there should be occasion hereafter; or others who had lived in Solomon's family, and after his death called themselves and their families by that name, as esteeming it a great honour to them that they had been servants to so great a prince.

*Bp. Patrick*.—55 *The children of Solomon's servants*.] These were a distinct people among the Jews; but it is uncertain who they were. Some take them to have been originally descended from slaves, whom Solomon took in war, and who afterward became proselytes. But there was no war in his days; therefore others think they were such of other nations as came to serve Solomon in servile work during the building of the temple; who being proselyted, he deputed them to the perpetual conservation and reparation of it; as Joshua had done the Gibeonites, to be hewers of wood and drawers of water there. Or, they were some of the relics of the Canaanites, who delivered up themselves to Solomon, 1 Kings ix. 20, 21. Whosoever they were, it appears from ver. 55 of this chapter, that they had the same employment with the Nethinims about the temple, or something like it; for they are numbered together with them.

*J. H. Michaëlis*.—*Posteri servorum Salomonis*, quos de Canaanæorum reliquiis Salomo, imperio suo subjectos, ad præstandas in Sanctuario serviles operas destinaverat, ver. 58; Neh. vii. 57; coll. not. 1 Reg. ix. 20, 21.

Ver. 59.

וְהָאֵלֶּה קְעוּלִים מִתֵּל קְלָח וְגו' וְהָאֵלֶּה קְרִיבִים מִן הַמֶּזֶן וְגו'

*καὶ οὗτοι οἱ ἀναβάτες ἀπο Θεμελέχ, Θελαρησά, Χερουβ, Ἠδὰν, Ἑμμήρ, κ.τ.λ.*

*Au. Ver.*—59 And these were they which

went up from Tel-melah, Tel-harsa, Cherub, Addan [or, Addon, Neh. vii. 61], and Immer; but they could not show their father's house and their seed [or, pedigree], whether they were of Israel.

*Pool.*—Tel-melah, Tel-harsa; the names of the places whence they came, and where they had lived in the time of their captivity. Cherub, Addan, and Immer; the names either of the heads of the families [so *Dathe*] living in the places last mentioned, or of other places where the persons here understood had dwelt [so *J. H. Michaëlis*, *Houb.*]

*J. H. Michaëlis.*—59 *Hi vero sunt, qui adscenderunt, venerunt, e Thél Melach*, q. d., *acervo salis*, h. e., sec. *Hillari Onom. S.*, p. 62, perpetuæ desolationis loco. *וְהָיָה לָהֶם מִלְּחָמָה* et ex *Thel Charscha* s. *tumulo silvæ* vel silvescente. *Idem* sterilis et silvosa Babylonæ regio fuisse videtur, in qua exules Judæi degabant; ut e contrario *Thél Abiba* *Ezech. iii. 15, tumulus spicarum*, s. locus culmo segetique idoneus. *Conf. Boch. Geogr. S.*, p. 615. *וְהָיָה לָהֶם מִלְּחָמָה* *Cherubus*. Id cum sequenti pro unius viri nomine habent et conjungunt nonnulli. Sed præstat asyndeton, ut supra ver. 2, 6. *וְהָיָה לָהֶם מִלְּחָמָה* *Idem Adon* eadem notione dicitur, *Neh. vii. 61. Et Immer: sed non potuerunt indicare, &c.*

*Houb.*—59 *Illi vero qui venerunt ex Thelmala, nempe Thelharsa, Cherub, Adon-Emer, non potuerunt indicare, &c.*

*Dathe.*—59 *Qui e Telmelacha, Harsa, Cherubo, Addane, Immere migraverant, non potuerunt indicare, &c.*

Ver. 62.

וְהָיָה לָהֶם מִלְּחָמָה וְהָיָה לָהֶם מִלְּחָמָה  
וְהָיָה לָהֶם מִלְּחָמָה וְהָיָה לָהֶם מִלְּחָמָה

οὗτοι ἐζητήσαν γραφὴν αὐτῶν οἱ μεθωσόμενοι, καὶ οὐχ εὗρεθῆσαν, καὶ ἡγχευσετέθῃσαν ἀπὸ τῆς λεπατέλας.

*Au. Ver.*—62 These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood [Heb., they were polluted from the priesthood].

Among those that were reckoned by genealogy. See the notes upon 1 Chron. iv. 33, vol. iii., p. 22.

*Bp. Patrick.*—62 *These sought their register among those that were reckoned by genealogy, but they were not found.* The

words may be more plainly translated out of the Hebrew in this manner, "These being numbered among the priests (or, reckoned in the priestly genealogy) sought the register, the record of it in writing, but could not find it." The Jews were so careful to keep the priesthood pure, that they preserved an exact account of the parents, the kindred, and the quality of every priest; because there were some women the priests might not marry, whose children were accounted impure; as Mr. Selden hath shown at large, lib. ii., *De Success. ad Pontific.*, cap. ii., p. 213; cap. iii., p. 215. But when the city and temple were burnt, and the people carried away in a tumultuous, confused manner into Babylon, many tables of genealogy perished, and could not be recovered.

*J. H. Michaëlis.*—62 *וְהָיָה לָהֶם מִלְּחָמָה*, *R. Sal. Isti sacerdotes quæsierunt*, *Neh. vii. 64. כְּתָבָם*, *descriptionem suam*, *Ezech. xiii. 9*, *catalogum puta genealogicum. וְהָיָה לָהֶם מִלְּחָמָה*, *genealogice recensitorum*, cum ipsorum, tum parentum et majorum suorum, cap. viii. 1, 3, 1 Par. iv. 33, &c. Sic ad sensum recte *Vulg., scripturam genealogiæ suæ*. Nimirum præcedens *suffrum* vel redundat more Syriaco, ut *Num. xxiv. 3; Prov. xiii. 4*, vel potius præcedens cum suffixo nomen repetendum hic est in statu constructo, ut *Psal. cx. 3 et cxvi. 1; Cant. i. 15.*

*Houb.*—*Hi quæsierunt tabulas suas, in recensione familiarum, nec repperunt, &c.*

Ver. 63.

וְהָיָה לָהֶם מִלְּחָמָה וְהָיָה לָהֶם מִלְּחָמָה  
וְהָיָה לָהֶם מִלְּחָמָה וְהָיָה לָהֶם מִלְּחָמָה  
וְהָיָה לָהֶם מִלְּחָמָה וְהָיָה לָהֶם מִלְּחָמָה

καὶ ἐπὶ τὴν ἀπερασσὰ αὐτοῖς τοῦ μὴ φαγεῖν ἀπὸ τοῦ ἁγίου τῶν ἁγίων, ὥς ἀναστῆναι λεπεὺς τοῖς φασίγουσι καὶ τοῖς τελείοις.

*Au. Ver.*—63 And the Tirshatha [or, governor; see *Neh. viii. 9*] said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

The Tirshatha.

*Bp. Patrick.*—63 *And the Tirshatha.* Some think (particularly *Jacobus Cappellus*), that by the Tirshatha is here meant *Zerubabel* [so *Pool*]; it being a general name, they suppose, for all chief governors. So *Nehemiah* is called, *ch. viii. 9; x. 1*; whom others therefore will have to be here meant; who was a kind of judge (as the Persian



word signifies), and gave the sentence which here follows, when he came to Judea: which was a good while after this first company arrived there. Others interpret it, the *king's commissioner*; for Zerubbabel was no more (see J. Reynolds, in his *Censure of the Apocryphal Books*, prælect. cxviii.).

*Dr. A. Clarke.*—63 *The Tirshatha.*] This is generally supposed to be Nehemiah, or the person who was the commandant; see Neh. viii. 9 and x. 1, for the word appears to be the name of an office. The *Vulgate* and *Septuagint* write it *Atershatha*; the *Syriac* and *Arabic* render it *the princes of Judah*. Some suppose the word to be *Persian*, but nothing like it of the same import occurs in that language at present. If, as *Castel* supposed, it signifies *austerity*, or that *fear* which is impressed by the authority of a governor, it may come from *ters* *ters*, FEAR, or *tersh* *tersh*, ACID, the former from *tersidan*, to FEAR OR DREAD.

*Gesen.*—תִּרְשָׁתָא, always with art. תִּרְשָׁתָא, (comp. Pers. *tersh* *tersh*, severe, austere,) *the Tirshatha*, the title of the Persian governor of Judea, q. d. *your Severity*; Germ., *gestrenger Herr*, a title formerly given to the magistrates of the free and imperial German cities; Ezra ii. 63; Neh. vii. 65, 70, of Zerubbabel. Also of Nehemiah, and put after his name, Neh. viii. 9; x. 2; comp. xii. 26, where for it is תִּרְשָׁתָא.

*Urim and Thummim.* See the notes upon Exod. xxviii. 30, vol. i., pp. 346—350.

Ver. 64.

בְּלִי חֶקֶל בְּאֶחָד מֵרִבֵּעַ רְבֹוא  
אֲלֵפִים שְׁלֹש־מֵאוֹת שָׁעִים:

*nāsa δὲ ἡ ἐκκλησία οὐοὺ ὥσελ τέσσαρες  
μυριάδες διαχίλιοι τριακόσιοι ἐξήκοντα.*

*Au. Ver.*—64 The whole congregation together was forty and two thousand three hundred and threescore.

See the notes upon verses 2 and 5.

*Pool.*—The particular sums here recited come only to 29,818; unto whom are added in this total sum, 12,542; which either were of the other tribes beside Judah and Benjamin, or were such as were supposed by themselves and others to be Israelites, but could not prove their pedigree by their genealogies, and therefore could not be so

punctually and particularly described as the former.

*Bp. Patrick.*—Here occurs a small difficulty (like that in the end of the foregoing chapter); for if we put together the several sums before mentioned, they amount to no more than twenty-nine thousand eight hundred and eighteen; so there wants above twelve thousand to make up this number of forty thousand three hundred and threescore. But where shall we find them? say the Jews, in *Seder Olam Rabba*, cap. xxix. To which they there answer, that they were of the rest of the tribes of Israel, who came up with those of Judah and Benjamin: or they might be Levites, or other Israelites, who could not make out their descent. Which is a very solid answer, for there is no doubt but many of their brethren of the ten tribes incorporated themselves with the two tribes in captivity, and took the advantage of returning with them: which may be the meaning of those words in the first chapter, ver. 5, "Then rose up the chief of the fathers of Judah and Benjamin, with all them whose spirit God had raised to go up:" that is, saith Diodate, all those of other tribes, according to 1 Chron. ix. 3.

*Houb.*—64 *Omnis multitudo in unum collecta, quadraginta duo millia, trecenti et sexaginta.*

... כל הָעָם... רְבֹוא... *omnis multitudo... quatuor myriades, (duo millia trecenti et sexaginta;)* i. e., 42,360. Ejusdem generis mendum hic habemus, quod cap. i. vidimus. Nam numeri omnes ante-dicti efficiunt summam non majorem, quàm 29,818, quæ summa distat numero 12,542, à summâ 42,360, quam hodiè legimus, et hic, et Neh. vii. 66. Nos summam istam, etsi malè subductam, tamen in nostrâ interpretatione reliquimus, quia de mendi origine nihil compertum habemus. In alterutro insistentium, aut ut credatur sacrum Scriptorem posuisse summam 29,818, ex numeris suprâ notatis ritè subductam, quam deinde vitia-verint descriptores; aut ut, ab iisdem descriptores prætermisæ fuisse capita virorum 12,542 quo numero ad numerum 29,818 addito, conficiatur summa 42,360. Prior sententia probabilior. Nam multò credibilius est in unâ summâ describendâ fuisse peccatum, quàm fuisse omisæ nomina 12,542 separatis posita in versiculis. Facilius peccatur in uno, ut jam diximus, quàm in multis. Nodum non solvit ille *Alting*, de

quo *Bibliotheca universalis*, tom. iv., p. 419, qui author Esdras cum Nehemiâ conciliare conabatur, ut apud utrumque reperiret summam virorum 31,583. Nam, cum apud utrumque legatur summa 42,360, superest explicandum cur uterque hanc summam posuerit, summâ 31,583 multò majorem. Etenim, quòd ait *Alling*, et post eum *Edm. Calmet*, ea 10,777 capita, quæ in numero 31,583 minùs sunt, esse eorum, qui antea non fuerint nominati, aut eorum, qui suam genealogiam reperire non potuerint, aut denique illorum, qui non essent de Judâ et de Benjamin, hæc Lectori attento non satisfaciunt. Quippe eorum summa recensetur, qui antea nominati sunt, non eorum qui non nominati; etiam summa eorum qui genealogiam suam non reppererunt; qui quidem recensentur versu 60. Postremò, cum sacra Pagina doceat ver. 1, eos recenseri, qui essent filii provincie, quos asportarat *Nabuchodonosor Babylonem*, eo ipso docet non alios se recensere, quàm eos qui essent de Judâ et de Benjamin, quos eodem *Nabuchodonosor* fecerat captivos. Atqui, ut mox dicebamus, summa eorum subducitur, qui sunt antea nominati, non, qui non nominati. Non fieri igitur potest, ut in summâ 42,360, ii contineantur qui non essent de Judâ et de Benjamin.... Cæterum vocabulum *כסא*, quod *Vulgatus* reddit *quasi unus*, nos extulimus in unum collecta (*multitudo*) ut *כסא* unam omnium summam indicet, tanquam *כסא*, in unum; quod *כסא*, melius, ni fallor, legeretur, quàm *כסא*.

Ver. 69.

כִּלְהֶם נָתַנָּה לְאוֹצֵר הַמֶּלֶךְ וְהָב  
דְּרָכְמוֹנִים שְׁשֵׁי־עָשָׂר וְאַלְפֵי וְכֶסֶף  
מִגִּנִּים חֲמֵשָׁת מֵלָפִים וְכִנְיָת פְּזִיזִים  
מֵאָח :

ὡς ἡ δύναμις αὐτῶν, ἔδωκεν εἰς θησαυρὸν τοῦ ἔργου χρυσίου καθάρου μνὰς ἑξ μυριάδων καὶ χίλια, καὶ ἀργυρίου μνὰς πεντακισχίλιας, καὶ ἀσθῶναι τῶν ἱερῶν ἑκατόν.

*Am. Ver.* — 69 They gave after their ability unto the treasure of the work three-score and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

*Drams.* See the notes upon 1 Chron. xxix. 7, vol. iii., p. 144, and upon 2 Chron. xxvii. 5, p. 269.

*Pound.* See the notes upon 2 Chron. xxvii. 5, p. 269.

*Pool.*—A dram of gold is supposed to be of the weight of the fourth part of a shekel, and of the value of a French crown.

*Dean Prideaux.*—And about the same time [i.e., when in the absence of *Cyrus*, *Cyazares* (whom the Scriptures call *Darius the Median*) governed the affairs of the empire] seem to have been coined those famous pieces of gold called *Darics*, which by reason of their fineness, were for several ages preferred before all other coin throughout all the East; for we are told that the author of this coin was not *Darius Hyastaspis*, as some have imagined, but an ancienter *Darius*. But there is no ancienter *Darius* mentioned to have reigned in the East, excepting only this *Darius*, whom the Scriptures call *Darius the Median*. And therefore it is most likely that he was the author of this coin, and that, during the two years that he reigned at *Babylon*, while *Cyrus* was absent from thence on his *Syrian*, *Egyptian*, and other expeditions, he caused it to be made there out of the vast quantity of gold which had been brought thither into the treasury, as the spoils of the war which he and *Cyrus* had been so long engaged in; from whence it became dispersed all over the East, and also into *Greece*, where it was of great reputation. According to *Dr. Bernard* it weighed two grains more than one of our guineas; but the fineness added much more to its value; for it was in a manner all of pure gold, having none, or at least very little alloy in it; and, therefore, may be well reckoned as the proportion of gold and silver now stands with us, in respect to each other, to be worth twenty-five shillings of our money. In those parts of Scripture which were written after the *Babylonish captivity*, the pieces are mentioned by the name of *Adarkonim*, and in the *Talmudists* by the name of *Darkonoth*, both from the Greek *Δαρεικοί*, i. e., *Darics*. And, it is to be observed, that all those pieces of gold, which were afterwards coined of the same weight and value by the succeeding kings, not only of the *Persian* but also of the *Macedonian* race, were all called *Darics*, from the *Darius* that was the first author of them. And these were either whole *Darics* or half *Darics*, as with us there are guineas and half guineas.

*Dr. A. Clarke.* — דַּרְכְּמוֹנִים *darkemonim*,

drakmons or darics; a Persian coin, always of gold, and worth about 1*l.* 5*s.*; not less than 76,250*l.* sterling in gold.

*Five thousand pound of silver.* — מנחם *manim*, manehs or minas. As a *weight*, the *maneh* was 100 shekels; as a coin, 60 shekels in value, or about 9*l.*; 5,000 of these manehs, therefore, will amount to 45,000*l.*, making in the whole a sum of about 120,000*l.*; and in this are not included the 100 garments for priests.

*Gesen.* — מנחם m. Ezra ii. 69; Neh. vii. 70—72, a *daric*, a Persian gold coin, i. q. מנחם, q. v. [see the notes upon 1 Chr. xxix. 7, p. 144], from which however it differs, perhaps, in its origin, being i. q. Pers. *داراگان*, *bow of Darius*, as bearing the image of an archer.

מנה m. plur. מנה, pp. part, portion, number, see מנה. Spec. *maneh*, *mina*, a weight of a hundred shekels, as we gather from 1 K. x. 17; 2 Chr. ix. 16. Another and somewhat obscure specification is given Ez. xlv. 12, *twenty shekels, twenty-five shekels, fifteen shekels, shall be your mina*; spoken either of a triple mina of 20, 25, and 15 shekels; or of a single mina of sixty shekels, distributed into three parts, 15+20+25. The latter is best.

#### CHAP. III. 1.

וַיָּבֶלְ הַחֹדֶשׁ הַשְּׁבִיעִי וְגו'

καὶ ἐφθασεν ὁ μῆν ὁ ἑβδόμος, κ.τ.λ.

*Au. Ver.*—And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

*Pool.*—When the seventh month was come, or rather, was coming, or drew near [so *J. H. Michaëlis*, *Houb.*, *Dathe*, *Patrick*]; for the altar was set up after this time, ver. 3, which yet was employed the first day of this month, ver. 6. This was a sacred kind of month, wherein there were divers festivals, as appears from Lev. xxiii., for which the people had been preparing themselves, and now came to Jerusalem to the celebration of them.

#### Ver. 2, 8.

*Au. Ver.* — 2, 8 Zerubbabel the son of Shealtiel, &c.

*Pool.*—The son of Shealtiel, i. e., the grandson [so *J. H. Michaëlis*]; for he was the son of Pedaiah, 1 Chron. iii. 17—19.

#### Ver. 3.

וַיָּבִינוּ הַמִּזְבֵּחַ עַל-מְכוֹנָהּ כִּי  
בָּאֵמָה עָלֵיהֶם מַעֲמֵי הָאֲרָצוֹת וַיִּסְּלוּ  
עָלָיו עֲלוֹת לַיהוָה עֲלוֹת לַבֹּקֶר  
וּלְעֶרֶב:

וַיִּסְּלוּ

מִנְחָתוֹ

καὶ ἡτοίμασαν τὸ θυσιαστήριον ἐπὶ τῇν ἑτοιμασίαν αὐτοῦ, ὅτι ἐν καταπλήξει ἐπ' αὐτοὺς ἀπὸ τῶν λαῶν τῶν γαιῶν καὶ ἀνέβη ἐπ' αὐτὸ ὀλοκαύτως τῷ Κυρίῳ τοσπῶι καὶ εἰς ἑσπέραν.

*Au. Ver.*—3 And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt-offerings thereon unto the Lord, even burnt-offerings morning and evening.

*Upon his bases* [so *Houb.*].

*Bp. Patrick.*—*Upon his bases.*] That is, in the place, some think, where it anciently stood. Which was done, Maimonides saith, by the authority of the prophets, who were then among them. Here the reader must remember what I have observed upon 1 Chron. ix. 11, 21, 23, that till the temple could be built, they erected a tabernacle wherein the service of God was performed, as it was before Solomon's temple was built. But I noted there, ver. 18, that it did not stand on Mount Moriah, but on Mount Zion; and therefore the altar was also there, and not in the place where it anciently stood, till the temple was finished.

*J. H. Michaëlis.*—מַעֲמֵי, *super basibus suis* *pristinis*, Syr., in *sede sua*, h. e., in loco, in quo steterat illud ante templi ruinam. Vid. cap. ii. 68; 1 Reg. vii. 27, 38; 2 Reg. xxv. 13, 16.

*For fear was upon them, &c.*

*Bp. Patrick.*—The particle *ki*, which we translate *for*, signifies *although* [so *Houb.*, *Dathe*, *Booth.*]: and so it had been better rendered here. Although they were in great fear of their evil neighbours, yet, notwithstanding, they would not desist from restoring the worship of God. But if we take it as we translate it, the meaning is plain that they were the more zealous to restore the worship of God, that they might upon all occasions flee to him for succour against their enemies, of whom they were in dread.

*Houb.*—3 מִנְחָתוֹ: Masora, מִנְחָתוֹ, numero plur. Sic ferè Codex Orat. 53 מִנְחָתוֹ, *bases suas*. כִּי בַיָּמָה עֲלֵיהֶם, *Arias, quia in terrore*

*super eos*, mendum quasi digito monstrans. Nam præpositio *super* significat esse, vel in oratione, vel in sententiâ, verbum, cuius verbi sit comes præpositio *super*. Atque id verbum aliud esse non potest, quam verbum פתח, quod de more tacetur. Undè efficitur ut legendum sit, non פתח ב, sed פתח ב, *quia lerror (esse) super eos*. Ità Syrus לפו מפתח, *quia timor ... Tergiversatur Arabs*, omittens ב. Deserit ipsa verba Vulgata; quæ quidem Græci Intt. *quia reddunt, nihil dicunt*. Etenim οτι ἐν καταπληξει ἐν' αὐτοῖς, *quia in terrore super ipsos*, reprehensione dignum, non modò in οτι, *quia*, cùm ב non habeat hic causam, ut rectè arguebat Clericus, sed etiam in eo quòd ex tali compositione Græcâ sententiam elicere ullam non queas, etsi ei compositioni pepercerit Clericus. Qui, cùm vertat, *quomòis iis incumberet metus*, emendationem à nobis factam demonstrat esse necessariam.... פתח: Masora, פתח, addens ו, etsi illud supplet punctum *Kibbutz*. Sic etiam Codex Orat. 53. Quod Masoræ iudicium lector suum facere debebit toties, quoties ex ו sublato fiunt mutila verba et nomina, vel sunt in solecismo posita; ut hoc loco, ex פתח, sine ו finali scripto, mutatur huius verbi numerus. Nam punctum *Kibbutz* pertinet ad pronuntiandi modum, non ad coniugandi, nonque adeò tollit solecismum.

*Dathe.*—3 *Exstructa igitur ara illa in loco suo, a) quamquam sibi valde a vicinarum regionum gentibus metuebant, solida sacrificia cum matutina tum vespertina Jovæ fecerunt.*

a) h. e., in quo antea steterat.

**Maurer.**—3 קִיּוֹם תְּרָסָה quia terror  
 (propr. de terrore, terroris aliquid, cf. ad  
 1 Chron. ix. 33) eos occupaverat. Alii duas  
 constructiones קִיּוֹם תְּרָסָה et תְּרָסָה קִיּוֹם  
 putant.

**Ver. 4.**

*Am. Ver.*—4 They kept also the feast of tabernacles, as it is written, &c.

*Pooh.*—The feast of tabernacles seems to be mentioned synecdochically for all the solemnities of this month, whereof this was the most eminent and most lasting. Otherwise it is not probable that they would neglect the day of atonement, which was so severely enjoined, Lev. xxiii. 27—29; and was so exceeding suitable to their present condition: see on ver. 6 [so *Bishop Patrick*].

**Ver. 5.**

וְאַחֲרֵיכֵן עָלָתָהּ מִמִּיד וְלִחְדָּשִׁים  
וְלִכְלֵמוֹצֵי יְהוָה חֲמִשָּׁה עָשָׂר יָלָל  
מִתְחַדֵּשׁ כְּדָבָר לִיחְוֹחַ :

καὶ μετὰ τοῦτο ὀλοκαυτώσεις ἐνδελεχισμοῦ,  
καὶ εἰς τὰς νομηνίας καὶ εἰς πάσας ἐορτὰς τῇ  
Κυρίῳ τὰς ἡγιασμένας, καὶ παντὶ ἐκουσιαζο-  
μένῳ ἐκούσιον τῷ Κυρίῳ.

*Au. Ver.*—5 And afterward offered the continual burnt-offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a free-will-offering unto the LORD.

**Booth.**—5 And afterwards the continual burnt-offering, both of the new moons, and of all the stated feasts hallowed to Jehovah ; and every free-will offering they brought to Jehovah.

**J. H. Michaëlis.**—*Post hæc etiam*, R. Sal. et A. b. E. post festum nimirum tabernaculorum, ver. 4, מלך חסד, *fecerunt*, ex ver. 4 a. obtulerunt holocaustum *perpetui* sacrificii, Exod. xxix. 42; Num. xxviii. 6.

לחודשים, sic etiam pro mensibus s. noviluniis. Vulg., tam in calendis. חול, מחדש ירח. Vulg., quam in universis solemnitatibus Domini. החגים, LXX, sanctificatio. Vulg., quæ erant consecrata, 2 Par. xxxi. 6. חול, denique pro omni. סדרת נדב לרחוק, qui sponte sua offerebat voluntariam oblationem Domino; qui spontanea sacra Jehovah facere volebat, cap. i. 6; ii. 68; Lev. vii. 16.

*Houb.—5 Postea holocaustum juxta, et Neomeniis cæterisque Domini conventibus victimas destinatas, atque eas illorum omnium voluntarias, qui dona Domino sponte afferebant.*

*Dathe.*—5 Deinde quoque restituerunt holocaustum quotidianum et noviluniorum, omniumque dierum festorum Jovæ consecratorum, atque omnium munerum, quæ Jovæ sponte essent oblata.

Ver. 7.

*Houb.*—7 *Sidoniis et Tyriis*, *צידנים וצור*. Scriptionem plenam habet *צידנים* Codex Orat. 53, similiter legendum plenè *צידנים*. Ejusmodi mutilationes è punctis natæ vocabulis.

**Ver. 9.**

וַיַּעֲמֵד יֵשׁוּעַ בְּנֵי וְאֶחָיו קִדְמֵיָאֵל

וַיָּבִיאוּ בְנֵי־יְהוָה וְיָמְנוֹתָם לְנֹאֲמָה עַל־עֲמָלָה  
וְהַפְּלִיאָה בְּבֵית הָאֱלֹהִים וְגו'

καὶ ἔστη Ἰησοῦς καὶ οἱ υἱοὶ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, Καδμὴλ καὶ οἱ υἱοὶ αὐτοῦ υἱοὶ Ἰούδα ἐπὶ τοὺς ποιοῦντας τὰ ἔργα ἐν οἴκῳ τοῦ Θεοῦ. κ.τ.λ.

*Au. Ver.*—9 Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah [or, Hodaviah, ch. ii. 40], together [Heb., as one], to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

*Pool.*—*Jeshua*; not the high priest so called, but a Levite, of whom see chap. ii. 40. So *Houb.*, *Patrick*.

*Houb.*—9 *Præfati sunt igitur Josua, filii ejus et fratres, Cedmihel ejusque filii, et filii Hodia, qui molitionibus operum domus Domini simul instarent; etiam filii Henadad, filiique ipsorum, ac fratres eorum Levitæ.*

9 וַיָּבִיאוּ בְנֵי יְהוָה וְיָמְנוֹתָם לְנֹאֲמָה עַל־עֲמָלָה וְהַפְּלִיאָה בְּבֵית הָאֱלֹהִים וְגו' *Ut mur hoc loco nomine Josua, non Josue, ne credatur esse Josue summus sacerdos, de quo ver. 8. Nam eodem versu narratur Levitas fuisse operum molitionibus præfectos. Ergò hic Josua Levita est, idemque qui cap. superiori ver. 40, Levitis annumeratur, et ad Cedmihel, ut hoc in loco, adjungitur... בני יוסדא : Addimus י, ut sit יוסדא, et filii (Hodia), ut fert Codex Reg. 29, et ut legunt Syrus et Vulgatus. Nam sic vult series; et illud י fuit omissum ex vicinitate illius alterius י, quod antecedit in בני. Interpretamur יוסדא, Hodia, cum Syri Latino Interprete, etsi in nominibus propriis enuntiandis Vulgatum sequi solemus; ne fortè, si Judæ poneremus, crederet lector unum aliquem significari ex tribu Judæ, cùm tamen operum præfectura non aliis, quàm Levitis, data fuerit. Idem nominatus est יוסדא, ii. 40. Et sic ferè hoc loco Syrus יוסדא, Hodia.*

Ver. 10.

וַיִּסְדּוּ הַפְּנִיּוֹת מִתְּחִיל וַיִּסְדּוּ  
וַיַּעֲמִידוּ חֲפָזִים מִלְּבָשִׁים בְּחֻצְרוֹת  
וַיְחַלְּוּם בְּגָדֵיהֶם לְחַלְּלָם  
וַיִּהְיוּ עַל־יְדֵי דָוִד מְלִי־יִשְׂרָאֵל :

καὶ ἐθεμελίωσαν τοῦ οἰκοδομησαὶ τὸν οἶκον Κυρίου καὶ ἔστησαν οἱ ἱερεῖς ἐστολισμένοι ἐν σάλπιγγι, καὶ οἱ Λευῖται υἱοὶ Ἀσάφ ἐν

κυμβάλοις τοῦ αἰνεῖν τὸν Κύριον ἐπὶ χεῖρας Δαβὶδ βασιλέως Ἰσραὴλ.

*Au. Ver.*—10 And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel.

*They set the priests.*

*J. H. Michaëlis.*—*Interea constituerunt s. stare jusserunt, principes populi et Pontifex, sacerdotes, ver. 5.*

*Houb.*—*The priests stood. See below.*

*Dathe.*—*Aderant sacerdotes.*

*Trumpets.* See the notes upon 2 Kings xii. 13 (Heb. xiv.), vol. ii., p. 932.

*Cymbals.* See the notes upon 1 Chron. xxv. 1, vol. iii., p. 118.

*After the ordinance of David.*

*Pool.*—*After the ordinance of David, Heb., by or according to the hands of David, i. e., in such manner and with such psalms, or songs, and instruments as God hath appointed by the hands or ministry of David.*

*J. H. Michaëlis.*—*ל יד דוד, Schm. juxta ordinationes, vel sec. instituta, aut ex instituto Davidis, et canticis ab eo traditis, ut recte R. Sah. explicat. Clericus: ad manus alicui esse dicitur, qui ei parat, ut 2 Par. xvii. 15, 16, 18, unde etiam ad manus alicujus factum dicitur, quod ex ejus mandato factum est.*

*Houb.*—10 *Itaque ædificatores Templi Domini fundamenta jecerunt; steteruntque sacerdotes sub veste induti cum tubis; similiter Levitæ, filii Asaph, cum cymbalis, ut Deum collaudarent ex verbis David regis Israel.*

10 וַיִּסְדּוּ : legendum, sine altero י, וַיִּסְדּוּ, et steterunt. Tollit alterum י Codex Orat. 53. Et id sublatum oportuit. Nusquam enim *Hiphil* וַיִּסְדּוּ legitur habere potestatem τοῦ Καὶ עָמַד; stetit... ל יד דוד : nos, ex verbis David, ex sententiâ. Nam sequitur, quoniam bonus...quæ verba sunt Davidis. Aliter dicas, ex imitatione Davidis. Legitur 2 Par. xxix. 27. ל יד דוד, super manus instrumentorum Davidis, sed aliam in sententiam. Nam hic aguntur ipsa verba Davidis, non musica instrumenta. Minus aptè Clericus, ex instituto Davidis. Nam י tùm demùm habet institutum, seu mandatum, cùm alter alteri mandat, præsens præsentis. Significat י ל juxta, secundum, atque adeo ex verbis, ubi aguntur verba, quæ quis ex alio referat.

Ver. 12.

וְרָאִים מִהֲצִלְקֵנִים וְהִלְוִיִּם וְרָאִישׁ  
הַמְּבֹרָכִים הַזֵּהֶם רָאָה אֶת-הַפִּיִּת  
הַרְאִשׁוֹן בְּיָסְדוֹ וְהָ חִפִּית בְּעֵינֵיהֶם  
בָּקִים בְּקוֹל גָּדוֹל וְרָבִים בְּתַרְגֻּמָּהּ  
בְּשִׁמְחָה לְהִרְגִּים קוֹל :

καὶ πολλοὶ ἀπὸ τῶν ἱερέων καὶ τῶν Λευιτῶν  
καὶ ἀρχόντες τῶν πατριῶν οἱ πρεσβύτεροι, οἱ  
εἰδότες τὸν οἶκον τὸν πρῶτον ἐν θεμελιώσει  
αὐτοῦ, καὶ τοῦτον τὸν οἶκον ἐν ὀφθαλμοῖς  
αὐτῶν, ἔκλειον φωνῇ μεγάλῃ, καὶ ὁ ὄχλος ἐν  
σημασίᾳ μετ' εὐφροσύνης τοῦ ὑψῶσαι ψῆφον.

*Au. Ver.*—12 But many of the priests  
and Levites and chief of the fathers, who  
were ancient men, that had seen the first  
house, when the foundation of this house  
was laid before their eyes, wept with a loud  
voice; and many shouted aloud for joy.

When the foundation of this house was  
laid, &c.

*Mawer.*—12 בְּיָסְדוֹ וְהָ חִפִּית בְּעֵינֵיהֶם cum nunc  
templi fundamenta spectarent, propr. cum  
nunc fundaret ille (Serubabel) cet. הָ adv.  
temporis, ut sæpe.

And many shouted aloud for joy.

*J. H. Michaëlis.*—רָבִים, sed multi quoque,  
qui sec. R. Sal. monitum, prioris templi  
splendidum ædificium non conspexerant.  
וְרָבִים נִשְׂמְחוּ toti quasi in jubilo s. concla-  
matione et gaudio, vel in conclamatione pro-  
pter gaudium erant. Vulg., vociferantes in  
lætitiâ, vers. 11, 13, conf. ad locutionem in  
malo Exod. xxxii. 22, &c. וְרָבִים קוֹלֵי, ut  
alta etiam voce clamarent, quod reversis ab  
exilio novi operis auspiciâ contemplari dare-  
tur. Gen. xxxix. 15, 18; Esa. xiii. 2;  
2 Par. v. 13.

*Houb.*—dum turba exultans maximas  
voces tollebat.

12 רָבִים נִשְׂמְחוּ, et plurimi in vociferatione.  
Eandem nos in sententiam, dum turba.....  
Pugnat ipse secum Clericus convertens, sed  
plures erant, qui lætis clamoribus vocem attol-  
lebant. Nam, cum sequatur, nec populus  
secernere poterat vocem clamantium præ læ-  
titiâ, quæri ex eo potest, si plures essent ex  
parte lætantium clamores, cur eos clamores  
non posset cætera turba dignoscere.

Ver. 13.

— כִּי הָעָם מְרִיעִים תְּרַגְּעָה גְדוֹלָהּ  
וְהָקוֹל בְּשִׁמְחָה עַד-לְמַחְדָּחָה :

— ὅτι ὁ λαὸς ἐκραύγασε φωνῇ μεγάλῃ, καὶ  
ἡ φωνὴ ἤκούετο ὥς ἀπὸ μακρόθεν.

*Au. Ver.*—13 So that the people could  
not discern the noise of the shout of joy  
from the noise of the weeping of the people:  
for the people shouted with a loud shout,  
and the noise was heard afar off.

For the people [so J. H. Michaëlis, Dathe].  
See the notes upon ver. 3.

*Booth.*—Although the people.

*Houb.*—13 Sic ut populus non posset  
internoscere vocem exultationis vocemque  
stetit commixtam. Quippe vox fortiter ex-  
ultantium, atque ipsa vox stentium longè  
exaudiebatur.

*J. H. Michaëlis.*—כִּי הָעָם מְרִיעִים, Vulg.,  
commixtim enim populus vociferabatur magno  
clamore, vers. 11, 12; Exod. xxxii. 17;  
1 Sam. iv. 5; x. 24; Psal. xc. 1, 2. וְהָקוֹל  
בְּשִׁמְחָה, ita ut vox s. sonitus audiretur, Gen.  
xlv. 16. עַד-לְמַחְדָּחָה, usque in locum, qui  
erat e longinquo, i. e., sec. Vulg. procul, Job.  
xxxix. 29; Neh. xii. 43.

CHAP. IV. 2.

— כִּי קָבִים בְּדָרָשׁ לְאֶלֶּהֶם וְלֹא  
אֶנְחָה זָכָהִים מִיָּמֵי וְבוֹ  
וְהָקוֹל

— ὅτι ὡς ὑμεῖς ἐκζητοῦμεν τῷ Θεῷ ἡμῶν,  
καὶ αὐτῷ ἡμεῖς θυσιάζομεν ἀπὸ ἡμερῶν, κ.τ.λ.

*Au. Ver.*—2 Then they came to Zerub-  
babel, and to the chief of the fathers, and  
said unto them, Let us build with you: for  
we seek your God, as ye do; and we do  
sacrifice unto him since the days of Esar-  
haddon king of Assur, which brought us up  
hither.

*Dathe.*—2 Convenerunt Serubabelem et  
familiarum principes, eisque indicarunt: velle  
se una cum illis ædificare; nam se eundem,  
quem ipsi, deum a) colere, eique b) sacrifici-  
casce, &c.

a) Sic verti verba מְרִיעִים, ex usu  
phraseos sæpissime obvix. Neque hoc mo-  
nuissem, nisi viderem, Michaëlem, h. l., huic  
formulæ aliam significationem tribuere;  
vertit enim: nos æque ac vos oraculum Dei  
vestri percontari volumus. Equidem non  
ignoro, hanc formulam interdum etiam de  
percontatione oraculi divini dici. At enim-  
vero haud scio, an Samaritani his verbis res-  
ponsum illud divinum per Urim et Tummim  
intenderint, cujus fortasse ne notitiam qui-  
dem habuerint, a sacerdote ad eos misso in

primis tantum theologiæ Israëlitiæe principis instituti, 2 Reg. xvii. 26.

b) In textu Hebræo est varia lectio a Masorethis observata. Cetib habet מִי, et non nos sacrificamus, sensu haud dubie falso et inepto, quasi Samaritani negarent, se Deo sacrificare. Atque ratio, qua Michaëlis ei aliquam veri speciem conciliare studet, nimis quæsitæ mihi videtur. Nimirum putat, Samaritanos hæc dixisse ex legibus religionis Israëlitiæ, quod templo destructo locum non habuissent, in quo rite potuissent sacrificare. Igitur salva modestia critica lectionem marginalem textuali præferre nullus dubito, quæ præterea testes habet antiquissimos τοὺς ὁ, Syrum, Arabem, librum quoque apocryphum Esræ cap. v. 69, et codd. 6 Kennicotti. Vulgatus neutram lectionem exhibet; vertit enim; ecce nos immolavimus. Igitur nescio, quos codices Michaëlis innuat longe antiquiores, quam quos consulere possumus, qui modestum criticum impedire debeant, quo minus pro alterutra decideret.

Houb.—דָּרַשׁ: Codex Orat. 42, דָּרַשׁ, sine י. De eo י in Futuro, sine causâ et sine lege infulto sæpè diximus... וְלֹא אֵחָד מֵאֵלֶיךָ, et non sacrificamus. Id כִּדְבָר (Ketib) si relinquitur, non absolvit sententiam. Nam superest ut doceatur, cui Numini non sacrificent Chuthæi, sive Samaritæ. Ergò rectè Masora, וְלֹא, et ei (sacrificamus) dicentibus id Samaritis, ne Judæi repudient ædificandi Templi oblatam societatem. Aiebat Lud. Cappellus, præeunte Aben-Ezrâ, posse retineri וְלֹא, modò subintelligatur præterquam illi, ut dicant Samaritæ, non sacrificamus præterquam illi. Verùm non is erat sacer Scriptor, qui necessaria verba reticeret ea, quæ orationis ex serie non spontè nascerentur. Ergò nimidum indulgebatur hod. mendo Lud. Cappellus. Et amplectenda omninò est Masoræ emendatio, cui favent omnes Veteres: vide Polyglotta.

Pool.—Esar-haddon, king of Assur; son of Sennacherib, and after him king of Assyria, 2 Kings xix. 37; who brought or sent these persons hither, either, 1. In the days of Salmaneser, who lived and reigned in Assyria but eight years before Esar-haddon's reign; and so Esar-haddon might be one of his most eminent commanders, and the man by whom that colony was sent. Or, 2. In the reign of Esar-haddon [so Bp. Patrick], who sent this second colony to supply and strengthen the first.

Ver. 3.

וְיָבִיאוּ אִתָּהּ יְהוָה בְּנֵי דָרָה וְגו' —

— οἱ ἡμεῖς αὐτοὶ ἐπὶ τοιαυτὸ οἰκοδομήσομεν, κ.τ.λ.

Au. Ver.—3 — Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, &c.

We ourselves together.

Pool.—i. e., who are united together by Cyrus's grant in this work; or, alone [so Houb., Dathe, Vulg.], as this word is sometimes used, as Job xxxiv. 29; Psal. xxxiii. 15; Hos. xi. 7.

Gesen.—But we Israelites will together build unto the Lord, with our united strength.

Ver. 5.

וְסֹכְרֵימָן וְיִצְחָק בְּנֵי מִיכָאֵל וְעֲדָמָא בְּנֵי מִיכָאֵל וְעֲדָמָא בְּנֵי מִיכָאֵל וְעֲדָמָא בְּנֵי מִיכָאֵל

καὶ μισθοῦμενοι ἐπ' αὐτοὺς βουλευόμενοι τοῦ διασκεδάσαι βουλὴν αὐτῶν πάσας τὰς ἡμέρας Κύρου βασιλέως Περσῶν, καὶ ἕως βασιλείας Δαρείου βασιλέως Περσῶν.

Au. Ver.—5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

And hired counsellors against them, &c. So J. H. Michaëlis, Dathe, Gesen., Lee, and most commentators.

Gesen.—II. שָׂר, i. q., שָׂר, to hire, Ezra iv. 5.

Dr. A. Clarke.—[Hired counsellors.] They found means to corrupt some of the principal officers of the Persian court, so that the orders of Cyrus were not executed; or at least so slowly as to make them nearly ineffectual. So J. H. Michaëlis.

Houb.—5 Et, quia consilium ceperant, ut susceptionem eorum dissolverent, eis obstiterunt omnibus diebus Cyri regis Persarum, et usque eò, dùm regnaret Darius rex Persarum.

וְסֹכְרֵימָן וְיִצְחָק בְּנֵי מִיכָאֵל וְעֲדָמָא בְּנֵי מִיכָאֵל וְעֲדָמָא בְּנֵי מִיכָאֵל וְעֲדָמָא בְּנֵי מִיכָאֵל  
Nos, et eis obstiterunt; verbum à verbo, clausurunt super eos. Sic Exod. xiv. 3 legitur, וְלֹא יָצִיטוּם, claudidit super eos desertum; i. e., intercludit eos. Hod. ipsa Lexica non repugnant, quin duo verba וְלֹא et וְלֹא ejusdem sint potestatis. Itaque in hod. scripturâ סָרַם insistimus, etsi quos habemus Veteres, legunt סָרַם, conduxerunt (יָצִיטוּם, consiliarios). Quam interpretationem idcirco negligimus quia rex Persarum non alios habuit Judaicam contrâ

gentem consiliarios, quàm ipsos Samaritas. Quippè regi præscripserunt Samaritæ, ut is adiret sui regni Commentarios; quo facto, Rex Judæorum molitiones abrupti jussit. Et hæc verba, יצאם ליהודים, optimo jure convertuntur, *consilium ceperant ut susceptionem eorum dissolverent*. Sic Pa. lxii. 5, *legimus יצאם ליהודים, consilium ceperunt ut depellant*.

*Pool.*—All the days of Cyrus king of Persia; for though Cyrus still favoured the Jews, yet he was then diverted by his wars, and his son Cambyses was left his viceroy, who was a very wicked prince, and an enemy to the Jews and their religion. *Even until the reign of Darius*, Heb., and until, &c., i. e., not only in the reign of Cyrus, but also of Cambyses, and of the magician, after whom was this Darius; of whom see chap. v., vi.

*Bp. Patrick.*—*Even until the reign of Darius.* Till Darius the son of Hystaspes, who, killing the magi (who after Cambyses had possessed themselves of the kingdom), was made king; and marrying Atossa the daughter of Cyrus, and loving her very much, confirmed the decree of Cyrus, and followed his steps that he might stand the safer himself. It is a great controversy, indeed, between learned men, whether this Darius, or Darius Nothus, be here meant: and there are strong arguments on both sides, which it is an immense labour to examine, with the objections against them. It hath been lately done in brief by a judicious writer, who after all is constrained to conclude with a *non liquet*. But yet he thinks the most weighty reasons incline to Darius Hystaspes (see Hermannus Witsius, *Miscellanea Sacra*, lib. i., cap. 20).

#### Ver. 6.

*Au. Ver.*—6 And in the reign of Ahasuerus [Heb., Ahashverosh], in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

*Pool.*—In the reign of Ahasuerus, which is supposed by divers learned men to be from this time a common name to divers succeeding kings of Persia. And this makes it seem doubtful who this was. This was either, 1. Xerxes the fourth and rich king of Persia, as he is called, Dan. xi. 2. Or rather, 2, Cambyses the son and successor of Cyrus, as may appear, 1. Because none but he and Smerdis were between Cyrus and

this Darius. 2. Because Cambyses was known to be no friend to the Jewish nation nor religion; and therefore it is very improbable that these crafty, and malicious, and industrious enemies of the Jews would omit so great an opportunity when it was put into their hands.

*Bp. Patrick.*—6 In the reign of Ahasuerus.] Who this was is very uncertain; there being many who think, that after Cyrus this was *nomen gentilitium* (as they call it), the name of all their kings (as Pharaoh was of all the kings of Egypt), who were called Xerxes, or Artaxerxes (from Ahasuerus, as Grotius thinks), besides the name they had before they came to the crown. Some therefore say this was Cambyses (so Primate Usher, ad. A. M. 3476), others Darius Hystaspes, others Artaxerxes Mnemon, or Longimanus.

#### Ver. 7.

ובימי ארתחששתא כתב קתב  
מרתדת מבעל ושאר קנוריו על-  
ארתחששתא מלך פהם וקרב תפשתון  
קתוב ארמית וקתוב ארמית :

כא' נ'א תפשתון כחחח

καὶ ἐν ἡμέραις Ἀρθασασθᾶ ἔγραψεν ἐν εἰρήνῃ Μιθράδατῃ Ταβέλ καὶ τοῖς λοιποῖς συνδούλοις πρὸς Ἀρθασασθᾶ βασιλίᾳ Περσῶν ἔγραψεν ὁ φορολόγος γραφήν Συριστὶ καὶ ἡρσηνευσμένην.

*Au. Ver.*—7 And in the days of Artaxerxes wrote Bishlam [or, in peace], Mithredath, Tabeel, and the rest of their companions [Heb., societies], unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

*Pool.*—In the days of Artaxerxes; either, 1. Artaxerxes the son of Xerxes [so *Dr. Alix*]. Or, 2. Smerdis the magician [so *J. H. Michaëlis, Dathe, Clarke*]. Or rather, 3. The same Cambyses, called by his Chaldee name Ahasuerus, ver. 6, and here by his Persian name Artaxerxes [so *Bp. Patrick*]; by which name he is here called in the inscription of this letter, because so he was called by himself and others in the letters written either by him or to him.

*Dr. A. Clarke.*—After the death of Cambyses, one of the *Magi* named *Oropæstus* by Trogus Pompeius, *Smerdis* by Herodotus, *Mardus* by Æschylus, and *Sphendatates* by



Ctesias, usurped the empire, feigning himself to be *Smerdis*, the brother of Cambyses, who had been put to death. This is the person named Artaxerxes in the text: or, following the Hebrews, *Artachshasta*. It is generally believed, that from the time of Cyrus the Great, *Xerxes* and *Artaxerxes* were names assumed by the Persian sovereigns, whatever their names had been before.

*Bishlam* [so most commentators].

*J. H. Michaëlis.*—*Scriptit Bisclum*, Vulg., *Beslam*: melius omnino, quam LXX, in pace, Ar., salutem, Syr., pacemque precatus est; R. Sal. et A. b. E., *verba pacis*, adpellative, sine satis idoneo sensu.

*And the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.*

*Pool.*—*Interpreted*, or *exposed*, or *declared*. The sense is, It was written in the Chaldee or Syrian language, and in the Syrian character; for sometimes the Chaldee or Syrian words are written in the Hebrew character, as Hebrew words are oft written in an English character.

*Hallet.*—*And the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.* This has seemed to many a very strange account, that a letter should be interpreted into the same language in which it was written. We can understand what it is to have a writing written in one language interpreted into another language. And it is as easy to understand how a letter may be interpreted by a paraphrase in the same language in which it is written. But it cannot be supposed, that this was the case here. It would have been very odd to have sent to the king a letter that needed a paraphrase, and to have sent a paraphrase with it. There is a great deal of reason then to think, that the *Greek* and *Arabic* versions of this text are right in omitting the words, *in the Syrian tongue*, in the end of the verse. These two translations have the text thus,—*wrote a writing in the Syrian tongue, and interpreted*, i. e., the letter was sent in two different languages. *Le Clerc* endeavours to solve this difficulty, by rendering the word מפרש (not interpreted, or translated, but) *expressed*, or *conceived*. But he has not referred to any place where the word so signifies, and for a good reason, because no such place is to be found. The word מפרש always signifies to interpret by a para-

phrase, or else to translate from one language to another.

*Dr. A. Clarke.*—*Written in the Syrian tongue.*] That is, the Syrian or Chaldean character was used; not the Hebrew. [So *J. H. Michaëlis*, *Houb.*, *Dathe*, *Patrick*, *Gesen.*, *Maurer.*]

*Interpreted in the Syrian tongue.*] That is, the language, as well as the character, was the Syriac or Chaldaic. [So *J. H. Michaëlis*, *Houb.*, *Dathe*, *Patrick*, *Maurer.*]

*Gesen.*—מפרש m. (Kamets impure), a word of the later Hebrew for the earlier מפרש.

1. writing, a writing, 1 Chr. xxviii. 19; 2 Chr. ii. 10, וכתבתי ויהי, and *Huram* said in writing, by letter. So of the kind of writing, the form of the letters, Ezra iv. 7; Esth. i. 22; iii. 12; viii. 9.

מפרש, Chald. quadrilit. to translate from one language into another, to interpret. Arab. and Ethiop. id. Part. pass. מפרש, translated, Ezra iv. 7.

*J. H. Michaëlis.*—ספר ארמית, scriptum erat Aramice, h. e., sec. R. Sal. litteris a. characteribus Aramicis, h. e., Syriacis a. Chaldaicis. *Clericus*: Notum est, latissime patuisse nomen *Aram*, eoque plures provincias trans et cis Euphratem comprehensas. Conf. 2 Sam. viii. 3, 5, 6; x. 6, et not. Job. xxxii. 2. ומפרש, et expressa seu ut *Schmid.* habet, concepta in lingua Syriaca (1) Particip. Pyl. ארמית sensus; epistola illa scripta erat litteris et sermone Chaldaeis, sicut sequitur. *Clericus*: "Ceterum huic non proferitur, ne quis erret, epistola horum nomine scripta; sed ea, quam ab iis sine dubio impulsu, scripserunt consiliarius et scriba Persarum regis ver. 8 seqq. quæque eis tribuitur, quia eorum impulsu data est." *Estras* autem, ad vitandam omnem falsi suspicionem, ipsum exemplar s. integrum fragmentum historicum in medium profert: cum præsertim Arammæus sermo non tantum Samaritanis, sed etiam Judæis vulgaris, nec consiliariis regis Persarum ignotus esset.

*Houb.*— — scripsit *Beslam*, &c., litteras, quarum exemplar Syriacis erat scriptum litteris, Syriacis etiam lingua conceptum.

*Dathe.*— — scripserunt *Bislamus*, &c., epistolam litteris et sermone Syriaco conceptam. a)

a) Verba textus habent: וכתבתי ויהי, וכתבתי, quæ sensum darent parum aptum, si verterentur: epistola scripta Syriace et translata Syriace. Quomodo enim versio a textu

differreret! Igitur *Michaëlis* existimat, additam esse epistolæ Syriacæ versionem Persicam; omittit enim alterum מִיכָאֵל in versione sua, quod etiam *oi ô* et Arabs omittunt. At enimvero fateor, mihi neque hanc lectionem et explicationem placere, quoniam non multo minus absconum videtur, mittere ad aliquem epistolam lingua ei ignota scriptam cum versione addita.—Sed commodè mihi hoc loco succurrit observatio *Tychsenii* (in tentamine de variis Codd. Hebr. generibus p. 335), verbum מִיכָאֵל non semper de versione dici, sed etiam de scriptura simplici. Hinc ego מִיכָאֵל de litteris intelligo in hac epistola adhibitæ, מִיכָאֵל de lingua, qua scripta fuit. At sic alterum redundat. Fateor. Sed quem offendent pleonasmi in lingua Chaldaica et Syriaca?

*Maurer.*—7 Hæc verba, quæ interpretes vehementer offenderunt, ita expedienda videntur: *et epistola fuit scripta Aramaico*, h. e., litteris Aramaicis *et translata Aramaice*, in linguam Aramaicam.

**Ver. 8, 9.**

*Av. Ver.*—8 Rehum the chancellor and Shimshai the scribe [or, secretary], &c.

*Gesen.*—דָּן דָּן, *lord of judgment*, the title of the Persian governor in Samaria, Ezra iv. 8, 9, 17.

Chald. m. 1. *scribe, secretary*, who accompanied the satrap or governor of a province, Ezra iv. 8, 9, 17, 23. See Hdot. iii. 128.

2. *a scribe*, γραμματεὺς, skilled in the sacred books and the law, Ezra vii. 12, 21.

**Ver. 10.**

וְשִׁמְרָה אֶתְּמָא דִּי חֲגָלִי אֶסְפֵּל רַבָּא  
וְיִהְיֶה וְחוֹתֵב הַפּוֹ דְּהִרְיָה דִּי שְׁמֵרָא  
וְשִׁמְרָה צְבִירֵי חֲרָה וְכַעֲתָ :

καὶ οἱ καταλοῖποι ἐθνῶν, ὧν ἀπέφκισεν Ἀσσηναφάρ ὁ μέγας καὶ ὁ τίμμος, καὶ κατέφκισεν αὐτοὺς ἐν πόλεσι τῆς Σομόρων καὶ τὸ καταλειπὸν πέραν τοῦ ποταμοῦ.

*Au. Ver.*—10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time [Chald., Cheeneth].

*Bp. Patrick.—Asnapper.*] Some take Asnapper to be another name for Shalmaneser [so *Grot.*], or for Esar-haddon [so *J. H. Michaëlis*], who sent these colonics

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hither. But it is more reasonable to think he was some great commander, who was entrusted by one or both of those kings to conduct them, and "bring them over" (the river Euphrates), and see them settled in these countries.

*And at such a time.*

*Gesen.*—רַחֵם, Chald. fem. of רָחַם, adv., *so, thus*, i. q., רַחֵם, but found only in one formula רַחֵם, and so forth, *et cetera*, Ezra iv. 10, 11; vii. 12; contr. רַחֵם id. iv. 17.

*Prof. Lee.*—<sup>רָאָה</sup>, fem. of <sup>רָאָה</sup>. So on. Lit., according to, as, object, intention, &c. <sup>רָאָה</sup>, id. contr., Ezra iv. 17; ib. iv. 10, 11; vii. 12.

*J. H. Michaëlis.*—וְכַעֲשֵׂהוּ, Schm., et ceteri,  
vel potius et cetera, tunc temporis addi solita.

(3) ver. 11; cap. vii. 12, coll. infra ver. 17. Magna in hac voce difficultas oboritur, cum propter obscuriorem ejus originem et genuinam significationem, tum veterum et recentiorum interpretum diversam interpretationem. Quidam enim, quibus ὁ radicale censetur, ex כָּן, *nunc*, vers. 13, 14, 21, eam deducunt, q. d., et *nunc* quoque usitata reliqua verba; alii melius ad כָּן vel כָּן, *tempus*, eam referunt, coll. ver. 17, LXX, sive Græc i eam omiserunt. Vulg. incertus significationis, h. l., in *pace* reddidit, postea ver. 11, *salutem dicunt*, exprimit. Syr. ipsam vocem Chaldaicam retinuit. *R. Sal.* nomen loci vel regionis esse, putavit; neque *A. b. E.* id improbat. Inde etiam Cl. *Relandus* Palæstinæ, p. 50. In titulo, inquit, epistolæ ad "Artaxerxem missæ 3 Esr. ii. 17 dicunt, se habitare in *Calesyria et Phœnice*. Quod, si conferatur cum titulo epistolæ ab iisdem scriptæ Esr. iv. 11 deprehendens, *per Calesyriam et Phœnicen illos intelligere regiones* Chaldaice dictas כְּנַעַן וְכַנְזַן." Pro qua tamen ultima voce כְּנַעַן. Vir Cl. scribit וְכַנְזַן, et *Canaan*, nescio qua fide vel auctoritate! Itaque rectius faciunt, qui ad כָּן, *tempus*, respiciunt, coll. ver. 17. Sic *A. b. E.* et Michlāl Jophi item *Boch.* Geogr. S., p. 821. Sic. *Cocc.* Lex. 1020. *Ego existimo, esse formulam, qua significatur, quædam omissa esse illi loco consentanea, quæ opus non fuerit scribi; q. d., et cetera, loco et tempori apta.* Sic etiam *Clericus*: Si attente legimus hunc et sequentem versum, ut et cap. vii. 12 facile intelligimus, formulam hanc esse, ut Græcam καὶ τὰ ἑξῆς, et Latinam et cetera; quam subijcimus compendii gratia, verbis notis, et quibus subjectæ quædam formulæ notæ esse solent. Supplentur his

**z z**

verbis hæc: *Regi Artazerxi salutem, aut simile quiddam.*

*Houb.*—10 *Aliique populi, quos transtulit Azenaphar magnus et illustris, quosque collocavit in urbe Samaritarum, et reliqui fluvii accolæ salutem dicunt.*

10 וְכֵן: id verbum Buxtorfius deducit ex כֵּן, Chald., *tempus*; ut כֵּן haveat notationem temporis ejus, quo litteræ scriptæ erant. Quod quidem, quanquam incertum, tamen probabilius, quam id quod vult Clericus, significari eo verbo Græcum καὶ τὰ ἔξῃς, Latinum, *et cætera*. Nam *et cætera* præposterè venit, postquam dictum est וְכֵן, *et reliqui*. Multo etiam incommodiùs venit id *et cætera* cap. vii. 12 ubi legitur וְכֵן גַּם. Nam quid medullæ haberet, *incolumitatem et cætera*? Itaque etiam eo loco verbum גַּם Clericus omittit interpretari. Nihil super hoc verbo expedit Veteres. Nam cap. vii. omnes id prætermittunt. Etiam, hoc loco, Omnes, præter Syrum, qui verbum וְכֵן Syriacis ponit scriptum litteris. Nos, in re incertâ, maluimus sequi Vulgatum ver. 11 interpretantem, *salutem dicunt*.

*Dathe.*— *et reliqui cis Euphratem degentes.* a) *Cetera.*

a) Hæc videtur fuisse inscriptio epistolæ exterior.

Ver. 11.

— עֲבָדֶיךָ אֲנֵשׁ עֲבָר־נַחֲרָה וְכִעֲנָת: —  
"וְכֵן"

— παῖδες σου ἀνδρες νέραν τοῦ ποταμοῦ.

*Au. Ver.*—11 This is the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

*And at such a time.* See the notes upon ver. 10.

*Dr. A. Clarke.*—The word וְכֵן has greatly perplexed all commentators and critics. The Versions give us no light; and the Vulgate translates it *et dicunt salutem*: "and they wish prosperity." Some translate it *and so forth*; and our translators supposed that it referred to the *date*, which, however, is not specified, and might have been as easily entered as the words *and at such a time*.

In our first translation of the Bible, that by Coverdale, in 1535, the passage stands thus: "And other on this syde the water, and in Canaan."

In that by Becke, 1549, it is thus: "And other on this syde the water, and in Ceneeth:" and in the margin he enters "or *peace*," "or *health*."

In *Cardmarden's Bible*, printed at Rouen, 1566, it stands thus: "And other that are nowe on thys syde the water."

In that printed by Barker, 1615, we find the text thus: "AND OTHER *that are beyond the river, and Cheeneth*;" on which is the following marginal note: "Towit, Euphrates: and he meaneth in respect of Babel, that they dwelt beyond it." And the note on *Cheeneth* is, "Which were a certain people that envied the Jews." All this is merely *guessing*, in the midst of obscurity: most of these having considered the original word כֵּן *Ceeneth* as the name of a people: and in this they follow the Syriac, which uses the word *Acaneth*.

Calmet thinks we should read וְכֵן *ubaethk*, "and at this time;" as if they had said, "We wish thee to enjoy the *same* health and prosperity at all *future* times, which thou dost at *present*." This is not remote from the meaning of the *Chaldee* original.

Ver. 13.

— מִנְּהָ לָא יִתְּנוּן —  
: וְאִפְתָּם מְלָכִים יִתְּנוּן :

— φόροι οὐκ ἔσονται σοι, οὐδὲ δάσουσιν· καὶ τοῦτο βασιλεῖς κακοποιεῖ.

*Au. Ver.*—13 Be it known now unto the king, that, if this city be builded, and the walls set up *again*, then will they not pay [Chald., give] toll, tribute, and custom, and so thou shalt endamage the revenue [*or, strength*] of the kings.

*Toll, tribute, custom, revenue.*

*Bp. Patrick.*—By the first of these words Grotius understands that which every head paid to the king, which we call poll-money; by the second, the excise (as we now speak) that was upon commodities and merchandise; and by the last, the rent which their land paid. But a late learned man thinks, the first word rather signifies that part which every man paid out of his estate, according as it was valued; the second, that which was paid for every head; and the third, that which was paid upon the highways by every traveller who brought in wares, or carried them out (Herman. Witsius, in his *Miscell.*, par. ii. Exerc. xi., n. 20).

*Gesen.* מִנְּהָ i. q. מִנְּהָ m. Chald. *tribute*, as if *measured out* to each person, Ezra iv. 20; vi. 8. Also with Dag. forte resolved, מִנְּהָ, Ezra iv. 13; vii. 24. Syr. ܡܢܗܐ.

לָזַז, Chald., a species of *tribute*, prob. a tax on articles consumed, *excise*, Ezra iv. 13, 20; vii. 24. Comp. also מַלְאָה. R. מַלְאָה. מַלְאָה, m. Chald., a way-tax, toll, Ezra iv. 13, 20; vii. 24.

מֵאָה, adv. Chald., perh. in the end, at last, from the Pers. فِئَام end, at last, comp.

Pehl. Afdom end. Once Ezra iv. 13, וְהָיָה כְּלֵימָהּ וְהָיָה, and so at length bring damage to the kings; comp. ver. 15, 22, where מֵאָה is wanting. — Sept. καὶ τοῦτο, Peshito ܡܝܬܐ. Aben Ezra and others, by conjecture from the context, render it *revenue* (of the kings); so the English version.

Prof. Lee. — מִקְדָּה, fem. Chald. i. q. מִקְדָּה, r. מִקְדָּה. I. Extent, measure; it. height. III. Tribute, as taken by measure, Neh. v. 4. Chald., Ezra iv. 20; vi. 8: with ם inserted in place of dagesh. מִקְדָּה, Ezra iv. 13; vii. 24. Syr. ܡܝܬܐ, id.

מֵלֶךְ, m. Chald. Custom, tax, r. מֵלֶךְ. See מֵלֶךְ: not because it was imposed on consumable articles, or was oppressive; for nothing of the sort appears. Most probably *ground-rents*, as was always the case under the feudal system, and as is now the practice in the East, Ezra iv. 13, 20; vii. 24. מֵלֶךְ, m. Chald. — pl. non occ. lit. proceed; so with us proceeds, for expenses. Proceeds of the State; taxation, Ezra iv. 13, 20; vii. 24, al. non occ.

מֵלֶךְ, Chald. once, Ezra iv. 13, a compd. perhaps of מֵלֶךְ, and מֵלֶךְ, there or then. Thus then, then moreover, &c. LXX, καὶ τοῦτο. Syr. ܡܝܬܐ. And so it (is), &c.

J. H. Michaëlis. — מִדָּה, Vulg. tributum. Grot. quod in capita datur. Schmid. canonem, Cler. stipendium. Michal Jophi portionem regis. Idem quod מִדָּה infra ver. 20 a rad. מִדָּה, q. d. demensum, a. ut Cocc. Lex. 991, pars certa bonorum, de prædiis et proventibus, sec. A. b. E. in specie de jumentis sed non opus ista restrictione, c. vi. 8; c. vii. 24; Neh. v. 4. מִדָּה, Vulg., et vectigal. Grot. de mercibus. Schmid. Cler. et tributum, Cocc. l. c. de rebus, quæ usu consumuntur. (3) ver. 20, c. vii. 24. מִדָּה, Vulg., et annuus redditus; melius alii ad vocis etymon, et vectigal, quod sec. A. b. E. a transeuntibus per viam regiam solet exigit (3) ver. 20, cap. vii. 24. LXX una voce pro tribus usi, φόροι οὐκ ἔσονται

σοι. Conf. Luc. xx. 22, cap. xxiii. 2; Rom. xiii. 6, 7. מִדָּה et thesauro, Schm. redditibus (1) regum. מִדָּה, damnum illatura sit urbs, vel neutraliter, damno adficiet hoc. Alii in 2 pers. damnum dabis, si id permiseris. Sed prius malumus.

Ver. 14.

כִּנְעוּ בְּלִיָּהּ בְּרִיָּהּ חִקְלָהּ בְּלִיָּהּ  
וְהָיָה כְּלֵימָהּ

Au. Ver. — 14 Now because we have maintenance from the king's palace [Chald., we are salted with the salt of the palace], and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king.

Bp. Patrick. — Because we have maintenance from the king's palace.] In the Hebrew it is, "we are salted with the salt of the palace;" i. e., "received their salary" from the king, as Junius translates it. For it seems, they received their stipend in salt (from whence it was called a salary), which the son of Sirach mentions among the things necessary to human life (Ecclus. xxxix. 31).

Gesen. — מִלֶּךְ, Chald. salt, Ezra iv. 14. מִלֶּךְ, Chald. (denom. fr. מִלֶּךְ) to eat salt; Ezra iv. 14, because we have eaten the salt of the palace, i. e., are the servants of the king, have our maintenance from him. Syr.

ܡܝܬܐ to take salt with one, to eat at his table. Arab. مَالِح to eat with one. Comp. 'men of thy bread,' Obad. 7. So with the Persians and Hindoos, to eat one's salt is said of servants who are fed by their masters; see Rosenmüller Morgenland, No. 688.

Prof. Lee. — מִלֶּךְ, v. Chald., 1st pers. pl. pret. מִלֶּךְ. Lit. We salt; for we eat the salt, i. e., feed on, Ezra iv. 14, al. non occ.

J. H. Michaëlis. — מִלֶּךְ, m. Chald., salem vel sale, cap. vi. 9, cap. vii. 22, palatii regii, Dan. iv. 1, 26; cap. v. 5. מִלֶּךְ, salivimus vel salimur (1), h. e. salario regio fruimur. Quo loquendi genere, ut Boch. Hieroz. II. 40. Pfeifferus in Dub. Vex. et Clericus ad h. l. observarunt, significant, se munificentia regis sustentatos fuisse, ut operæ suæ hanc mercedem acciperent. Sic apud Latinos Salarium dicta primum certa copia salis, quæ gratis dabatur honores gerentibus; non confundendum cum stipendio, quod in vestibus ac pecunia situm erat. Plinius

H. N. l. 31, cap. vii. *Honoribus etiam militiisque sal interponitur, salarii inde dictis.* Sic Vulg., *Nos autem memores salis, quod in palatio comedimus.* Syr. *Jam vero, quum salem palatii comederimus:* Huc etiam Dieu: *quod cibatione palatii cibamur, ex Arab. verbi significatione, sed minus eleganter.* Longe aliter cum R. Sal. et A. b. E. Grotius: *propter demolitionem templi, quod demoliti sumus, vel propterea, quod destructionem Templi olim destruximus, ut sit velut terra salsuginosa et vasta, explicantibus ita Rabinis, coll. Esa. li. 6; Jer. xvii. 6, et not. Deut. xxix. 22; Jud. ix. 45.* Quo etiam inclinat Noldius Concord. Part. not. 1384. Nos priorem sententiam præferimus, etiamsi hujus locutionis usum alibi in Scripturis non reperimus. *Schmidii* denique versio: quandoquidem *consilium palatii inivimus, ex male confuso ך et ך ortum traxisse videtur, coll. Dan. iv. 24; Neh. v. 7. LXX verba haud intellecta omiserunt.*

## Ver. 17.

*Au. Ver. — 17* Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions [Chald., societies] that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.

*Chancellor.—Scribe.* See the notes upon ver. 8.

*And at such a time.* See the notes upon verses 10 and 11.

## Ver. 18.

נְשִׂיתָנָא דִּרְשָׁלָיִם עֲלֵינוּ מִפְּרֶשׁ  
הָרִי הָרָמִי :

ὁ φορολόγος, ὃν ἀπεστείλατε πρὸς ἡμᾶς, ἐλάβθη ἐμπροσθεν ἐμοῦ.

*Au. Ver. — 18* The letter which ye sent unto us hath been plainly read before me.

*Hath been plainly read before me.*

*Booth.—Hath been interpreted and read before me.*

*J. H. Michaëlis. —* מִפְּרֶשׁ Schm. *distincte, fideliter explanata s. exposita.* Rex enim erat Persa, epistola vero scripta Chaldaeo vel Samaritico sermone, ver. 7, unde prælegenda et Persice explicanda erat. conf. Neh. viii. 8. ך קיׁו, lecta est coram me.

*Geesen. —* מִפְּרֶשׁ, Heb. *Pu. pass. Kal No. 2, distincte dictum est.* Num. xv. 34: ך מִפְּרֶשׁ, Targ., ך מִפְּרֶשׁ. Neh. viii. 8: et recitabant ex libro, ex lege Dei

מִפְּרֶשׁ, Vulg. *distincte* (Pesch. fideliter), et dabant intellectum et explicabant quæ legerant, cf. Esr. iv. 18: *epistola, quam mihi (regi Persiae) misistis, מִפְּרֶשׁ מִפְּרֶשׁ, distincte coram me recitata est.* Vulg. manifeste. Pesch. fideliter. Utroque loco intelligenda est recitatio distincta et accurate instituta, ita ut singula verba ab audientibus perciperentur, opp. raptim et festinanter factæ.

*Dathe. — 18* Epistola, quam ad nos misistis, mihi ex interpretatione prælecta est.

## Ver. 20.

*Au. Ver. — 20* There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them.

*Toll, tribute, and custom.* See the notes upon ver 13.

## Ver. 24.

*Au. Ver. — 24* Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

*Pool.—Darius king of Persia, to wit,* Darius, the son of Hystaspes, successor of Cambyases; not, as some would have it, Darius Nothus, the son of Artaxerxes Longimanus, who was not emperor till above one hundred years after Cyrus, and consequently from the beginning of the building of the temple to the finishing of it must be about one hundred and thirty years, which is not credible to any one that considers, 1. That the same Zerubbabel did both lay the foundations and finish the work, Zech. iv. 9. 2. That some of the same persons who saw the finishing of this second house, had seen the glory of the first house, Hag. ii. 3.

*Bp. Patrick.—Then ceased the work of the house of God which is at Jerusalem.* It did not quite cease; for when the Jews understood that this edict did not prohibit the building of the temple, but only of the city, they went on with their work again without asking any leave; since they knew Artaxerxes did not forbid it. But it went on so slowly, that in a manner it ceased, till the beginning of the reign of Darius, as it here follows.

*So it ceased unto the second year of the reign of Darius.]* They that take Darius Nothus to be here meant, are pressed with very great difficulties. For, from the first year of Cyrus, who gave order for the

building of the temple, till the sixth year of Darius Nothus, in which they suppose it was finished, there were at least a hundred and thirteen years, as Scaliger and Calvisius make account: but as others think, a hundred and seventeen; and, according to Cocceius, a hundred forty and two. Now all this time Zerubbabel was in the government of Judea, and Jeshua in the high-priesthood; and therefore so long a space was not between the beginning and the conclusion of this work. Besides, Haggai supposes (chap. ii. 4) that some remembered the glory of the first house, and compared it with the glory of the second: which, if this was in the sixth year of Darius Nothus, they must be at least a hundred and fourscore years old; which is not likely. Several solutions are given to this which do not satisfy those who believe Darius Hystaspes is here meant: whose second year was the eighteenth after the first of Cyrus, as Huetius reckons: and this is the most ancient opinion. But it is built only upon the authority of Josephus, who was followed by many after the second century: but before, they took this Darius to be Darius Ochus, as Dr. Allix assures me, who thinks the long life of Zerubbabel and Jeshua is no objection against it; but is to be looked upon as an extraordinary effect of the Divine goodness, for the re-establishment of the commonwealth, and of the worship of God: as the life of Jehoiada was prolonged for the same reason (2 Chron. xxiv. 15).

#### CHAP. V. 1, 2.

וַיִּתְּנֵנִי חֲנָנִי בְּלִבָּאֵת וְזַרְרִיָּה בֶר  
עֲדָאָה בְּנֵי־יְהוֹיָדָה אֲשֶׁר בִּיהְדָּד  
בְּיָרֵדְשָׁלָם בָּשָׂם מִלֵּהָ יִשְׂרָאֵל עַל־יְהוֹנָן  
מִן־אֲדָמָה

καὶ προσφήτησεν Ἀγγαῖος ὁ προσφῆτης καὶ  
Ζαχαρίας ὁ τοῦ Ἀδδῶ προφήτην ἐπὶ τοὺς  
Ἰουδαίους τοὺς ἐν Ἰουδα καὶ Ἱερουσαλὴμ ἐν  
ὀνόματι Θεοῦ Ἰσραὴλ ἐπ' αὐτούς.

*Au. Ver.*—1 Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem, in the name of the God of Israel, even unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua, the son of Jozadak, and began to build the house of God, which is at Jerusalem: and with them were the prophets of God helping them.

*Bp. Patrick.*—1 *Haggai the prophet, and Zechariah the son of Iddo.*] The grandchild [so *Pool, Clarke*] of Iddo; for his father's name was Berachiah.

*Propheesied unto the Jews—even unto them.*] Or rather *against them*, as the Hebrew words may be interpreted: for they reproved them because they did not build the temple.

*J. H. Michaëlis.*—וְזַרְרִיָּה, *ad eos* scil. missi, vel *ad eos quum, inquam, prophetarent*, vers. 3, 7.

*Houb.*—1 *Prophetarunt autem Aggaeus Propheta et Zacharias filius Addo Propheta ad Judaeos, qui erant in Iudæ et in Jerusalem, ex Domini ad ipsos mandato.*

1, 2 מִן־אֲדָמָה: *Nos, Addo prophetae.* Nam mendosè מִן־אֲדָמָה, numero in plurali, quod de uno Zachariâ effertur. Habent Codices Orat. 42. et 53 מִן־אֲדָמָה. Ita Syrus, qui מִן־אֲדָמָה, *propheta*; ita Græci Intt. qui *προφήταις, prophetiam*. Sed versu 2 ubi מִן־אֲדָמָה legitur, legendum מִן־אֲדָמָה, *prophetae*, numero plur. ut habetur in Codicibus Orat. tribus, et in Regio 29.

#### Ver. 4.

וַיִּתְּנֵנִי חֲנָנִי בְּלִבָּאֵת וְזַרְרִיָּה בֶר  
עֲדָאָה בְּנֵי־יְהוֹיָדָה אֲשֶׁר בִּיהְדָּד  
בְּיָרֵדְשָׁלָם בָּשָׂם מִלֵּהָ יִשְׂרָאֵל עַל־יְהוֹנָן  
מִן־אֲדָמָה

τότε ταῦτα εἶποσαν αὐτοῖς, τίνα ἐστὶ τὰ  
ὀνόματα τῶν ἀνδρῶν τῶν οἰκοδομούντων τὴν  
πόλιν ταύτην;

*Au. Ver.*—4 Then said we unto them after this manner, What are the names of the men that make this building [Chald., that build this building]?

*Pool.*—Then said we; either, 1. *We* Tatnai and Shethar-boznai. And so this is an additional and more express inquiry concerning the names of the builders. And this sense is favoured by comparing vers. 9, 10, where the same questions here severally made, vers. 3, 4, are in like manner distinguished. And so the sacred writer speaks this in their person; such variation of persons being frequent in the Hebrew language, as the learned know. Or, 2. *We* Jews; and so the translation must be a little varied, and the words read without an interrogation, thus, *Then we told them accordingly* (i. e., according to what they asked) *what were the names of the men that made this building* [so *J. H. Michaëlis*], i. e., who were the chief undertakers and en-

couragers of this work; for although the Hebrew particle *mah*, rendered *what*, seems always to be used interrogatively, yet the Chaldee particle *man*, here rendered *what*, is used otherwise, as is manifest from Dan. iv. 17.

*Bp. Patrick.*—The word “what,” is not the note of an interrogation, but it is to be translated, “We said unto them after this manner, What were the names,” &c. From which place Huetius argues, that he who wrote this chapter was now present when this question was asked, and answer made to it; and therefore Ezra was not the writer: for this was in the second year of Darius, and he did not come to Jerusalem till the seventh year of Artaxerxes, called Longimanus (ch. vii. 1, 8).

*Dr. A. Clarke.*—*What are the names.*] It is most evident that this is the answer of the *Jews* to the inquiry of *Tatnai*, ver. 3, and the verse should be read thus: *Then said we unto them after this manner: THESE are the names [so Houb.] of the men who make this building.*

*Hallett.*—*A Then said we unto them after this manner, what are the names of the men that make this building?* This question was certainly put by the *enemies* of the *Jews*, by *Tatnai* and his brethren. This appears from the following part of the history, vers. 9, 10, where *Tatnai* and his friends in their letter say, *we asked those elders, and said unto them, Who commanded you to build this house, and to make up these walls?* And we asked their names also. From hence it is plain, that in the account which the historian gives of this fact, we should not read, as now, in the *Chaldee*, ver. 4, *Then said we unto them*, but, *Then said they*, viz., *Tatnai* and his friends *unto them*, &c. Accordingly the *Greek*, *Syriac*, and *Arabic* versions of this place have it, *they said*. And in the other copy of this book, 1 *Esd.* vi. 4, the right form of the expression is preserved, *Sisinnes* (called *Tatnai* in the *Chaldee*), &c., *said unto them*, *By whose appointment do you build—and who are the workmen* (or rather, architects) *that perform these things?*

*Booth.*—4 They then spoke to them in this manner, What are the names of the men, &c.

*Dathe.*—4 Porro de nominibus eorum interrogarunt, qui hanc ædificationem susceperunt.

*Houb.*—Quibus sic respondimus: hæc sunt nomina eorum virorum, qui hanc ædificationem susceperunt.

4 כן: Liqueat ex priori membro, illud non interrogare, sed interrogantibus respondere; itaque abundare, ut sæpè Chaldaicè in Lingua. Ergò rectè Vulgatus, *quæ essent nomina*. Malè Græci Intt. τίνα ἐστὶ, *quæ sunt?* Id pejus, quòd Græca Versio præsidet Persarum hic facit loquentes. Verùm id, opinor, factum fuit Græcorum culpâ Librariorum, qui scripserint ἐπισαν, *dixerunt*, cùm legerent ἐπομεν, *diximus*. Alium errorem, eumque singularem, errabat Syrus, ut secundum Chaldaicum verteret, נאמנו, *secundum legem*, id accipiens ut Græcum κατὰ νόμον, idemque ponit אמרו להם, *dixerunt illis*, nullâ sententiâ. Sed obsequabatur Græcæ Versioni.

Ver. 5.

— עֲדַתְּמָא לְרִנְיָשׁ יְהוָה וְגו' —

— ἕως ἡνὶκα τῷ θεῷ Δαρείῳ ἀπηνέχθη· κ.τ.λ.

*Au. Ver.*—5 But the eye of their God was upon the elders of the *Jews*, that they could not cause them to cease, till the matter came to Darius, &c.

*Till the matter came to Darius.*

*Dathe, Booth.*—Until the decree of Darius should come.

*Houb.*—Donec consilium ad Darium referretur.

*J. H. Michaëlis.*—דאעס, *donec decretum illud* ver. 3, Cyri, ver. 13. *Ad Darium perveniret*, cap. vi. 5; vii. 13, ita ad rem vide cap. vi. 2 seqq. Aliter tamen, nec male, Vulg., placuitque, ut res ad Darium referretur. Syr., donec res s. consultatio eorum ad Darium referretur. Versio Schm., usque dum decretum Darii veniret, et Cler., donec rescriptum Darii venisset; neque interstinctionem, neque propriam verbi Chald. significationem observat.

Ver. 8.

— וְהָיָה מְתָבָא מִבְּנֵי הַלֵּל וְגו' —

— καὶ αὐτοὶ οἰκοδομεῖται λίθοις ἐκλεκτοῖς, κ.τ.λ.

*Au. Ver.*—8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones [*Chald.*, stones of rolling], and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. *Great stones.*

*Bp. Patrick.*—The Talmudists, Jarchi, and Kimchi, and others, translate it *marble stones*, and the LXX, *choice stones*.

*Gesen.*—חָלָה. Note. The genuine force of this widely-extended root, which imitates the sound of a globe, ball, or other round body rolling rapidly forwards is expressed by the Germ. *rollen*, Engl. *to roll*, both onomatopoeitic like the Hebrew word. Hence in the derivatives it is referred : a) To things round, rolling, revolving, as חָלָה wheel, also a whirlwind, &c. b) To things heavy, which are rolled along, and not carried; whence חָלָה a heap of stones, חָלָה trunks, logs, blocks, put for idols; חָלָה a large stone;

Arab. <sup>s</sup>حالا a heavy business.

גָּלִי, m. Chald. pp. *a rolling*, then *weight*, *magnitude*. Ezra v. 8, and vi. 4 גָּלִי אֲבָן *great or heavy stones*, hewn stones, which must be *rolled* along, not carried [so *Houb.*].—So Talmud. גָּלִי without אֲבָן, spoken of a large stone. Buxt. Lex., p. 433.

*Prof. Lee.*— $\text{גָּבִל}$ , m. Chald. Cogn. Arab.  $\text{جَل}$ , *magnus illustris*; it.  $\text{جَلَّل}$ , *negotium magnum, grave*. Great, heavy, applied to stones. Ezra v. 8; vi. 4.

*J. H. Michaëlis.* אֶבֶן מִלִּידִים, *lapidibus præstantissimis* (2) cap. vi. 4. Magnopere hic dissentiunt: 1) Schm. et Cleric., *lapide quadrato*; ut idem ait quod אֶבֶן מִלִּידִים 1 Reg. v. 31, &c. 2) Talmudici, R. Sal. alique, *lapide marmoris* s. *marmoreo*; quibuscum concinunt fere, quibus 3) *Gelal* idem est cum אֶבֶן, *lapide lucido*, *quod et polito*; quod et *Bochart* placuit Hieroz. ii. 887. Contra 4) Vulg. habet *lapide impolito*; forte per scribæ errorem. 5) *A. b. E.* alique, *lapide volutionis*, i. e., ut illi exponunt, tam grandibus, ut rotari quidem et volvi, bajulari vero præpondere nequeant. At 6) nobis placet Samarit. et Arab. nominis *Ghêlâl* significatio *magnitudinis et præstantiæ ac nobilitatis*; ex rad. Ar. *Magnus* qualitate et *præstans fuit*, *dignitate eminuit*, item *crassus quantitate fuit*: ut, quod LXX et Ar., habent, *lectissimi*, et sec. Syr. *prægrandes*, forte etiam quod 1, et 2) sententia item 3) volebat, *marmoris et polito ac quadrati* adeoque *præstantissimi lapides* intelligantur, quales 1 Reg. v. 31, et in apocrypho sive 3, Est. vi. 9, item Matth. xxiv. 1; Marc. xiii. 1: Luc. xxi. 5, describuntur; coll. etiam 1 Pet. ii. 4.

**Ver. 11.**

*Howb.*—למַד: Lege למַד, *dicendo*, ut

**ferunt Codices Orat. 42 et 53. Nam is mos est Chaldaici sermonis perpetuus.....**<sup>פרס</sup>**: Lege**<sup>פרס</sup>**, ut lego in Codice Orat. 42, in formâ plurali masculinâ.**

**Ver. 14, 15.**

***Au. Ver.*—Vessels.**

**Al.—Utensils.**

**Sheshbazzar.** See the notes upon i. 8, p. 334.

**Ver. 17.**

— חֲפֵקָה בְּבֵית גִּנְזָא דִּירְמִלָא  
תַּחֲתָא דִּירְבִּבְלָא וְגו'

— ἐπισκεπήτω ἐν τῷ οἴκῳ τῆς γάξης τοῦ βασιλέως Βαβυλῶνος, κ.τ.λ.

**Au. Ver.**—17 Now, therefore, if it seem good to the king, let there be search made in the king's treasure-house, which is there at Babylon, &c.

**Which is there.**

*Houb.—17 Nunc, si regi placet, inquiratur in regium tabularium, quod Babylone asservabatur, &c.*

17 מִן: Hoc vocabulum nemo Veterum interpretatur. Et hic locus videtur emendandus ex versu 1 capitis sequentis, ut pro מִן, legatur מִן־הָ, *quod repositum est*. Nisi placet ut מִן adjungatur ad מִן־הָ: vide locum supra-dictum.

*Gesen.*—<sup>א</sup> Chald. adv. i. q. Heb. <sup>א</sup> *there* [so *J. H. Michaëlis, Prof. Lee*]; always with <sup>א</sup> local, <sup>א</sup> *Ezra* v. 17; vi. 6, 12.

## CHAP. VI. 1, 2.

וּמֵאֵין הֶהָנֵשׁ מִלֵּבָא אֲשֶׁם שְׂמֵם  
 וּבְנֵי יִשְׂרָאֵל אֲשֶׁם שְׂמֵם  
 וְהָאֵלֹהִים יִשְׂרָאֵל : וְהָאֵלֹהִים יִשְׂרָאֵל  
 וְהָאֵלֹהִים יִשְׂרָאֵל : וְהָאֵלֹהִים יִשְׂרָאֵל  
 וְהָאֵלֹהִים יִשְׂרָאֵל : וְהָאֵלֹהִים יִשְׂרָאֵל

**נ"א פגיוה**

1 τότε Δαρείος ὁ βασιλεὺς ἔθηκε γνώμην, καὶ ἐπεσκέψατο ἐν ταῖς βιβλιοθήκαις ὅπου ἡ γὰρα κεῖται ἐν Βαβυλῶνι. 2 καὶ εὗρεθῆ ἐν πόλει ἐν τῇ βάρει κεφαλὴ μία, καὶ τοῦτο γεγραμμένον ἐν αὐτῇ ὑπόμνημα.

*Au. Ver.*—1 Then Darius the king made a decree, and search was made in the house of the rolls [Chald., books], where the treasures were laid up [Chald., made to descend] in Babylon.

2 And there was found at Achmetha [or, Ecbatana, or, in a coffer], in the palace that



is in the province of the Medes, a roll, and therein was a record thus written.

1 *And search was made.*

*J. H. Michaëlis, Houb., Dathe, Booth.*—That search should be made.

*Pool.*—*Darius made a decree*; either, 1. To search the rolls. Or rather, 2. To permit and promote the building of the temple. And so the following words may be rendered, *after search was made, &c.*, the Hebrew particle *vau* being oft so used, as hath been noted before. *In Babylon*; either, 1. In the kingdom or empire of Babylon, which he now possessed: or rather, 2. In the city of Babylon, where search was first made, supposing that this edict, which was made presently after Cyrus had taken Babylon, was kept there; but not finding it there, they searched in Achmetha, and found it there [so *Bp. Patrick*].

2 Here the king's answer may seem to begin, and this following account he sends to them, and after that lays down his commands.

*Achmetha* [or, *Ecbatana*, or, *in a coffer*], *in the palace, &c.*

*Bp. Patrick.*—*Achmetha*, which was afterwards called *Ecbatana* [so *Clarke, Gesen.*], where the kings of Persia sometimes kept their courts.

*Gesen.*—*אֶחְמֶתָא*, *Ezra vi. 2, Ecbatana*, the ancient metropolis of Media, the summer residence of the Persian kings. The ancient orthography of this name is traced by Lassen (*Ind. Biblioth. III. 36*) in the Sanscr. *אֶבְדַּחְנָא*, i. e., *Ἀποδορῶν*; the Sanscr.  $\phi$  passing over sometimes into a guttural and sometimes into *s*. The corresponding modern name is *Isfahan*.

*נָצָה* Chald. f. *emphat. אֶחְמֶתָא a fortress, castle, palace*, *Ezra vi. 2.*

*J. H. Michaëlis.*—*אֶחְמֶתָא*, *Schm. et Cler., in capsæ*, *Boch. Geogr. S., p. 223, in scrinio scripturarum*, ubi acta et scripta regum recondi solent. (1) *R. Sal., A. b. E. et Kimchi conferunt אֶחְמֶתָא lagenam aquarum*, *Gen. xxi. 14, 19, quod Cyri edictum diligenter adservatum et repertum sit in vase fictili aut alius materiæ, ne humore corrumpetur*, coll. *Jer. xxxii. 14*, sicut etiam *vi.*, versio Græca in *Hexaplis Origenis*, *Hierichunte in dolio æneo reperta esse fertur*. Aliis nomen proprium est. Sic *LXX ex MS., Alex., et Syr., in Achmatha*, i. e., *sec. Vulg., et Ar., in Ecbatania*. Conf. *Hillieri Onom. S.*, pp. 618 et 736. Sic *Userii Ann. V. T. I. p. m. 106. בְּיִדְיָא, in regia s.*

*metropoli. Al. in arce s. palatio. Vulg., quod est castrum.* (1) Conf. *Esth. i. 2.*

*Houb.*—1 *Tum Darius rex edictum fecit, ut inquireretur in domo scriniorum tabularii ejus, quod fuerat Babylone depositum.*

2 *Et repertum est in apotheca quæ erat in arce Medæ provinciæ volumen unum, cujus in commentario illa scriptum erat.*

1 מְדַחְנָא, quod fuerat depositum. Utitur plusquàm-perfecto fuerat, quia eversâ Babylone, non jam ibi erat regni tabularium, sed fuerat aliò translatum, nempe Medæam in provinciam. Sed Babylon idèò commemoratur, quia Babylone fuerat edictum factum et promulgatum, anno videlicet primo Cyri, antequam Cyrus caput regni Babylonici aliò transferret. Id nobis expeditius visum est, quàm si diceremus, quod dixit Clericus, “cùm Cyri edictum quæsiuissent in Babylonico tabulario, nec invenissent, quæsiuerunt in palatio quodam Medæ, ubi invenerunt.” Nam neque credibile est in urbe, ante annos multos eversâ, relictum fuisse regni tabularium, neque narrat sacra Pagina fuisse quæsitum tabularium, tanquam, ubi locorum esset, nesciretur, sed inquisitum fuisse in tabulario, atque in eo repertum id, quod quærebatur. Quòd verò *in arce* (בְּיִדְיָא) depositum fuisset tabularium, id eò factum videtur, quò in tuto esset, dum bella fervebant.

Ver. 3.

בְּשָׁנָה חָדָה לְכָוֶשׁ מְלָכָא כְּוָשׁ  
מְלָכָא שָׁם מַעַם בֵּית־אֱלֹהֵי בִירוּשָׁלַם  
בֵּיתָא יִתְבָּנֵא אַתֵּר דִּירְבָּתִין דְּבָחִין  
וְאִשְׁוָחִי מְסֻבְלִין רַחֲמָא אֲפִין שְׁתִּין  
פְּתִיָּה אֲפִין שְׁתִּין :

ἐν ἔτει πρώτῳ Κύρου βασιλείως, Κύρος ὁ βασιλεὺς ἔθηκε γνώμην περὶ οἴκου ἱεροῦ Θεοῦ τοῦ ἐν Ἱερουσαλὴμ· οἶκος οἰκοδομηθήτω, καὶ τόπος, οὗ θυσιάσουσι τὰ θυσιάσματα· καὶ ἔθηκεν ἔπαρμα ὕψους πᾶχεις ἐξήκοντα, πλάτους αὐτοῦ πᾶχεων ἐξήκοντα.

*Au. Ver.*—3 In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits.

*Bp. Patrick.*—*In the first year of Cyrus the king.*] This, perhaps, was the inscription of the following memorial.

*Concerning the house of God.*

*Houb.*—בִּיזָה: Græci Intt. *περὶ οἴκου*: legunt *לִיזָה*, quod sic legendum suadet oratio. Nam בִּיזָה, *edictum domus*, non ferendum. Atque id sensere Vulgatus et Syrus, qui quidem illud prius בִּיזָה saltu transiliunt.

*J. H. Michaëlis.*—בִּיזָה אֵלֶּי, R. Sal. it. Schm. Quod attinet ad domum Dei.

*The height thereof threescore cubits, &c.*

*Pool.*—He did not command them to make it so large, for he left the ordering of the proportions of the building to their skill and choice; but he restrained them that they should make it no larger, lest they should hereafter make use of it to other purposes against himself: but those proportions differ much from those of Solomon's temple, which was but thirty cubits high, only the porch was one hundred and twenty cubits high, and but twenty cubits in breadth. Either, therefore, Solomon's cubits were sacred cubits, which were larger than the other, and these were but common cubits; or the sixty cubits of height are meant only of the porch, which he would not have to be so high and magnificent as that of Solomon's was, lest they should be puffed up with it, and by degrees arrive at their former height and insolence. And the word rendered *breadth*, may be, and is by some, rendered more generally, *the extension*, or *amplitude*, or *the length* of it; it being improbable that the king should give orders about the breadth, and none about the length of it.

*Bp. Patrick.*—*The height thereof threescore cubits, and the breadth thereof threescore cubits.*] Or rather, "the length thereof," as these last words may be translated. They had liberty to make it of these dimensions if they pleased, but no bigger: and these exceeded the proportions of Solomon's temple, if we suppose it to have been thirty cubits in height, except the porch, which was a hundred and twenty. But I have shown elsewhere, that it is probable all the temple of Solomon was in length a hundred and twenty cubits, and this house was but half so high. This Josephus saith, who saw this second temple (lib. xv. Archæolog. cap. 14). *Ενδεῖ δ' αὖτις πρὸς τὸ μέγεθος εἰς ὕψος ἐξήκοντα πήχεις, &c.* "It wanted (speaking of this temple) to make it great, sixty cubits in height; for so much higher was the first temple which Solomon built."

VOL. III.

*J. H. Michaëlis.*—חֲמִשָּׁה, *altitudo ejus sit*, Dan. iii. 1. חֲמִשָּׁה אַמָּן, *cubitorum sexaginta*, Dan. iii. 1, A. b. E. Altius ergo fuit hoc priore templo, cujus altitudo tantum 30 fuit cubitorum, 1 Reg. vi. 2. Sic Clericus: templi Salomonici *altitudo* fuit tantum tricentum, et *latitudo* vicentum cubitorum, sed *longitudo* sexagentum, de qua hic nihil dicitur. At alius sermo hic est non de totius templi altitudine, quæ procul dubio, ut in priore templo fuerit 30 cubitorum; sed de porticu, quæ præ ipso templo, altæ turris instar, prominuit. Quomodo templi Salomonici porticus duplo hac altior fuit, ut quæ 120 cubitos habebat, 2 Par. iii. 4. חֲמִשָּׁה, et *latitudo ejus*, ut Dan. iii. 1, al. *extensio ejus*: ut latitudo h. l. pro longitudine ponatur, coll. 1 Reg. vi. 2, 16, 17. חֲמִשָּׁה אַמָּן, Temere Syt., *viginti cubitorum*; sine dubio ex 1 Reg. vi. 2, sed contra textum hujus loci.

Ver. 4.

*Au. Ver.*—4 With three rows of great stones, and a row of new timber; and let the expences be given out of the king's house.

*Great stones.* See the notes upon ver. 8.

*Dr. A. Clarke.*—*And let the expences be given.*] Cyrus had ordered wood to be cut at Libanus, and conveyed to Joppa at his expensæ; but it does not appear that he furnished the other expenses of the building, for we have already seen that the Jews contributed for the defraying of all others. But it appears that he provided at his own expence the sacrifices and offerings for the temple. See ver. 9.

Ver. 5.

וְיָמָּה מִמֶּנִּי בֵּית־הַמִּלְחָמָה בִּי דָחַקָה  
וְכִסְפָּהּ בִּי בְּבִדְיָנָצָר הִנָּהּ כִּרְחִיבָא  
דְּרִבְרִישָׁלָם וְחִיגָל לְדָבָל יִתְחַיְבִין  
וְיִהְיוּ לְחִיבָא דְּרִבְרִישָׁלָם לְמַלְחָמָה  
וְחִתָּה בְּבֵית־הַמִּלְחָמָה :

נ"ח ו'יָהּ

καὶ τὰ σκεύη οἴκου τοῦ Θεοῦ τὰ ἀργυρὰ καὶ τὰ χρυσᾶ, ἃ Ναβουχοδονόσορ ἐξηγεγκεν ἀπὸ τοῦ οἴκου τοῦ ἐν Ἱερουσαλὴμ καὶ ἐκόμισεν εἰς Βαβυλῶνα, καὶ δοθήτω καὶ ἀπελθέτω εἰς τὸν ναὸν τὸν ἐν Ἱερουσαλὴμ ἐπὶ τόπου, οὗ ἐτέθη ἐν ὄκτῃ τοῦ Θεοῦ.

*Au. Ver.*—5 And also let the golden and silver vessels of the house of God, which

3 A

Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again [Chald., go] unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.

*Vessels.*

*Al.*—Ustensila.

*Houb.*—5 וְהָיוּ...דְּתַנּוּ, *dentur, asportetur...deponatur.* Admiratur Clericus Chald. Linguae inconstantiam, quæ, post nomen plurale תַּנּוּ, subjungat nunc verbum plurale דְּתַנּוּ (Codex Orat. 42, דְּתַנּוּ, sine ׳) nunc verbum singulare masculinum תַּנּוּ, nunc denique singulare femininum דְּתַנּוּ; idemque dubitat an sit erratum Librarium. Huic ejus dubio suffragantur cætera, quæ nunc extant, Chaldaicæ composita, in quibus generum numerorumque solita concordia servatur. Nec difficile fuit ut Scribæ ponerent תַּנּוּ, pro דְּתַנּוּ, וְתַנּוּ, pro דְּתַנּוּ. Atque in hanc partem propendebit Lector exercitatus. Neque enim, ut Arabica lingua, sic Chaldaica, consociare amat pluralia masculina cum singularibus femininis, aut verò masculinis. Certè Syriaca lingua, Chaldaicæ ferè similis, peregrinitatem talem aspernatur; et hoc ipso in loco Syrus adhibet in tribus verbis supra-dictis numerum pluralem: vide ipsum.

*J. H. Michaëlis.*—*Quin etiam vasa templi aurea, etc.* דְּתַנּוּ ea, inquam, restituant, qui ærario Babylonico præfecti sunt. *Vulg. reddantur.* תַּנּוּ ut abeat quodlibet illorum vasorum, s. ut redeant aut remittantur דְּתַנּוּ. *In locum suum.* דְּתַנּוּ eaque, tu Schesbatsar s. Zerubbabel reponas, recondas. Schmid., et descendat. Cler., et perveniant in ædem Dei, quæ significatio hujus verbi est non in *Aphel*, sed in *Peal* s. 1, conjugatione.

Ver. 6.

— רְחִיקֵינוּ הָיוּ מִדִּרְתַּנְּךָ :

נ' רְחִיקֵינוּ

— μακρὰν ὄντες ἐκείθεν.

*Au. Ver.*—6 Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions [Chald., their societies] the Apharsachites, which are beyond the river, be ye far from thence.

*Be ye far from thence.*

*Pool.*—i. e., from hindering or discouraging the work.

*Bp. Patrick.*—Come not near Jerusalem

[*So J. H. Michaëlis*] to give them any hindrance or disturbance.

Ver. 8.

בְּמִנְיָ שָׁמַעְתִּי לְמַעַן לִתֵּן דִּירָתְכֶם וְעִבְדֵיכֶם  
עֲשֵׂי שְׂכָרִי וְהָיָה אֵלֶיךָ לְמִכְנָה בְּיָתִי  
אֲלֵהָא וּנְ

נ' תַּעֲבֹדֶנּוּ

καὶ ἀπ' ἐμοῦ γράμμη ἐτέθη, μή ποτε τὶ ποιήσῃτε μετὰ τῶν πρεσβυτέρων τῶν Ἰουδαίων τοῦ οἰκοδομηθῆναι οἶκον τοῦ Θεοῦ ἐκείνων, κ.τ.λ.

*Au. Ver.*—8 Moreover I make a decree [Chald., by me a decree is made] what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered [Chald., made to cease].

*Booth.*—8 Moreover, I make a decree, that ye shall assist the elders of the Jews in building this house of God, &c.

*Gesen.*—h) וְעָדָךְ, to do with any one, sc. customarily, Dan. iv. 32 [35]; to do with anything, to dispose of it, Ezra vii. 18; seq. id. Ezra vi. 8.

*J. H. Michaëlis.*—*A me etiam propositum est edictum, Vulg., præceptum est.* לְמַעַן, de eo, vel quantum ad hoc. וְעִבְדֵיכֶם, quid facere debeatis. עֲשֵׂי שְׂכָרִי, ver. 7. אֵלֶיךָ, illis. לְמִכְנָה, ad ædific. ut ædificetur, cap. v. 2.

*Houb.*—8 *A me etiam sancitur ut facialis una cum senibus illis Judæorum, ut hæc Dei domus ædificetur, &c.*

*Dathe.*—8 *Præterea etiam volo, ut adjuvetis seniores Judæorum in structura hujus ædis divinæ, &c.*

Ver. 11.

— יִתְנַסַּח אֶל מַרְבֵּיתָהּ וְזָקוּף  
יִתְמַתָּא עַלֵּיהּ וְבִיתָהּ נִלְוֶה יִתְעַבֵּד עַלֵּיהּ

— καθαιρεθήσεται ξύλον ἐκ τῆς οἰκίας αὐτοῦ, καὶ ὠρθωμένος πληγήσεται ἐπ' αὐτοῦ, καὶ ὁ οἶκος αὐτοῦ τὸ κατ' ἐμὲ ποιηθήσεται.

*Au. Ver.*—11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon [Chald., let him be destroyed]; and let his house be made a dunghill for this.

*Bp. Patrick.*—Let timber be pulled down

from his house, and being set up, let him be hanged thereon.] Lud. De Dieu observes, that there is no construction in these words, which we render, "being set up;" therefore he would have them translated after the LXX, "and standing, let him be beat upon it;" whipped, as we say, at a post, as the manner was among the Persians and other nations. Only among the Jews they that were beaten did not stand, but lay down (Deut. xxv. 2). But if a greater punishment be here meant, then he makes the first words refer to the wood, and the latter to the man, in this manner, "and from above let it fall upon him." That is, the stake, being lifted up, shall be struck into his body, and come out at his fundament; which was a cruel punishment among the eastern people, and still continued there.

Dr. A. Clarke.—*Let timber be pulled down.*] Whether this refers to the punishment of hanging and gibbeting, of whipping at a post, or of empaling, is not quite clear. Empaling, thrusting a sharp stake through the body till it comes out at the side of the neck, or hanging, seems to be intended here.

Houb.—11 *A me sancitur ut, si quis hoc edictum mulerit, de domo ejus tignum evellatur, quo appensus pereat, domusque ejus ob eam rem publicetur.*

11 וְכִּי יִשְׁמַע וְכִי יִשְׁמַע. Obsequuntur Syro Neoterici, ut convertant, *et domus ejus fiat sterquilinum*, sententiâ parùm credibili, ac ferè turpi. Quantò meliùs Vulgatus, *domus ejus publicetur*, fiatque publici juris. Sic Arabs in quo legitur *مَنْعَة*, *hospitium, diversorium*, ex sententiâ, neque non ex verbo *ن*, vel *ك*, Arabico, *dare, tollere, auferre*; unde *ل*, *نَؤْلُون*, *naulom*, quo pro navi, aut pro vecturâ, solvitur; etiam *نَؤْل*, *tugurium*.

Dathe.—11 *Tandem jubeo, ut, si quis hac in re mulare aliquid audeat, tigno ex ipsius ædibus evulso et erecto affigatur, ædes ipsæ autem fisco sacro addicantur.* a)

a) Sic verto verba: *וְכִי יִשְׁמַע*, quæ vulgo vertuntur: *sterquilinum fiat*. Sic quoque intellexerunt οἱ δ' καὶ ὁ οἶκος αὐτοῦ τὸ κατ' ἐμὲ ποιηθήσεται. Vulgatus: *domus ejus publicetur*, et Arabs: *publico addicatur*. Syrus tantum habet vulgarem illam explicationem: *domus ejus fisco destinetur*. Potest illa quoque ex lingua Arab. illustrari, in qua *نَؤْل* significat *donavit, largitus est*. Goliuz, p. 2486.

Gesen.—*וְכִי יִשְׁמַע*, Chald., *to raise up, to hang*

up, e. g., a criminal upon a stake or cross, Ezra vi. 11. Syr., *ܐܡܝܢ*, to crucify.

*ܐܡܝܢ*, Chald., *to strike, to smite*.

ITHPE. *to be affixed, to be fastened upon*, sc. by nails, Ezra vi. 11.

• *ܐܡܝܢ*, Chald. Pa. *ܐܡܝܢ*, i. q. *ܐܡܝܢ*, *to soil, to foul*. Hence

*ܐܡܝܢ*, Chald. s. Ezra vi. 11, and

*ܐܡܝܢ*, Dan. ii. 5; iii. 29; *a dunghill*. Dan.

ii. 5, *and your houses shall become dunghills*, i. e., sinks, cloacæ; comp. 2 Kings x. 27.

Prof. Lee.—*וְכִי יִשְׁמַע*, Chald. part. m. See *וְכִי יִשְׁמַע*, *erected, set up*, Ezra vi. 11, al. non occ.

Ithp. *ܐܡܝܢ*, once, Ezra vi. 11. *Be, become, smitten, stricken*, i. e., destroyed. Cogn. *ܐܡܝܢ*.

J. H. Michaëlis.—*וְכִי יִשְׁמַע*, *et erectus, sublatu*. Schmid., *suspensus*. Vulg., *et erigatur*.

(1) Verbum Hebræis significat *erexit*, coll. Ps. cxlv. 14, et cxlvi. 8. Chaldæis et Syris specialiter in *crucem sustulit*; coll.

Targ. Esth. vii. 9, 10; ix. 13; et Syr. Matth. xx. 19; xxiii. 34; xxvi. 2, &c., et Joh. xii. 32, 33. Crucis autem supplicium apud Persas usitatum fuisse, docet etiam

Brissonius, lib. 2, de regno Persarum. *ܐܡܝܢ*

*ܐܡܝܢ*, Schm. ex Hebr. signif. *deleatur super eo*, coll. Deut. xxix. 19, &c. Vulg., *et confagatur in eo*, h. e., *adflagatur ei*. Syr., *et adflagatur ipsum ei*. Ar., *in crucem agatur super eo*. Ithp. (1) conf. Peal Dan.

ii. 34, 35, et Peal Dan. iv. 32, item Hebr. Num. xxxiv. 11. *וְכִי יִשְׁמַע* et *domus ejus sterquilinum s. latrina fiat*. Ita bene

R. Sal., A. b. E., et Syr. coll. Dan. ii. 5; iii. 29; et 2 Reg. x. 27. At LXX, Vulg., et Ar., *et domus ejus, LXX, quod ad me, fiet*, i. e. sec. Vulg., *publicetur*, Ar., *publico addicatur*. *וְכִי יִשְׁמַע*, *hac de causa, propter hoc crimen*, cap. iv. 15.

Maurer.—*Et domus ejus sterquilinum fiat*, h. e., solo adæquetur.

Ver. 14.

וְכִי יִשְׁמַע וְכִי יִשְׁמַע — וְכִי יִשְׁמַע וְכִי יִשְׁמַע

וְכִי יִשְׁמַע וְכִי יִשְׁמַע : וְכִי יִשְׁמַע וְכִי יִשְׁמַע

— καὶ ἀπὸ γνώμης Κύρου, καὶ Δαρείου, καὶ Ἀρθασασθᾶ Βασιλέων Περσῶν.

Au. Ver.—14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment [Chald.,

decreē] of Cyrus, and Darius, and Artaxerxes king of Persia.

*Pool.*—*They prospered through the prophesying of Haggai:* this is a seasonable intimation that this success was to be ascribed unto God only, who by his prophets had required and encouraged them to proceed in the work, and by his mighty power disposed Darius's heart to such kind and noble purposes and actions. *Artaxerxes;* who is thought to be either, 1. Xerxes, Darius's son and successor, who is called also Artaxerxes, and Ahasuerus, who is here joined with his father Darius, possibly because he favoured the Jews, and promoted their cause with his father, and saw to the execution of his father's decree, and was his father's viceroy, if not made co-emperor with his father in his lifetime, which was not unusual. Or, 2. Artaxerxes Longimanus [so *J. H. Michaëlis, Clarke*], the son of Xerxes, who was best known by the name of Artaxerxes; who is here joined with Cyrus and Darius, because though the temple was finished, as to the substance of the work, in Darius's reign, ver. 15, yet it was afterwards more fully completed and adorned by Artaxerxes, as is evident from chap. vii. 20, 27, by whom Nehemiah was sent to Jerusalem with a large commission and full power to take care about the building of the city, and all other things concerning the Jewish nation and religion.

*Dr. A. Clarke.*—*Of Cyrus.*] This sovereign gave his orders for the rebuilding of the temple about A. M. 3468.

*And Darius.*] Darius Hystaspes confirmed the above orders, A. M. 3485.

*And Artaxerxes.*] Artaxerxes Longimanus sent Ezra to Judea with new privileges, A. M. 3547. With the permission of the same king, Nehemiah came to Judea in 3550. The writer recapitulates the different sovereigns who favoured the Jews after the Babylonish captivity. See *Calmet*.

*J. H. Michaëlis.*—*אֲרַתְּחַשְׁתָּר*, deinde etiam *Artaxerxis* Longimani, cap. vii. 1, 2 seqq. qui hic *per anticipationem* patronis templi adnumeratur potius, quam ut vel 1) Artaxerxem h. l. cum R. Sal. et *Lightf.* in Chronol. V. T., p. 137, sed contra accentus a. interstinctiones Hebraicas, pro uno eodemque cum *Dario* habeamus; vel 2) cum *Usserio* in Annal. V. T. I. p. m. 157 et 160, *Artaphernem*, unum e septem Persiæ principibus, qui Magos obtruncarunt, coll.

not. Esth. i. 14, sic dictum putemus, eumque sine solida ratione imperii cum Dario consortem faciamus; aut 3) h. l. et sequenti capite per Artaxerxem *Xerxem* intelligendum esse, sentiamus eum *Josepho* A. J. lib. ii. cap. v., vel 4) denique cum aliis *Artaxerzem Mnemonem*, invitis rationibus chronologicis, admittamus; coll. Præf. in Esth. iii. Præstat, ut *Calovius* Chronol. S. p. 116, scribit, "*Artaxerzem* illum intelligere, cujus in sequentibus proluxe commemoratur in rem sacram munificentia. Nam etsi non ad *structuram templi* conduxerit proprie edictum Artaxerxis, quæ Darii secundo anno incepta, et sexto absoluta fuit, ver. 15, ad *ornamenta tamen et additamenta* eam spectasse, dubium non est: quæ ab ipso, ceu rege post Cyrum et Darium, erga Judæos Persarum omnium benignissimo, profecta hic celebratur." Sic *Clericus* ad h. l. Additur, inquit, hoc nomen (*Artaxerxis* Longimani) non, quod ad regnum ejus usque dilata sit ædificatio templi; sed quia, quum faveret Judæis, templum ornavit. Conf. cap. vii. 21 et not. ad cap. iv. 6, 7; *אֲרַתְּחַשְׁתָּר* cap. i. 1; cap. iv. 7, 24.

*Houb.*—14 *אֲרַתְּחַשְׁתָּר*, et *Artaxerxes*. Id verbum non interpretatur. Quippè Clerico manum damus, sic observanti, "Vix credit attentior lector ipsum *Esdram* addidisse hic nomen *Artaxerxes*, licet *Longimanus* esse statuatur, cum non nisi valdè improprie absolutum ejus ævo templum dicatur, quod avi ejus tempore jam erat absolutum. Hæc ille. Vidimus cap. iv. eum Artaxerxem, qui post Cyrum regnavit, cavisse ne templum, quod ædificabatur absolveretur. Itaque in eum Artaxerxem id, quod hic legitur, non convenit. Conveniret in *Longimanum*, si *Longimanus* pecuniam Judæis ad reficiendum templum contulisset. Atqui id non fecit *Longimanus*, etsi Clericus eum fecisse incautè confitebatur. Nam quam pecuniam *Longimanum*, cap. 7 dedisse legimus, ejus pecuniæ usus erat, non ad reficiendum templum, sed ad suppeditandos victimarum sumptus templo Dei, longè antea instaurato. Ergò non modò improprie, sed falsè, templum diceretur *ex edicto* (*צוֹרֵם*) *Artaxerxis* ædificatum. Reponit *Edm. Calmet* esse hic loci temporum *Prolepsin*, sacro Scriptore eorum regum nomina, qui Judæis faverunt, colligente. Cui respondetur, Judæis Artaxerxem non favisse ita, ut templi ædificationem promoveret. Itaque istam, quæ inducitur, *Prolepsin*, esse de falso argumento invectam,

atque adeò sacro Scriptore indignam; cùm præsertim versu inferiori subjungatur, templi molitiones finem habuisse anno sexto Darii regnantis, longè videlicet antè quàm regnaret ille, qui Judæis favit, Artaxerxes *Longimanus*. Postremò Artaxerxes ille, qui *Longimanus*, scribitur Hebraicè מְשֻׁמָּן per *Samech* antepenultimo in loco, non מְשֻׁמָּן per *Sin*; ut planum sit aliud, quàm *Longimanus*, si nomen id retineretur, fore intelligendum. Vide cap. vii. vers. 1, 7, 11, 12, 21. Ergo restat id, quod aiebat Clericus, ut posterior aliqua manus Artaxerxis nomine sacram Paginam interpolârit. Nam repudiandum id quod Rabbini causantur, significare מְשֻׁמָּן, id est *Artaxerzem*, atque eo nomine ipsum Darium indicari. Nam primùm, si hæc sententia esset, legeretur מְשֻׁמָּן הָיָה, ille erat *Artaxerxes*, ut legitur Nehem. viii. 9. Deindè talem sententiam ejiciunt cap. iv. vers. 6 et 7 in quibus *Auserus*, idem qui Darius, distinguitur ab *Artaxerxe*.

## Ver. 17.

*Au. Ver.*—17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

*Bp. Patrick.*—According to the number of the tribes of Israel.] For it appears by many places before recited, that though the ten tribes were carried captive by Shalmaneser, yet many of them remained in their country, and were carried away by Nebuchadnezzar, together with Judah and Benjamin, with whom they returned out of Babylon, as many others of the ten tribes did, who were carried away at the taking of Samaria (see ch. ii. of this book, ver. 70; 2 Chron. xxxi. 5, 10, 11; xxxiv. 7, 9; xxxv. 3, 17; Ezra viii. 35; Acts xxvi. 7).

## Ver. 18.

— כִּתְּבָב סֵפֶר מִשְׁחָה

— κατὰ τὴν γραφὴν βιβλίου Μωσῆ.

*Au. Ver.*—18—as it is written in the book [Chald., according to the writing] of Moses.

*In the book.*

*J. H. Michaëlis.*—Sec. præscriptum libri *Mosis*.

*Houb.*—18 כִּתְּבָב סֵפֶר: Circulum notant super vocabulum סֵפֶר *Mass.* Codices. Certè

usitatus כִּתְּבָב סֵפֶר, ut scriptum est in Libro ...sic Arabs, سِيفَر, in libro. Omissum fuit כ subsequens, propè כ antecedens.

## Ver. 22.

*Au. Ver.*—22—for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, &c.

*Dr. A. Clarke.*—King of Assyria.] I am of Calmet's mind, that king of Assyria is here put for king of Persia. Cyrus and his successors possessed all the rights and estates of the ancient kings of Assyria, and therefore the same monarch may be styled king of Assyria as well as king of Persia. So *J. H. Michaëlis*, *Bp. Patrick*.

## CHAP. VII. 1.

וְאַחֲרֵי הַדְּבָרִים הָאֵלֶּה בְּמִלְכּוּת  
אַרְתַּחְשַׁתְּסָה מֶלֶךְ-פֶּרְסָה עָזְרָא בֶרֶךְ-שֵׁרַיָּה  
בֶּרֶךְ-חִילְכִּיָּה :

καὶ μετὰ τὰ ῥήματα ταῦτα ἐν βασιλείᾳ Ἀρταξαστῆς βασιλέως Περσῶν, ἀνίψῳ Ἑσδρας υἱὸς Σαραίου, υἱοῦ Ἀζαρίου, υἱοῦ Χελκία.

*Au. Ver.*—1 Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah.

*Artaxerxes.* See the notes upon vi. 14, p. 364.

*Dr. A. Clarke.*—*Artaxerxes*.] This was Artaxerxes Longimanus [so *J. H. Michaëlis*, *Prideaux*], the seventh of whose reign chronologers place A. M. 3547, sixty-eight years after Cyrus had sent back Zerubbabel.—*Calmet*.

*J. H. Michaëlis.*—Sub regno Artaxerxis Longimani, vers. 7, 11, c. viii. 1, ejusque regni anno septimo, ut docemur infra vers. 7, 8. Conf. Præf. sec. ix. x., et *Vitringæ* hypotypos. Hist. S. pp. 83 et 111. Alii *Artaxerzem Mnemonem* intelligunt; Judæi vero, ut R. Sal. h. l. et veteres apud A. b. E. ipsum Darium; sed male, coll. not. supra ad c. vi. 14. Nomen autem *Artaxerxis* in superioribus cap. iv. 7, 8, 11; c. vi. 14 per duplex w exaratum, hic et seqq. locis per w et deinde d exprimitur, notante Masora h. l.

*Extra the son of Seraiah.*

*Bp. Patrick.*—*Extra the son of Seraiah*.] He was his grandson [so *Pool*, *Booth*.], or great-grandson, and his descent is mentioned from him, because he was an eminent person, who flourished before the destruction

of the temple, whereas his father or grandfather lived obscurely in their captivity (see 1 Chron. vi. 15).

*Dr. A. Clarke.—Son of Seraiah.*] Either this could not have been Seraiah the high-priest, who had been put to death by Nebuchadnezzar one hundred and twenty-one years before this time, or the term *son* here must signify only his descendants, or one of his descendants. Were it otherwise, Ezra must now be at least one hundred and twenty-two years of age, supposing him to have been born in the year of his father's death; if, indeed, Seraiah the high-priest was his father; but this is evidently impossible.

*Houb.—1 Postea autem, Artaxerxes rege Persarum regnante, Esdras filius Saraia (filii ..... filii Josedech, filii Saraia) filii Azariae, filii Helciae.*

1 עֶזְרָא בֶן־סָרְיָא, *Esdras filius Sarajæ.* Post hæc verba versionem nostram sic continuamus, (*filii...filii Josedech, filii Sarajæ,*) *filii Azariae*, additis ante *Esdras* generationibus tribus; una ea, in qua lacunam facimus, altera in *Josedech* posita, tertia in eo altero, quem adsciscimus, *Saraja*. Quod ut faceremus, admonebamur ex libro Paral. i. cap. v. 40, et 41 (*Au. Ver.*, vi. 14, 15) in quibus sic legitur; *Sarajas genuit Josedech, Josedech autem profectus est, tum cum Dominus transmigra- re fecit Judam et Jerusalem.* Ex quibus verbis efficitur duos extitisse *Sarajas*, alterum *Josedechi*, alterum *Esdræ* parentem. Nam eundem non esse patrem et *Josedechi* et *Sarajæ*, tempora ipsa demonstrant. Nimirum Babylonica captivitas septuaginta annos duravit. Post reditum vero ex captivitate, *Zorobabele* duce factum, usque ad annum *Artaxerxis* septimum, quo anno *Esdras* *Jerosolymam* reversus est, anni intercesserunt fere octoginta, nemine interpretum repugnante. Ergo ab initio captivitatis ad eum annum, quo rediit *Esdras*, anni intercesserunt centum quinquaginta; quos annos natum fuisse *Esdras* reducere necesse erit, si *Esdras* patrem habuit eum *Sarajam*, ex quo *Josedech* natus est. Neque enim in captivitatem abductus fuit *Josedechi* pater; ut planum sit, si *Esdras* ex eo natus est, natum fuisse ante captivitatem. Atqui *Esdras*, tum cum rediit, natum fuisse annos centum quinquaginta, id superat omnem fidem. Imo id sacræ paginæ contradicit, in qua *Esdras* ita demonstratur, ut vir strenuus atque integræ ætatis, nedum ut

homo senio confectus, senectutisque prodigium. Jam, cum sint duo *Sarajæ*, unus *Josedechi* pater, ante captivitatem mortuus, alter in captivitate, imo post primum ex captivitate reditum, *Esdræ* pater, intelligit lector, quamobrem inter utrumque *Sarajam* generationes tres attexuerimus, ut *Josedech* gignat in captivitate eum, qui, quod nomen habuerit, ignoramus, *Josue* sacerdotis magni fratrem, deinde is incognitus *Sarajam*, *Sarajas* *Esdras*; sic ut *Sarajas* ille alter filius fuerit fratris *Josue* sacerdotis; sitque adeo *Josue* sacerdos *Esdræ* proavunculus. Nam positus *Esdras* inter et *Josue* generationibus illis duabus, facile explentur ii anni octoginta, qui *Josue* inter et *Esdræ* ætatem virilem intercesserunt. Eum verò alterum *Sarajam*, quem facimus esse *Josue* sacerdotis ex fratre filium, reperimus in libro *Nehemiæ* xii. 1 nominatum, *Nehemiâ* sic dicente, *hi sunt sacerdotes et Levitæ qui venerunt cum Zorobabel filio Salathiel, Josue, Saraias, Jeremias, Esdras.* Quo in loco ille, qui nominatur *Esdras*, alter est *Esdras*, non autem ille magnus cujus nomine hic liber inscriptus est. Nempè eodem *Nehemiæ* capite, versu 7 sic legimus, *hi fuerunt principes sacerdotum et fratrum eorum, in diebus Josue*, quæ verba in *Magnum* *Esdras* aptari non possunt. Etenim qui octoginta annis post *Josue* reducere floruerit, qui convenire in eum possit, ut, florente *Josue*, fuerit unus ex sacerdotum principibus? Et, quamvis concederetur fuisse *Esdras* *Magnum*, quis non videt in reducum numero censi viros, non pueros infantes? Dixeris potius eum *Saraiam*, qui cum *Zorobabele* *Jerosolymam* rediit, fuisse eum ipsum Magni *Esdræ* patrem, qui hoc capite memoratur, eundemque *Josue* sacerdotis ex fratre filium. Mox docuimus fuisse duos *Saraias*. Pari jure statuitur fuisse duos *Esdras*, quia id etiam ex temporum notatione colligitur, quanquam ignoratur quo patre natus fuerit ille prior *Esdras*, qui cum *Zorobabele* venit *Jerosolymam*. Mox videbitur inter avos Magni *Esdræ* fuisse duos *Amerias*, duos *Achitob*, tres *Azarias*; ut non mirum sit extitisse duos *Esdras*, quomodo etiam extitère duo *Saraiæ*. Quæ quinegant, induunt se in eas difficultates, quas non expédiant; neque evitare possunt, quin temporum pessimi ratiocinatores esse videantur. Ergò id unum superest, ut, cum bis legeretur, *filii Saraiæ*, oculi Scribæ ex uno in alterum deerraverint, utque, eo errore, generationes duas intermedias prætermiserint.

Ver. 2, 3.

*Au. Ver.*—2 The son of Shallum, the son of Zadok, the son of Ahitub.

3 The son of Amariah, the son of Azariah, the son of Meraioth.

*Bp. Patrick.*—2, 3 In this genealogy there are six generations omitted, between Azariah and Meraioth (as before there were some between Seraiah and Ezra), which are to be supplied out of 1 Chron. vi. 7, &c., which Kimchi, as I there observed, thinks was done for brevity's sake [so Pool]. For Ezra being author of that book, which was written first, and then of this, might think it needless to repeat all that he had there said at large.

*J. H. Michaëlis.*—Omittuntur nimirum hic inter *Azariam* et *Meraiothum*, sequentes sex generationes: coll. 1 Par. v. 33—35; vi. 36—38; non culpa quidem librariorum, ut vellent *Cappellus* in Critica sua, itemque post alios etiam *Clericus* ad h. l. sed ex certo consilio *Esdrae*, nobis non satis noto: vel 1) quod summo sacerdotio functi illi non sint, observante *Lightfoot* ad 1 Sam. 1 in Chronol. V. T., p. 53, coll. not. Num. xxv. 13: vel 2) quod *Ezras* brevitatis studio hic omiserit, quos 1 Par. v. 33 seqq. plenius recensitos esse, indeque facile supplendos, sciebat; vel 3) quod viro Cl. Io. *Meyero* in notis ad Seder Olam, p. 1141, seq. accuratius videtur, in Paralipomenis duorum fratrum, *Meraiothi* filiorum, *Amaria* et *Azarie* distinctæ familiæ recensentur: ita quidem, ut *Meraioth* genuerit et *Azariam* cum successoribus 1 Par. v. 33, et fratrem ejus *Azariam*, h. l. et 1 Par. v. 37.

*Houb.*—3 Filii *Ameria*, filii *Azarie* (filii *Johanan*, filii *Azarie*, filii *Achimaas*, filii *Sadoc*, filii *Achitob*, filii *Ameria*) filii *Meraioth*.

3 מֵרַיֹּחַ בֶּן אֶזְרָיָה, filius *Azarie*, filii *Merioth*. Ut lectori planum fiat id, quod ex Lud. Cappello et ex Buxtorffo juniore excerpturi sumus, juvat nos hic ponere genealogias parallelas duas; unam eam, quæ hic habetur; alteram, illam, quam legimus lib. 1 Par. v. 29—40, apud Athianam Edit., apud Polyglotta verò Anglicana, cap. vi. 4—15.

ESDRAS.	PARALIPOMENA.
Aaron	Aaron
Eleazar	Eleazar
Phinees	Phinees
Abissue	Abissue
Bechi	Bechi
Ozi	Ozi

Zareie	Zareie
Merioth	• Merioth
. . . .	<i>Amerie</i>
. . . .	<i>Achitob</i>
. . . .	<i>Sadoc</i>
. . . .	<i>Achimaas</i>
. . . .	<i>Azarie</i>
. . . .	<i>Johanan</i>
Azarie	Azarie
Amerie	• Amerie
Achitob	Achitob
Sadoc	Sadoc
Sellum	Sellum
Elcias	Elcias
Azarias	Azarias
Saraia	Saraia
Esdra	Josedech

Similes sunt ambo Contextus usque ad *Merioth*. Postea omittuntur apud *Esdram* sex nomina hæc *Amerie*, *Achitob*, *Sadoc*, *Achimaas*, *Azarie*, *Johanan*: quæ de re ita Lud. Cappellus; *Criticæ sacræ* in hunc locum: “Esd. vii. 3. In genealogiâ *Esdrae* omittuntur sex generationes à *Merioth* ad *Azariam* filium *Jochananis*, quæ supplendæ sunt ex 1 Chron. vi. 7 et seqq. ad ver. 11. Omissio illa non videtur esse ab ipso *Esdra*, qui ipse videtur fuisse auctor, sive collector et consarcinator libri *Chronicorum*. Cur enim sex istas generationes omisisset in suâ genealogiâ, in uno libro potius quàm in alio? Videtur ergo potius orta illa ex antiqui librarii lapsu atque incuriâ, qui cum videret 1 Chron. vi. 11, et vii. dici utrobique, *Amariam* genuisse *Achitob*, putavit utrumque *Azariam* eundem esse hominem, et utrumque *Achitob*, eundem esse pariter hominem, conjunxit *Hazariam* versûs undecimi cum *Merajoth* versûs septimi, quasi alter alterius esset filius immediatus, atque ita merâ ἀβλεψίᾳ, omisit sex generationes, quæ intercedunt inter *Merajoth*, qui est ver. 7 et *Hazariam*, qui est ver. 11.”

Cui sic respondet Buxtorffius *Anticriticæ*, lib. ii., cap. ii., p. 429, “*Esdra* voluit brevitati studere, et satis ipsi fuit accuratius has generationes recensuisse in Libro *Chronicorum*. Et quia illic eas jam recensuerat, idcirco, ut accuratè hic repeteret, minùs duxit necessarium. Cur, inquit, in suo libro potius omisisset, quàm in alio? Quia sic ipsi placuit, et probabile est, Libros *Chronicorum* priùs scripsisse, quàm suum librum....Cur scribis hæc adscribuntur, quæ sunt, omnium judicio, à scriptoribus ipsis? Si rarè essent ejusmodi discrepantiæ, vel exiguæ, probabi-



lior foret hæc conjectura. Cùm verò aint innumeræ, et magnæ, nimis crassum est, in scribas et librarios culpam earum conjicere."

Is homo, qui non esset Buxtorfius, diceret potiùs, *nimis crassum esse culpas tales in sacros ipsos Scriptores conjicere*. Quis credat Buxtorfio causanti sacrum Scriptorem, cùm texeret genealogiam, brevitati studuisse? Enimverò, in conscribendis genealogiis, significat כ, *filium* strictè, neutiquam verò latè aut *nepotem*, aut *pronepotem*, aut verò *posterum*; ut perspicuum sit, in opinione Buxtorfianâ, Esdram studuisse, non tàm brevitati, quàm falsitati. Diceretne Buxtorfius, cur Esdras brevitem mediâ in genealogiâ, non in principio, neque in fine, fuerit consecutus? Ii autores, qui brevitati student, adjungere solent res primas ad extremas. Neque eos unquam videas, nisi omninò infantes in scribendo sunt, latè persequi res primas, deinde medias compendiosè, postea iterum latè res extremas. Quod tamen fecerit Esdras hoc loco, si quidem Buxtorfio credimus. Ergò sapientior, hic loci, Joanne Buxtorfio, Joannes Clericus, qui sic doceat: Nemo non videt omissos hic sex viros, negligentia librariorum, propter repetitionem τὸν כ, et similitudinem terminationis vocum עזרא et עזריה. Si quis ejusmodi errata defendere sustinet, idem ille *jungat vulpes et mulgeat hircos*.

Ver. 6.

וְהָיָה עֶזְרָא כְּתוּבָת מֹשֶׁה —  
'וְג'

— καὶ αὐτὸς γραμματεὺς ταχὺς ἐν νόμῳ Μωϋσῆ, κ.τ.λ.

*Au. Ver.*—6 This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, &c.

*Scribe.* See the notes upon 2 Sam. viii. 17, vol. ii., pp. 559, 560.

*Dr. A. Clarke.*—סֵפֶר סוֹד does not merely signify a *speedy writer* or an *excellent penman*, but one who was eminently skilful in expounding the *law*. In this sense the word *γραμματεὺς*, *scribe*, is repeatedly used in the New Testament; and we find that both in the Old and New Testament it had the same signification. The *Syriac* gives the sense of the word by translating ܣܦܪܐܢܐ, a *wise scribe*, or *expounder*.

Ver. 7.

*Au. Ver.*—Nethinims. See the notes upon 1 Chron. ix. 2, p. 46.

Ver. 10.

כִּי עֲזָרָא חָקִין לְבָבוֹ לְדָרֶשׁ וְגו'

ὅτι Ἐσδρας ἔδωκεν ἐν καρδίᾳ αὐτοῦ ζητῆσαι, κ.τ.λ.

*Au. Ver.*—10 For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.

*Had prepared, &c.* See the notes upon 2 Chron. xxvii. 6, p. 271.

*Pool.*—*Prepared his heart, or directed, &c.*, i. e., he had set his mind and affections upon it, and made it his chief design and business.

*Bp. Patrick.*—10 He was intent upon this business, on which he had set his heart, as we speak, bending his thoughts and studies this way. For so the Hebrew word *can* (which we translate *prepare*) signifies, to establish, confirm, and make things fixed and immoveable. Some think statutes and judgments are the same thing, comprehending all the precepts of Moses; but others take them to have a distinct meaning: the first signifying the ceremonial law about the divine worship; and the second, the moral precepts concerning common honesty and civil life.

Ver. 11.

— סֵפֶר דְּבָרֵי מִצְוֹת־יְהוָה וְגו'

— τῆ γραμματεῖ βασιλείου λόγων ἐντολῶν Κυρίου, κ.τ.λ.

*Au. Ver.*—11 Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the Lord, and of his statutes to Israel.

*Scribe.* See the notes upon 2 Sam. viii. 17, vol. ii., pp. 559, 560.

*Pool.*—*A scribe of the words of the commandments*, the phrase seems emphatical, noting that he explained both the words and the things; for the Jews in the land of their captivity had in a great measure lost both their language, and the knowledge of God's commands, and therefore Ezra and his companions instruct them in both; of which see more on Neh. viii. 8.

*Commandments, statutes.* See the notes upon Deut. vi. 1, 2, vol. i., p. 666.

Ver. 12.

אֲרָאָה שֶׁשְׁמָא מְלָךְ מְלִכָּא לְעִזְרָא

כְּהֵנָּה סֵפֶר דָּתָא דִּי־אַלְהָה שְׁמִינָא בְּמִיר  
וּבְעֵצָתָא :

וְאִרְתַּחֲשֵׁב

ἀρθασασθῶ βασιλέως βασιλείων Ἐσδρα  
γραμματεῖ νόμου Κυρίου τοῦ Θεοῦ τοῦ οὐρα-  
νοῦ Τετελείσθω λόγος καὶ ἡ ἀπόκρισις.

*Au. Ver.*—12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace* [or, to Ezra the priest, a perfect scribe of the law of the God of heaven, *peace*, &c.], and at such a time.

*A scribe of the law of the God of heaven, perfect peace, and at such a time.*

*Bp. Patrick.*—Perfect peace, and at such a time.] On such a year and day, as was mentioned in the date of the letter.

*Booth.*—12 Artaxerxes, king of kings, to Ezra, the priest, a scribe of the law of the God of the heavens, all prosperity, and at such a time.

*Gesen.*—גָּרִי Chald. to complete. Part. pass. גָּרִי, perfect, complete, finished, in skill or learning, Ezra vii. 12.

*J. H. Michaëlis.*—לְעֵזְרָא כֹהֵנִי, *Ezra sacerdoti, Scribæ legis*, h. e., *legis perito, Dei cælorum.* נִבְרַי, *consummato, perfecto.* Vulg., *doctissimo* (1) conf. ver. 6. וְכֵנָּה, et cetera *sec. tempus* aut stilum illius temporis addi solita. Vulg., *salutem.* Syr., *pacem*, ut cap. v. 7 sed vide not. cap. iv. 10.

*Houb.*—12 *Artaxerxes rex regum, Esdra legis Dei cæli doctissimo, plurimam salutem.*

*Dathe.*—12 *Artachaschasta, rex regum, Ezra sacerdoti, legis Dei cælestis professori consummato. Et cetera.*

*And at such a time.* See the notes upon chap. iv. 10, p. 353.

Ver. 14.

— לְבִקְרַח עַל־יְהוּדָה וְלִירוּשָׁלַם בְּנֵי  
אַלְקָהָה דִּי בִרְהוּ :

וְאִרְתַּחֲשֵׁב

— ἐπισκέψασθαι ἐπὶ τῇ Ἰουδαίᾳ καὶ εἰς Ἱερουσαλὴμ νόμφ Θεοῦ αὐτῶν τῷ ἐν χεὶρὶ σου.

*Au. Ver.*—14 Forasmuch as thou art sent of the king [Chald., from before the king], and of his seven counsellors [Eather i. 14], to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand.

*To enquire, &c.*

VOL. III.

*Booth.*—To inquire in Judah and Jerusalem, concerning the law of thy God in which thou art conversant.

*J. H. Michaëlis.*—בְּפֶה Schmid. *ad visitandum, ut inquiras*, cap. iv. 15. עַל יְהוּדָה, in *Judæam* et *Hierosolymam*, cap. v. 1. בְּחֻקֵּי Vulg., in *lege*, Cler., *ex lege*, Schmid., *juxta legem Dei tui* ver. 12, 21, 25. *Clericus* : h. e. ut inquiras, an Judæi, qui nunc in Judæa sunt, et Jerosolimæ præsertim habitant, *legem suam observent.* Nimirum præfixum est normam et regulam innuit, ut cap. iii. 4; cap. x. 3; Num. xiv. 34, coll. Esa. viii. 20. וְיָדִיךָ, *quæ est in manu tua*; i. e., quam tecum scriptam et in promptu habes, et in qua es versatissimus, ver. 25, conf. Dan. v. 23.

*Dathe.*—*Ut inquiras in Judæa et Hierosolyma de lege Dei tui, a) quam in promptu habes.*

a) Scilicet, an ibi servetur.

Ver. 16.

וְכָל עֵצָה דִּי תִחְשַׁלַּח וְגו'  
καὶ πᾶν ἀργύριον καὶ χρυσίον, δ, τι εἰς ἐϋρηῆς, κ.τ.λ.

*Au. Ver.*—16 And all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, &c.

*Pool.*—*That thou canst find*, i. e., procure [so *Bp. Patrick, Gesen., Booth.*], as that word is used, Gen. vi. 8; xxvi. 12; Psal. lxxxiv. 3; cxix. 162; Prov. i. 13; ii. 5; iii. 13. Whatsoever thou canst get of my subjects by way of free gift. *The free-will-offering of the people*, to wit, of Israel.

*Gesen.*—עֵצָה. ΠΑΡΗ. τῶν Εἰσέτι. 1. to find, Dan. ii. 25; vi. 6, 12.

2. to get, to obtain, Ezra vii. 16.

*J. H. Michaëlis.*—*Et omne argentum et aurum.* וְכָל הַחֶסֶד, R. Sal. *quod sponte oblatum inveneris, aut nactus fueris*, cap. iv. 15.

Ver. 19.

*Au. Ver.*—19 Vessels.

*Al.*—Utensils.

Ver. 20.

— תִּתְּנֵנִי מִכֶּרְבִּית וְגו'  
δῶσεις ἀπὸ οἴκου, κ.τ.λ.

*Au. Ver.*—20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house.

*Bestow it out of, &c.*

3 B

*Booth.*—Thou shalt receive from, &c.

*J. H. Michaëlis.*—תָּרַח, Syr., *accipies et dabis*, s. expendes. Vulg., *debitur*, cap. iv. 13.

*Houb.*—*Ex fisco regis tibi dabuntur.*

#### Ver. 22.

*Au. Ver.*—22 Unto an hundred talents of silver and to an hundred measures [Chald., *cors*] of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

*Talents.* See the notes upon 2 Chron. xxvii. 5, p. 269.

*Measures.* See the notes upon 1 Kings iv. 22, vol. ii., p. 726.

*Baths.* See the notes upon 1 Kings vii. 26, vol. ii., p. 773.

*Dr. A. Clarke.*—*An hundred talents of silver.* The talent of silver was 450*l*.

*An hundred measures of wheat.* An hundred *cors*; each *cor* was a little more than *seventy five gallons, one quart, and a pint, wine measure*.

*An hundred baths of wine.* Each bath was *seven gallons, and five pints*.

#### Ver. 23.

*Au. Ver.*—23 Whatsoever is commanded by [Heb., *Whatsoever is of the decree*] the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

*Bp. Patrick.*—The mention of the king and of *his sons*, shows that this agrees to Artaxerxes Mnemon exactly; but not to Xerxes (who was in Greece in the seventh year of his reign), nor to Longimanus: but Artaxerxes Mnemon had then Ochus the husband of Esther, who was a great man, and some more. This remark I owe to the most learned Dr. Alix.

See the notes upon vi. 14.

#### Ver. 24.

*Au. Ver.*—24 Nethinims. See the notes upon 1 Chron. ix. 2, p. 46.

*Toll, tribute, custom.* See the notes upon iv. 13, p. 354.

#### Ver. 25.

— דָּבָרֵיכֶם מִלְּפָנֶיךָ דָּרִידִיּוֹ וְנֹ —

— ὥς ἡ σοφία τοῦ Θεοῦ ἐν χειρὶ σου, κ.τ.λ.

*Au. Ver.*—25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand,

set magistrates and judges which may judge all the people that are beyond the river, &c. *That is in thine hand.*

*Pool.*—i. e., which God hath put into thy heart, and which appears in the works of thy hand. Wisdom is sometimes ascribed to the hands, as Psalm lxxviii. 72. Or, by the *wisdom of God*, he means the law of God, which was said to be in *his hand*, ver. 14.

*Houb., Dathe, Booth.*—Which is in thee.

*J. H. Michaëlis.*—*Quæ in manu tua*, i. e., tecum et a Deo indita tibi est, ver. 14. Bene hic Syr. *sec. sapientiam tuam, quam Deus tuus tibi dedit.*

*Houb.*—דָּרִידִי, *judicantes*. Masora, וְנֹ, sine necessitate. Nam sæpè in מ mutatur penultimum ו verborum "א, in participio Benoni. Vide, si juvat, Grammaticam Chaldaicam Masclefii.

#### Ver. 26.

וְכָל־דָּרִידִי לֵאמֹר עָבַד דָּתָא דִּירָא  
אֱלֹהֵי וְדָתָא דִּי מַלְכָא אִסְכְּפִינָא דִּירָא  
לֵאמֹר מִתְּעַבְדָּא מִגָּדָא הֵן לְמוֹת תֵּן  
לְשִׁרְשֵׁי סַרְלֵעָנָשׁ נִכְסֵי וְלִאִסְכְּרֵי :

וְשִׁירֵי דִּירָא

καὶ πᾶς, ὅς ἂν ᾤη ὅτι ποῶν νόμον τοῦ Θεοῦ καὶ νόμον τοῦ βασιλέως ἐτοίμως, τὸ κρίμα ἔσται γινόμενον ἐξ αὐτοῦ, ἕν τε εἰς θάνατον, ἕν τε εἰς παύειαν, ἕν τε εἰς ἡμίαν τοῦ βίου, ἕν τε εἰς παρὰδοσιν.

*Au. Ver.*—26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment [Chald., to rooting out], or to confiscation of goods, or to imprisonment.

*Bp. Patrick.*—26 *Whosoever will not do the law of thy God, and the law of the king.* By the "law of the king" is meant this decree, which was now made in favour of the Jews; giving them authority to execute their own laws again. As for the imperial laws Ezra had nothing to do with them, nor were the Jews to be governed by them, but by their own laws; unless any matters could not be determined by the divine laws: in that case they were to be judged by the king's law. So Joh. Vorstius understands these words disjunctively (in his Dissert. de Synedriis Hebr. sect. 36), that they should act according to the direction of the divine law; or, if anything fell out that could not be defined by that, then according to the prescription of the laws of the king.

*Or to banishment, or to confiscation of goods, or to imprisonment.*] That word which we translate "banishment," signifies in the Chaldee (as we note in the margin of our bibles) *rooting out*; and therefore is by some interpreted disinheriting, or excommunicating from their society; so that he should be an *outlaw*, as we speak, the highest degree of which was called *shammathah*. And thus our Mr. Thorndike observes, that this *rooting out* is the same with that which, in chap. x. 8, is called being *divided* or *separated* from the congregation of the captivity; being, indeed, a kind of temporal outlawry, unto which is joined confiscation of goods. And thus the greater excommunication among Christians is every where a temporal punishment; viz., in respect of some temporal punishment attending it in Christian states: which in Christianity is accidental, by an act of those states: but in Judaism was essential, so long as those temporal advantages, which were essential conditions of the law, were not forfeited. And this without doubt is the same punishment that is called "putting out of the synagogue" (see Rites of the Church in a Christian State, p. 28, and Review, p. 58, with Grotius, De Imper. Sum. Potest., cap. 9). I only add, that from such sentence it was in vain for them to appeal to any of the king's courts: for by this decree all matters were to be tried and finally judged by their own law.

*Geen.*—שָׁפָה (pron. *shēroshu*), Keri שָׁפָה, Chald. f. a *rooting out*, i.e., expulsion, banishment [so Prof. Lee], Ezra vii. 26; comp. x. 8.

שָׁפָה, m. Chald. *fine, mulct*, Ezra vii. 26. נָקָה, Chald. plur. נָקָה (i. q., Heb., נָקָה, riches). Ezra vi. 8; vii. 26, נָקָה שָׁפָה, *mulct, fine*.

בָּדָה (r. בָּדָה) plur. בָּדָה, m. a *band, bond*, Ecc. vii. 26 [27]. בָּדָה, Jer. xxxvii. 15, *house of bonds*, i.e., a prison. בָּדָה, Chald. id. Dan. iv. 12; Ezra vii. 26.

J. H. Michaëlis. —שָׁפָה, *ad eradicationem*, e solo scil. patrio; h.e., ut Vulg. et Cler., *in exilium*, aut sec. alios *proscriptionem* et *excommunicationem*. (1) Conf. simile nomen cap. vi. 11, et ad rem, cap. x. 8; Lev. xxv. 47. וְדָן לְעַבְדָּהּ, *sive ad mulctam* (1) et *amissionem facultatum*, cap. vi. 8; conf. iterum cap. x. 8. וְלִשְׁכָּרָהּ, *et ad vincula*. Vulg., *vel certe in carcerem*. Dan. iv. 12, 20. Conf. Hebr. x. 34.

## CHAP. VIII. 1.

*Au. Ver.*—1 Chief of their fathers.

*Booth.*—Paternal chiefs.

*Artaserzes.* See the notes upon vi. 14.

Ver. 3.

מִבְּנֵי שְׁכַנְיָה מִבְּנֵי פָרוֹשׁ וְזַכְרְיָה וְגו'

ἀπὸ υἱῶν Σαχαρία, καὶ ἀπὸ υἱῶν Φάρος, Ζαχαρίας, κ.τ.λ.

*Au. Ver.*—3 Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

*Pool.*—Of the sons of Pharosh, i.e., one of the sons of Pharosh; whereby he is differenced from the other Shechaniah, ver. 5 [so Bp. Patrick].

*Booth.*—3 Of the posterity of Shecaniah, ..... of the posterity of Pharosh, Zechariah, &c.

*Houb.*—3 *De filiis Secheniæ.....De filiis Pharos, Zacharias, &c.*

3 מִבְּנֵי שְׁכַנְיָה, *de filiis Secheniæ*. Deest in Contextu nomen ejus viri, qui esset *de filiis Secheniæ*. Neque enim unquam post מִבְּנֵי, *de filiis*, omittitur ejus nomen, cujus familia indicatur. Quippè id ipsum agitur, ut nomina reducum captivorum memoriæ tradantur. Græci Intt. Rom. Edit. *de filiis Secheniæ et de filiis Pharos, Zacharias*, addito et inter utrosque filios. Malè. Non poterat Zacharias ex utrâque familiâ esse generatus. Itaque meliùs Codex Alex. omittit, *καὶ, et*, Codicemque Hebr. ut erat, exhibet. Clericus, à *posteris Sechania oriundi Pharoso, Zecharia*, deserens tenorem Esdræ consuetum (Nam Esdras uniuscujusque patrem, vel avum, vel atavum, unum memorat, non plures) neque animadvertens Codicis defectum, cujus tamen defectûs similes vidit, vers. 5 et 10.

*Daths.*—3 *Ex Sechanja a) — ex Paroso Secharja, &c.*

a) Excidit nomen. Neque in versionibûs antiquis legitur.

Ver. 5.

מִבְּנֵי שְׁכַנְיָה מִבְּנֵי זַכְרְיָה וְגו'

καὶ ἀπὸ υἱῶν Ζαβὼθ, Σεχερίας υἱὸς Ἀζιήλ, κ.τ.λ.

*Au. Ver.*—5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

*Pool.*—The son of Jahaniel; either his

only son, or the most eminent of his sons, and therefore so called here.

*Booth.*—Of the posterity of Shecaniah, .....and son of Jahaziel; and with him, &c.

*J. H. Michaëlis.*—5 שכניה. Alius erat ver. 3. יאחזיאל, *filius Jachsielis*: cujus tamen filii nomen reticetur, forte quod pater plures post se non reliquisset. Conf. ver. 10, et alium *Jachasielis* nomine, 1 Par. xvi. 6. At LXX, et cum illis Ar., καὶ ἀπὸ υἱῶν Ζαθὸνς Σεχεσίας, υἱὸς Ἀζιήλ. Quasi ex cap. ii. 8. ומכני וזמני, legendum vel supplendum h. l. fuisse.

*Houb.*—5 *De filii Zathoes, Sechanias, filius Echeziel, et cum eo viri trecenti.*

5 מכני שכניה, ex *filii Sechaniaë*. Eodem vitio hic versus affectus est, quo tertius, in hod. quidem codicibus. Nam lacunam Veteres explebant. Et Syrus quidem, מכני נור שכניה, de *filii Guido Sechanias*. Græci Interpretes καὶ ἀπὸ υἱῶν Ζαθὸνς Σεχεσίας, et de *filii Zathoes, Sechenias*; quibus Arabs obsequitur, quanquam solet Syri persequi vestigia. Itaque Græcorum scriptioni favet et numerus et antiquitas. Est vero cur hic Clericum demiremur; qui hod. codicis defectum cum videret, maluerit in sua versione lacunam facere, quam de veteribus supplere lacunosum contextum, dubitaritque Græci interpretes an ex conjectura suppleant, an ex libro. Nam quemnam ducem Græci interpretes habuissent supplendi nominis *Zathoes*, non cujusvis, ni sic legerent? sed ducem Clericum habebat hod. ipsum contextum, ne crederet suo Marte eos supplevisse, cum non nesciret cap. ii. 8, familiam *Zathoes* commemorari.....Porro nomen יאחזיאל, enuntiamus *Echeziel*, etsi Vulgatus *Ezechiel*. Nam suspicio est mendum esse Librariorum Latinorum, cum scripsisset Hieronymus vel *Echeziel*, vel *Jahziel*, ut ver. 9 nomen יאחזיאל enuntiat *Jahiel*.

*Dathe.*—6 *Ex Sechanja a)*—*filius Jahasielis, et cum eo mares trecenti.*

a) Excidit nomen proprium. Neque enim credibile est, patris nomen esse indicatum omisso nomine proprio. Vulgatus consentit cum textu Hebr.: *De filii Secheniaë filius Ezechiel.*

Ver. 10.

ומכני שלומית זבבד וזמני וזמני וזמני  
καὶ ἀπὸ τῶν υἱῶν Βαανί, Σελμοῦθ υἱὸς  
Ἰωσephία, καὶ μετ' αὐτοῦ, κ.τ.λ.

*Au. Ver.*—10 And of the sons of Shelo-

mith; the son of Josiphiah, and with him an hundred and threescore males.

*Booth.*—10 And of the posterity of Shelomith \* \* \*, the son of Josiphiah; and with him, &c.

*Houb.*—10 *De filii Baani, Selimoth filius Josphiaë, et cum eo viri centum et sexaginta.*

10 מכני שלומית, de *filii Selomith, filius*. Tertiam hic habemus lacunam explendam, sive ex Syro, qui sic, καὶ ἀπὸ υἱῶν Βαανί Σελμοῦθ υἱὸς, et de *filii Baani, Selimuth filius*...quibus etiam hic Arabs obsequitur. Nos vero utrique, tum propter utriusque concordiam, et, ex parte Græcorum, antiquitatem majorem; tum quia proclive erat ut, cum scribæ legerent bis בנני hoc modo, מכני בנני, alterum בנני, aut incuria omitterent, aut dedita opera, tanquam superfluum, prætermitterent. Nam cap. ii. 10 legitur, בנני בנני, *filii Baani*.

*Dathe.*—10 Ex a) — *Selomitha, filius Josiphjæ, et cum eo centum et sexaginta mares.*

a) Iterum nomen excidit, quod οἱ ὁ, Syr., Arab. sic supplent [see the note of *Houb.* above]. Vulgatus: *De filii Selomith filius Josphiaë.*

Ver. 13.

ומכני זבבד וזמני וזמני וזמני

καὶ ἀπὸ υἱῶν Ἀδωνικὰμ Ἰσφαῖ, κ.τ.λ.

*Au. Ver.*—13 And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, &c.

*Bp. Patrick.*—And of the last sons of Adonikam.] They are called "the last sons," with respect to the first of them that went up with Zerubbabel [so *Dathe*]. Or, these were the last that followed Ezra: which some look upon as a blot on Adonikam, that his family was the last that accompanied Ezra.

*J. H. Michaëlis.*—ומכני, posteriores, Schm., postremi. Vulg., qui erant novissimi: respectu eorum, qui primum cum Zorababele sub Cyro in patriam redierant, cap. ii. 13, conf. 2 Sam. xix. 12, 13.

Ver. 14.

*Au. Ver.*—14 Of the sons also of Bigvai, Uthai, and Zabbud [or, Zaccur, as some read], &c.

*Zabbud* [or, *Zaccur*].

*Houb.*—14 חזר: Masora, חזר, ex Syro eadem ponente litteras, quas eadem etiam Vulgatus. Sed hod. scripturæ favent in Rom. Edit. Græci interpretes et Arabs. Nam utrique חזר, *Zabud*, todidem litteris. Itaque nihil sollicitandum, cum paribus sit momentis alterutra scriptura.

Ver. 15.

וַאֲנִי וְכָל הַכֹּהֲנִים וְכָל הַלְוִיִּם וְכָל הָעָם  
וְכָל הַיִּשְׂרָאֵלִים וְכָל הַיִּשְׂרָאֵלִים

καὶ συνῆξα αὐτοὺς πρὸς τὸν ποταμὸν τὸν ἔρχόμενον πρὸς τὸν Εὐλ, κ.τ.λ.

*Au. Ver.*—15 And I gathered them together to the river that runneth to Ahava; and there abode [or, pitched] we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

*Pool.*—The river that runneth to Ahava; or, the river of Ahava, as it is called, ver. 21, 31. By comparing of these places, it seems that Ahava was the name both of the river, and of the town or place by which it ran. Either this was that river which other writers call *Adiava*, which runs to Assyria, which thence is called *Adiabene*; or some other river running into Euphrates. None of the sons of Levi, to wit, who were simple Levites, and not priests. And therefore the Levites, mentioned chap. vii. 7, by anticipation, were not yet come to him.

*Houb.*—15 Hos congregavi ad fluvium qui ad Ahava labitur, &c.

15 חזר... חזר: Clericus, et congregavi eos, cum venissem; quod quidem facere non potuit, nisi (ut ejus verbis utar) *conculcatâ Grammaticâ*. Nam demonstrativum ה non dubium est, esse vocabuli, חזר, appendicem. Ahava est urbs, ad quam flumen delabitur. Opponit Clericus, non constare Ahavam esse urbem, constare esse fluvium, ex versibus videlicet 21 et 31 in quibus legitur חזר, *flumen Ahava*. Cui ab aliis jam responsum fuit, non abs re dici urbem fuisse fluvio cognominem.

Ver. 16.

וַאֲנִי וְכָל הַכֹּהֲנִים וְכָל הַלְוִיִּם וְכָל הָעָם  
וְכָל הַיִּשְׂרָאֵלִים וְכָל הַיִּשְׂרָאֵלִים  
וְכָל הַיִּשְׂרָאֵלִים וְכָל הַיִּשְׂרָאֵלִים  
וְכָל הַיִּשְׂרָאֵלִים וְכָל הַיִּשְׂרָאֵלִים

καὶ ἀπέστειλα τῷ Ἐλεάζαρ, τῷ Ἀριῇλ, τῷ Σεμεία, καὶ τῷ Ἀλανάμ, καὶ τῷ Ἰαριβ, καὶ τῷ Ἐλνάθαι, καὶ τῷ Νάθαν, καὶ τῷ Ζαχαρίᾳ, καὶ

τῷ Μεσολλάμ, καὶ τῷ Ἰωαρίμ, καὶ τῷ Ἐλνάθαι συνέντας.

*Au. Ver.*—16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

For Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan.

Sent I for Eliezer, &c.

*J. H. Michaëlis.*—יִשְׂרָאֵלִים LXX et Ar., *Misi itaque ad Eliezerem*. Cler., *Misi*, qui vocarent *Eliezerem*; h. e. misso nuntio eum arcessivi, conf. Neh. vi. 3, 8. At Vulg., Syr., A. b. E., Schm., *Misi itaque Eliezerem*; ut Lamed sit nota accusativi ex usu Chald. sicut infra ver. 24; Jer. xl. 2; Psal. cxxxv. 11; Job. viii. 8 cet. Utrumque verum: hi enim ab Esdra non solum arcessiti, sed etiam ad Iddonem, sec. versum sequ. 17 amandati fuerunt.

*Maurer.*—16 יִשְׂרָאֵלִים. Dicunt nonnulli (G. Gr. ampl. p. 681), hic esse accusativi notam. Non est. הָ הָ signficat aliquem arcessendum curare, propr. nach einem schicken.

And for Elnathan, and for Jarib, and for Elnathan. —Boothroyd omits these words. See the note of Hallet.

*Hallet.*—16 It is not at all likely that here should be three men, among so few, called by the same name Elnathan. One might from this alone suspect that here is an error of the transcribers. And it will be found there was, from comparing the versions, and the other edition of this book, I mean the book of *Esdras* among the *Apocrypha*. In this book, chap. viii. 43, 44, the words are, *Then I sent to Eliazar, and Iduel, and Masman, and Alnathan, and Mamaias, and Joribas, and Nathan, and Eunatan, Zacharias, and Mosollamon, principal men, and learned*. In the *Latin* and *Syriac* versions of this book many of the names are different from these, which are taken from the *Greek*. The addition which we have in the Hebrew copies of the words, *Also for Joiarib, and for Elnathan, men of understanding*, which are not in *Esdras*, seems to be needless, and to have been well omitted in *Esdras*. The man here called *Joiarib*, seems to be no other than *Jarib* before mentioned; just as *Elnathan* is certainly the same *Elnathan* as was mentioned before. And whereas *Elnathan* is in the Hebrew twice mentioned



ac K'ri valet, coll. Num. iii. 9; cap. viii. 16, 19) *datos*, i.e., constitutos. R. Sal., *qui dati et collocati erant*. Syr., *qui habitabant*; coll. Gen. i. 17, alii denique *præpositos* f. *præfectos*, coll. Neh. xiii. 4. *Ut adducerent nobis, &c.*

*Houb.*—דודו: Lege, דודו, (ad Eddo) et ad fratres ejus. Omissum fuit ex vicinitate nominis דודו, antecedentia.

*Dathe.*—17 *Eisque mandata dedi ad Iddonem, principem in pago Caspiæ, atque ipsa verba eis suggessi, quibus persuaderent Iddoni et cognatis ejus, sanctuarii famulis, in pago Caspiæ degentibus, ut nobis administratos ædis Dei nostri adducerent.*

Ver. 18.

וַיָּבִיאוּ לָנוּ בְּנֵי-מַחֲלִי הַמְּוֹדָה  
עֲלֵינוּ אִישׁ שְׁכָל מְבִנִּי מַחֲלִי בָרְלִי  
בְּרֵי-שִׁמְשֹׁן וְשִׁרְיָה וְגִדְיָה וְהָיוּ שְׁמֹנֶה  
עָשָׂר :

א "רשד

καὶ ἤλθοσαν ἡμῖν ὡς χεῖρ Θεοῦ ἡμῶν  
ἀγαθὴ ἐφ' ἡμᾶς, ἀνὴρ σαχῶν ἀπὸ υἱῶν  
Μωϋσέ, υἱοῦ Δαυὶ, υἱοῦ Ἰσραὴλ· καὶ ἀρχὴν  
ἔλαβον οἱ υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δε-  
καοκτώ.

*Au. Ver.*—18 And by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen.

*A man of understanding of the sons of Mahli.*

*J. H. Michaëlis.*—איש שכל, *Isch-Sechelem*. At Vulg., Syr., et R. Sal., appellative, *virum quendam doctum et prudentem*: per quem A. b. E. sequentem *Scherebiam* intelligit. Sed illud malum cum Schm., Cler., aliisque.

*Houb.*—18 *Et adduxerunt nobis, Deo ipse opitulante, Ischelem, de filiis Moholi, &c.*

*Dathe.*—18 *Atque illi, pro singulari Dei in nos favore, adduxerunt nobis virum prudentem a) ex posteris Mahlis, &c.*

a) Nomen videtur deesse, nisi hoc latet in versione Græca, quæ habet: καὶ ἦλθοσαν ἡμῖν—ἀνὴρ σαχῶν, quasi hoc esset nomen proprium. Neque tamen hoc valde probabile videtur, nam sequentia quoque perquam corrupte legerunt: καὶ ἀρχὴν ἔλαβον οἱ υἱοὶ αὐτοῦ, κ.τ.λ. Syrus et Vulgatus consentiunt cum textu Hebræo.

*And Sherebiah.* So *J. H. Michaëlis*, *Houb.*, *Dathe*, *Booth*.

*Bp. Patrick.*—*They brought us a man of understanding,—and Sherebiah, with his sons and his brethren, eighteen.*] They brought a man of understanding, viz., Sherebiah (so the words, I think, should be translated), with his sons and brethren, eighteen in number.

*Dathe.*—In libro apocrypho Esaræ cap. viii. 47, omittitur littera Vau sequenti nomini Serebjæ præfixa, sed vocatur Ἀρεβηβλα, quam lectionem retento tamen nomine textus Hebr. secutus est Michaëlis.

Ver. 20.

*Au. Ver.*—20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

*Nethinims.* See the notes upon 1 Chron. ix. 2, p. 46.

*Bp. Patrick.*—20 *Also of the Nethinims, whom David and the princes had appointed for the service of the Levites.*] Every one knows, that the Gibeonites were appointed by Joshua to be hewers of wood and drawers of water, for the service of God's house; but a great many of them being destroyed by Saul, there were not enough remaining to serve in those ministries. And therefore David (as Bertram thinks, in his book *De Repub. Jud.*, p. 277) appointed some other persons to the same employment; and afterward Solomon appointed more: who are called therefore Solomon's servants: all which, both Gibeonites and those who were added to them by David and Solomon, were known by the name of Nethinim, as much as to say, *dedititii*, or *ascriptitii*, men given, as the Hebrew word denotes: for, as the Levites were given to the priests (Numb. viii. 16, 19), so were these given to the Levites. And this is said to have been done by "David and the princes," because David advised with the consistory about it, who are called *the princes*, 2 Chron. xxx. 2; xxxi. 8 (see Mr. Thorndike, *Rites of the Church*, p. 231). But I have observed elsewhere, that these Nethinims were distinct from the Gibeonites, and of a higher rank in the service of God. (See 1 Chron. ix. 2.)

Ver. 24.

וַאֲבָדִילָה מִשְׁכֵּי הַפְּתָקִים שְׁנָיִם עָשָׂר  
לְשִׁרְיָה וְשִׁרְיָה וְגִדְיָה וְהָיוּ שְׁמֹנֶה עָשָׂר





sumed the brightness of gold, and because of its hardness was more durable. There is still a certain factitious metal of this kind made among the Asiatics. I have seen this metal often made; it is as bright and fine as gold, takes a most exquisite polish, and will scarcely tarnish. I have kept this exposed to every variation of the air, even among old iron, brass, copper, &c., for twenty years together, without being scarcely at all oxidised. It requires much art in making, but the constituent materials are of small value. Vessels of this metal, because of their lustre and durability for ornamental and domestic uses, are in many respects more valuable than gold itself. The only difficulty is to get at first the true colour, which depends on the degree of heat, and the time employed in fusion; but there are however proper rules to ascertain them. This metal is widely different from the *or molu* of France and England, is less expensive, and much more valuable.

*Houb.*—*Et vasa ære flavo, optimo, perpolito, exquisito velut aurum.*

שנים Solus Veterum Vulgatus, duo. Parum credibile est ærea vasa duo tanti fuisse apud sacrum scriptorem, ut ea non modò scripto memoraret, sed ut etiam tantà diligentia describeret. Græci διάφορα, diversa, quasi ex radice *σφα*, *mutare*. Ego crediderim legendum שנים, *polita*, quod aptissimè quadrat in ea, quæ de illis vasis narrantur, fuisse ære flavo, optimo, et exquisito, velut aurum.

*Dathe.*—*Vasa æris splendentis elegantia instar auri pretiosa duo.* a)

a) Οἱ δ, Arabs et Syrus numerum omitunt. In libro apocrypho Easæ cap. viii. 57, leguntur duodecim.

Ver. 29.

— הַלְשִׁכוֹת אֵת יְהוָה :

— eis σκηνὰς οἴκου Κυρίου.

*Au. Ver.*—29 Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord.

*In the chambers of the house of the Lord.*

*J. H. Michaëlis.*—וַאֲשֶׁר־וּ, in conclavia; a cellis inferenda, in quibus sacri thesauri adservabantur, Neh. xiii. 5. At A. b. E. subintell. מִן ex præced. commate, q. d., et coram præfectis cellarum. Prius tamen simplicius est. Idem A. b. E. observandum

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monet ה, *emph. anie statum constr.*, ut Jer. xxv. 26.

*Houb.*— in domûs Domini conclavibus.

29 וַאֲשֶׁר־וּ *initiale habet locum, ut et finale : ut idem sit ac וַאֲשֶׁר־וּ, in conclavibus ; nisi id ipsum legitur, ut postea ver. 33 בְּיָדוֹ, in domo.*

Ver. 30.

וְהָפְּלוּ חֲתָנִים וְחָלּוּזִים מִשְׁקָל חֲתָנָם וְרֹב

καὶ ἐδίψατο οἱ λεπίς καὶ οἱ λεῖται σταθμὸν τοῦ ἀργυρίου, κ.τ.λ.

*Au. Ver.*—30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

*The weight of the silver, &c.*

*Booth.*—30 So the priests and the Levites received the silver, and the gold, and the utensils, as weighed, &c.

*Houb.*—30 *Acceperunt igitur sacerdotes et Levitæ argenti aurique pondera, &c.*

*Dathe.*—30 *Acceperunt igitur sacerdotes et Levitæ aurum, argentum et vasa eis ap- pensa, &c.*

Ver. 34.

— וַיִּקְרָא בְּלִי-הַמִּשְׁקָל קָצֵת חֲתָיָא :

— καὶ ἐγράφη πᾶς ὁ σταθμός.

*Au. Ver.*—34 By number and by weight of every one: and all the weight was written at that time.

*Bp. Patrick.*—34 There was a public record made of it; and the persons forementioned, who brought the money and the vessels, were discharged by a public instrument, signed by them that received it. Or, perhaps, the meaning may be, that there was an inventory taken of the goods belonging to the temple, which the priests were charged withal, as the stewards of a family are wont to be with the goods belonging to it.

*J. H. Michaëlis.*—וַיִּכְתֹּב לִי הַמִּשְׁקָל, *descriptumque est omne pondus, i. e., sec. Junium, in acta publica relatum, ut publico instrumento liberata esset eorum fides. Conf. 2 Cor. viii. 20, 21. At Grotius : Omnium, inquit, nobilium ad templum datorum, factus est inventarius : quod et in privatis familiis faciendum censent, qui œconomica præcepta dederunt.*

Ver. 35.

*Au. Ver.*—35 Also the children of those that had been carried away, which were

come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering: all *this* was a burnt offering unto the Lord.

*Dr. A. Clarke.*—*Twelve bullocks for all Israel.*] Though of tribes there were only Judah and Benjamin, yet they offered a bullock for every tribe, as if present. There can be little doubt that there were individuals there from all the twelve tribes, possibly some families of each; but no complete tribe but those mentioned above.

*Bp. Patrick.*—*All this was a burnt offering.*] All the rest (except the he-goats) were a burnt-offering; whereby they acknowledged the Lord for their God.

Ver. 36.

וַיִּתְּנוּ אֶת־דְּבַר הַמִּלֻּךְ לַאֲחֻשְׁתְּרִיָּה  
הַמֶּלֶךְ וּפְחָדְיָה וְעֶבְרַת הַפֶּתַח וְכוּ'  
מִלֵּא סֵדֶק

καὶ ἔδωκαν τὸ νόμισμα τοῦ βασιλέως τοῖς διοικηταῖς τοῦ βασιλείως καὶ ἐπάρχοις πέραν τοῦ ποταμοῦ, κ.τ.λ.

*Au. Ver.*—36 And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

*Lieutenants—governors.*

*Gesen.*—אֲחֻשְׁתְּרִיָּה m. plur. Esth. iii. 12; viii. 9; ix. 3; Ezra viii. 36; *satraps*, the governors or viceroys of the large provinces among the ancient Persians, possessing both civil and military power, and being in the provinces the representatives of the sovereign, whose state and splendour they also rivalled. Single parts or subdivisions of these provinces were under procurators or prefects, מִשְׁתָּרִי, the satraps governed only whole provinces. See Brissou de Regio Pers., principatu I., § 168. Heeren Ideen, t. i., p. 489, sq. ed. 4.—The genuine form of this name, which has lately been found in an inscription of ancient India, is *ks'atrapa*, i. e., warrior of the host; see Gött. Gel. Anz. 1839, p. 805 sq. Lassen Zeitschr. f. d. Morgenl. III. 161. To this harsher form corresponds the Greek ἐξαρπάτης, ἐξαυράτης, (Boeckh Corp. Inscr. No. 2691, c,) whence arose by degrees the softer σατράπης. Comp. אֲחֻשְׁתְּרִיָּה.

וְעֶבְרַת הַפֶּתַח (for פֶּתַח Dag. forte impl.) constr.

מִשְׁתָּרִי, c. suff. מִשְׁתָּרִי, Mal. i. 8; plur. מִשְׁתָּרִים, 1 Kings x. 15, constr. מִשְׁתָּרִים, Neh. ii. 7, c. suff. מִשְׁתָּרִים, Jer. li. 28, 57; a *prefect* or *governor* of a province less than a *satrapy* (see in מִשְׁתָּרִים). The fem. ending appears in this word in common with many other names of office (see Lehrs., pp. 468, 878); though מִשְׁתָּרִי being of Persian origin, the ending may arise from another source. Several etymologies have been proposed; the best perhaps is by Benfey (Monathsn., p. 195), who compares Sanscr. *paksha*, companion, friend, Pracrit. *pakkha*, old Parsee prob. *pakha*, applied to the prefects of provinces as the associates and (quasi) adjutants of the king. Of the same origin is prob. *باشا*, *باشا*, *Basha*, *Pasha*, coming from the same Sanscr. form.

*Prof. Lee.*—מִשְׁתָּרִים, chief *satraps*, according to some, from the Persic, *استر*, *price*, *pre-eminence*, and *استر*, *a satrap*; according to others, the chief *door-keepers*, from *استر*, *استر*, as before, and *دربار*, *دربار*, *door-keeper*. Est. iii. 12; viii. 9; ix. 3; and with the Chaldee termination, Dan. iii. 2, 3, 27; vi. 2, 3.

מִשְׁתָּרִי, a word apparently of Assyrian origin, (a) *A governor of a province*. (b) *A military commander, captain*. (a) Neh. ii. 7; iii. 7; v. 5, 14; Jer. li. 23, 28, &c. (b) 1 Kings xx. 24.

CHAP. IX. 1.

וּבְכֻלָּהֶם אֵלֶּה נִגְשׁוּ אֵלַי הַכֹּהֲנִים  
לֵאמֹר לֹא־נִבְדְּלוּ הָעָם וְיִשְׂרָאֵל וְהַכֹּהֲנִים  
וְהַלְוִיִּם מִצִּדְּמֵי הַמִּצְוֹת אֲשֶׁר־צִוִּיתָהֶם  
לִפְעֻצֵּי הַחֹמֶי וְכוּ'

καὶ ὡς ἐτελέσθη ταῦτα, ἤγγισαν πρὸς μέ οἱ ἀρχόντες, λέγοντες, Οὐκ ἐχωρίσθη ὁ λαὸς Ἰσραὴλ καὶ οἱ λεῖται καὶ οἱ λευῖται ἀπὸ λαῶν τῶν γαιῶν ἐν μακρύμμοισιν αὐτῶν, τῷ Χαναὰν ὁ ἔθλι, κ.τ.λ.

*Au. Ver.*—1 Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

*Dr. A. Clarke.*—*The people of Israel.*]

These were they who had returned at first with Zerubbabel, and were settled in the land of Judea, and whom Ezra found on his arrival to be little better than the Canaanitish nations from whom God had commanded them ever to keep separate.

*Doing according to their abominations.*

*Bp. Patrick.*—*Doing according to their abominations.*] This is commonly an expression, signifying worshipping of idols, which are called *abominations* in Scripture; but here signifies only imitation of the heathen in promiscuous marriages with any nation whatsoever, which would soon lead them to commit idolatry. For these words in the Hebrew run thus, "Have not separated themselves from the people of the land, according to their abominations" (the word *doing* is not there); which Mr. Mede rightly interprets, "according to the several kinds of idolaters in the land round about them."

*Eoen of the Canaanites, &c.*] By this it appears, that, as marriages with the seven nations of Canaan were expressly forbidden (Deut. vii. 2, 3), so Ezra thought that law extended to all other nations, who were not proselyted to the Jews' religion. And this is the common opinion of the Hebrew doctors, as Mr. Selden shows, lib. v. De Jure Nat. et Gent., cap. 12. For even before the law of Moses, it seems to be thought unlawful, after they had received the covenant of circumcision, for the seed of Abraham to marry with other nations that were uncircumcised (Gen. xxxiv. 14).

*J. H. Michaëlis.*—סוּעַבְדִּים, *sec abom. eorum*, vel *pro exsecrandis eorum factis*, i. e., sicut merebantur flagitiosi eorum mores et detestabilis idololatria, quæ inprimis a sacris scriptoribus sic dici solet. Conf. v. 11, 14; Deut. vii. 1, 2, 3, 25; cap. xii. 30, 31; 2 Reg. xxiii. 13; Esa. xlv. 19; Mal. ii. 11, cet. לְכַנִּי, *nimirum Chanaanæorum*. Gen. ix. 25; cap. x. 15—19, &c. Præcedens *suffixum* ad hoc et sequentia spectat, et quasi *redundat*, more *Syrorum*, ut Num. xxiv. 3.

*Houb.*—*Tale est scelus ipsorum, quale fuit cum Chananæis, cum Hethæis, &c.*

1 סוּעַבְדִּים לְכַנִּי: Nos, *tale est scelus ipsorum, quale fuit Chananæis*. Quam sententiam, in contextu planam, obscuram fecêre Interpretes, cum non attenderent affixum דֵּם nominis סוּעַבְדִּים efferri de populo generatim accepto, non speciatim de eo, qui Babylone redierat, cum eo tempore

nulla gens esset Chanaanæorum, Hethæorum, &c., quibuscum connubia miscere Judæi possent. Habet ךֿ similitudinem patrum cum filiis, quos patres sibi vindicat affixum דֵּם, ita tamen, ut filii patrum delictum similitudine referant . . . העשני הכאני, *curtè descripta verba*, cum tamen passim legatur, העשני, הכאני, plenè.

Ver. 2.

וְהִתְעַרְבוּ בְּעַמֵּי הָאֲרָצוֹת וְגו'

— καὶ παρήχθη σπέρμα τὸ ἁγιον ἐν λαοῖς τῶν γατῶν, κ.τ.λ.

*Au. Ver.*—2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands, &c.

*So that the holy seed, &c.*

*J. H. Michaëlis.*—וְהִתְעַרְבוּ, *et commixti sunt, miscuerunt sese per conjugia*. וְהִתְעַרְבוּ, qui tamen erant, certe esse debebant, *semen sanctum*.

*Houb.*—2 Nam sumserunt sibi ac filiis suis ipsorum filias, semenque sanctum populis terrarum admiscuerunt.

*Dathe.*—2 Nam horum filias sibi filisque suis ducere, et prolem, quæ sancta esse deberet, ex harum regionum gentibus, suscipere. a)

a) Hebr., *et miscent semen sanctum cum populis terræ*.

Ver. 3.

וְהָיָה אִתִּי אֶת־בְּגָדִי וּמַעֲלִילִי וְגו'

— δὴ ῥῆξα τὰ ἱμάτιά μου, κ.τ.λ.

*Au. Ver.*—3 And when I heard this thing, I rent my garment and my mantle, &c.

*Dr. A. Clarke.*—*My garment and my mantle.*] The outer and inner garment.

*Gesen.*—בְּגָדִי. 1. a covering, cloth. 2. A garment, robe, usually the outer garment of the Oriental, Gen. xxxix. 12, al. Sept., ἱμάτιον, στολή.

בְּגָדִי m. (r. צָד) *upper garment, robe*, spec. an exterior tunic, fuller and longer than the common one, but without sleeves; see 2 Sam. xiii. 18, comp. Braun de Vest. sacerd. II. 5. p. 436 sq. Schröder de Vest. mulierum Heb., p. 267. Hartmann Hebræerin iii., p. 312. It was worn by women, 2 Sam. i. c., by men of birth and rank, Job i. 20; ii. 12; by kings and princes, 1 Sam. xviii. 4; xxiv. 5, 12; by priests, xxviii. 14; Ezra ix. 3, 5; and especially by the high priest under the ephod, whence וְהָיָה אִתִּי, Ex. xxviii. 31, al.

Ver. 4.

*Au. Ver.*—4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away, &c.

*Dr. A. Clarke.*—Those that had been carried away.] Those that had returned long before with Zerubbabel; see ver. 1.

Ver. 5.

וּבְמִנְחַת הָעֶרֶב חָמָתִי מִתְעַצְבִּיתִי וְגו'  
καὶ ἐν θυσίᾳ τῇ ἑσπερινῇ ἀνέστην ἀπὸ ταπεινώσεώς μου, κ.τ.λ.

*Au. Ver.*—5 And at the evening sacrifice I arose up from my heaviness, [or, affliction]; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God.

*Pool.*—From my heaviness, i. e., from that mournful posture, ver. 4, and put myself into the posture of a petitioner. Or, by reason of my heaviness, or, affliction. Having mourned for the sin, I considered that was not sufficient, and that God expected the confession and amendment of it, and therefore I fell to prayer.

*J. H. Michaëlis.*—סודי סחצתי, surrexi quidem ab afflictione s. humili projectione et jejuniō meo (1) cf. cap. viii. 21.

*Houb.*—5 In sacrificio aulem vespertino erexi me ab meo luctu.

5 סחצתי: Vulgatus, de afflictione mea, bonā sententiā, in quam eandem nos, luctu; ut significetur non tantum dolor, sed habitus doloris, quem induerat Esdras. Nam utrumque habet verbum Latinum luctus. Clericus, ab humili mei projectione, tam falsē, quā ineleganter. Neque enim Esdras humi se projecerat, sed sedebat (שָׁב) qui mos erat lugentium. Sic Nehem. cap. i. 4 legitur שָׁבַר וַאֲבַכָּה, sedi et fleui.

*Dathe.*—5 Tunc ex illo luctu meo surrexi, &c.

*Garment, mantle.* See the notes upon ver. 3.

Ver. 8.

וַעֲמָחָה בְּמַעֲשֵׂי יְדֵי וְהָיָה חֲחֻלָּה  
מֵאֵת וַיְהִי אֵלַי כִּי לְהִשְׁאִיר לִנְי  
פְּלִיטָה וְלִחְתֹּת-לִנְי יָתֵד בְּמִקְוֶה קֹדֶשׁ  
לְהִשְׁאִיר עֲלֵיכֶם אֵלֶיכֶם וְלִחְתֹּתֵם מִתְּהִי  
בְּעֵצְדְּהֶנָּה :

יָד וְלִחְתֹּתֵם מִתְּהִי

καὶ νῦν ἐπικεύσατο ἡμῖν ὁ Θεὸς ἡμῶν τοὶ καταλιπεῖν ἡμᾶς εἰς σωτηρίαν, καὶ δοῦναι ἡμῖν στήριγμα ἐν τόπῳ ἀγιάσματος αὐτοῦ, τοῦ φωτίσαι ὀφθαλμοὺς ἡμῶν, καὶ δοῦναι ζωοποιήσιν μικρὰν ἐν τῇ δουλείᾳ ἡμῶν.

*Au. Ver.*—8 And now for a little space [Heb., moment] grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail [or, a pin: that is, a constant and sure abode: so Isaiah xxii. 23] in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

*Pool.*—Now for a little space: it is but a little while since God hath delivered and restored us, and yet we are already returned to our former sin and folly. Or thus, We have enjoyed this favour but a little while, and now we are sinning it away, and shortening our own happiness. To give us a nail, i. e., either, 1. A just and merciful prince of our own nation and religion; such being compared to nails or pins, as Isaiah xxii. 23. Or rather, 2. Some kind of settlement; whereas before we were tossed and removed from place to place as our masters pleased. It is a metaphor from tents, which are fastened by cords and nails, or pins [so *Bp. Patrick*]. In his holy place, i. e., in this holy land, as the land of Judah is called, Zech. ii. 12. Or, in Jerusalem, which is called the holy city, Neh. xi. 1, 18; Daniel ix. 24; which is peculiarly mentioned, because of the temple, which was the nail which fastened their tents, and gave them some ground of hopes to continue in their land.

*Dr. A. Clarke.*—May lighten our eyes.] To give us a thorough knowledge of ourselves and of our highest interest, and to enable us to re-establish his worship, is the reason why God has brought us back to this place.

*Booth.*—8 And now for a short period Jehovah, our God, hath been gracious in leaving us an escaped remnant, and in giving us a fixed abode in his holy place; our God hath enlightened our eyes, and given us a little life in our bondage.

*Gesen.*—יָד. 1. a peg, pin, nail, as driven into the wall, Ez. xv. 3; Isaiah l. c. Spec. a tent-pin, driven into the earth to fasten the tent, Ex. xxvii. 19, al.; Is. xxxiii. 20; liv. 2; Judg. xvi. 14, יָד רֶשֶׁת. pin of the braid, with which it was fastened to the wall, &c. Hence, to drive a pin, to fasten a nail, is to the Hebrews an image of a fixed dwelling, a firm and stable abode,

Isaiah xxii. 23; for which also  $\pi\tau$  is put alone Ezra ix. 8, comp  $\pi\tau$  ver. 9, and the roots  $\pi\tau$ ,  $\pi\tau$ . The Arabs have also the same figure, see Vit. Timuri, I., pp. 134, 228, ed. Mang.—Further, *a nail, pin*, is put metaph. for *a prince*, on whom the care and welfare of the state depends, Zech. x. 4; where the same person is also called  $\pi\tau$ , corner-stone, on whom the state is founded.

*J. H. Michaëlis.*— $\text{וְהָאֵלֹהִים אֲנִי מְאִיר}$ , *ut illuminaret oculos nostros Deus noster*, h. e., afflicto nos recrearet, et meliorem sortem nobis indulgendo, nos exhilararet. Ut enim *tenebræ* calamitatem significant, *lux* contra res secundiore designat. Conf. 1 Sam. xiv. 27, 29; Ps. xiii. 4; et Joel ii. 2; Job. ii. 17 not.  $\text{וְהָאֵלֹהִים אֲנִי מְאִיר}$ , s. ita ut concederet nobis.  $\text{מִיָּדָה}$ , R. Sal., Vulg., Syr., *vitam*, LXX., *vivificationem modicam*. Schm., *reviscentiam aliqualem*, aliquantulum vitæ; h. e. sec. Cler., *res paullo meliores*, quasi ad breve tempus e mortuis excitati essemus.  $\text{וְהָאֵלֹהִים אֲנִי מְאִיר}$ , in *servitute nostra*, ver. 9, quum sceletis in Babylonica captivitate similes essemus, Ezech. xxxvii.

*Houb.*—8 *Nunc, quàm brevi tempore adfuit nobis Domini Dei nostri misericordia, ut ruinæ nostræ superstites essemus, daretque nobis in loco suo sancto aliquantulum sedem! Quàm breve illud est, quòd oculos nostros Deus noster illuminavit, quodque nos à servitute nostrâ paulùm recreavit!*

8.  $\text{וְהָאֵלֹהִים אֲנִי מְאִיר}$ : Non, *misericordia*, ut Syrus, qui,  $\text{וְהָאֵלֹהִים אֲנִי מְאִיר}$ . Sequi Vulgatum non potuimus, sed dicentem, *facta est deprecatio nostra*, ac deinde  $\text{וְהָאֵלֹהִים אֲנִי מְאִיר}$ , *apud Dominum*, cum neque  $\text{וְהָאֵלֹהִים אֲנִי מְאִיר}$  significet *apud*, neque  $\text{וְהָאֵלֹהִים אֲנִי מְאִיר}$  demonstrat deprecationem fuisse factam, sive completam, quam mentem habuisse videtur Vulgatus. Sententiam detruncant Græci Intt. detruncat et immutat Arabs, ponens, *miserere nostri*, tanquam esset hæc deprecatio, cum tamen sit rei geatæ mera expositio. Sed optimè Syrus,  $\text{וְהָאֵלֹהִים אֲנִי מְאִיר}$ , quæ verba nescio cur Gabriel Sionita sic converterit, *nuperrimè facta est misericordia*, cum alia hæc interpretatio, *ad modicum tempus facta est* . . . . ex Syro sponte nasceretur . . . .  $\text{וְהָאֵלֹהִים אֲנִי מְאִיר}$ ; verbum è verbo, *pazillum*, quo quid suspenditur, ut hæreat. Quod ne obscurum esset, sententiam extulimus: vide Versionem.

Ver. 9.

— וְהָאֵלֹהִים אֲנִי מְאִיר  
וְהָאֵלֹהִים אֲנִי מְאִיר  
וְהָאֵלֹהִים אֲנִי מְאִיר

— καὶ τοῦ δοῦναι ἡμῖν φραγμὸν ἐν Ἰουδα καὶ Ἱερουσαλὴμ.

*As. Ver.*—2 For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair [Heb., to set up] the desolations thereof, and to give us a wall in Judah and in Jerusalem.

*But hath extended mercy unto us in the sight of the kings of Persia.*

*Booth.*—But hath inclined the kings of Persia to show us kindness.

*And to give us a wall.*

*Pool.*—To give us a wall, Heb., a hedge, or, a fence; either, 1. The wall built about Jerusalem. But it is probable that was not yet built, as we shall see by the following history. Besides, this fence is intimated to be as much a fence to the rest of Judah as to Jerusalem. Or, 2. The favour and protection of the kings of Persia, whose edicts on their behalf were, under God, their security against those enemies wherewith they were encompassed. Or, 3. The powerful and gracious providence of God, which had brought them together, and planted them in their own land, and watched over them from time to time.

*Bp. Patrick.*—And to give us a wall in Judah and in Jerusalem.] From hence some infer, that the wall of Jerusalem, before Nehemiah came, was built as well as the temple. But the Hebrew word *gedar* should be otherwise translated; for it doth not properly signify a wall, but a hedge or fence, such as were made for the folds of sheep. Whereby Ezra expresses (as Huetius well notes) the singular care of God of them; who, being the "Shepherd of Israel," had gathered together his scattered sheep, and brought them back into their ancient folds; wherein he preserved them safe, even when they had no wall to defend them, under the powerful protection of the king of Persia.

*Booth.*—And to give us a fortified place.

*Geen.*— $\text{וְהָאֵלֹהִים אֲנִי מְאִיר}$ . 1. a wall, Ezra xiii. 5; spec. wall of a vineyard. 2. a walled place, enclosure, Ezra ix. 9. Arab. جدار , جدار ,

a wall of a house or enclosure, جدار place walled in.

*Prof. Lee.*—נֶרֶד. 1. *A wall or fence*, i. e., of a garden, city, &c. 2. Meton. *Walled or fenced place*, city, sheepfold, &c. Num. xxxii. 16, 24, 36; Ezra ix. 9.

Ver. 11.

הָאֶרֶץ אֲשֶׁר אָמְרוּ בְּאֵימֹת לְרִשְׁתָּהּ  
אֶרֶץ נָדָה הִיא בְּנֶגֶד עַמֵּי הָאֶרְצוֹת  
בְּחֹלְעֵתֵיהֶם אֲשֶׁר מְלֵאֹתָ מִכָּח אֲלֵפָה  
בְּשִׁמְמָתָם:

מ' אֲשֶׁר

— ἡ γῆ, εἰς ἣν εἰσπορεύεσθε ἀληρονομῆσαι αὐτήν, γῆ μετακινουμένη ἐστὶν ἐν μετακινήσει λαῶν τῶν ἐθνῶν ἐν μακρύμμασιν αὐτῶν, ὧν ἐπλησσω αὐτήν ἀπὸ στόματος ἐπὶ στόμα ἐν ἀκαθαρσίαις αὐτῶν.

*Au. Ver.*—11 Which thou hast commanded by thy servants [Heb., by the hand of thy servants] the prophets, saying, The land unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another [Heb., from mouth to mouth: as 2 Kings xxi. 16] with their uncleanness.

*With the filthiness of the people of the land, &c.*

*Pool.*—Of the lands; or, of these lands, which are round about it. This land is as corrupt as any of the rest of the heathen nations.

*Booth.*—11 The land which ye are going to possess, is an unclean land through the uncleanness of the people of these countries; for with their abominable pollutions they have wholly filled it.

*J. H. Michaëlis.*—אֶרֶץ נָדָה, *terra impuritatibus*, i. e., sec. Vulg., *immunda*, vel *immunditie*, *velut menstruo*, *polluta est*. Lev. xviii. 19, נָדָה, *per immunditiem*. עַמֵּי הָאֶרְצוֹת, *populorum terrarum*, נִרְעָמוֹתָם, *per abominanda nimirum eorum facta et idololatriam*. מְלֵאֹתָ, *quibus eam impleverunt*, 1 Reg. xx. 27; 2 Reg. xxiv. 4. מִכָּח אֲלֵפָה, *ab ore ad os*, h. e., *prorsus ab omni parte*, ab una extremitate ad alteram. בְּשִׁמְמָתָם, *impuritate sua*, Cler., *quum essent impuri*, cap. vi. 21; Lev. xv. 31.

*Houb.*—11 *Terra ea, ad quam itis possidendam, terra immunda est, immunditid eadem, quod populi caterarum regionum, propter omne id nefas, quo eam, quanta est, sua immunditid compleverunt.*

*Dathe.*—*Terra, quam estis occupaturi,*

*admodum contaminata est ab harum regionum gentibus, quæ eam abominandis suis sceleribus totam impleverunt.*

Ver. 13, 14.

וְאַחֲרֵי כֵן הִנֵּה אֲנִי בְּמַעֲשֵׂינִי  
חַרְעִים וּבְאֲשָׁמֹתַי הִנֵּלֶכְהָ כִּי אֶתָּה  
אֲלֵהֵינוּ הַשְׁכֵּת לְמִסָּח בְּעֵזְבֵנוּ וְנִחְתָּהּ  
לָנוּ פְּלִיטָה בְּזֹאת: 14 תִּנְשֹׁב לְהַחֲרִיב  
מִצִּוְתֶיךָ וּלְהַחֲתִימֵן בְּעַמֵּי הַתְּעֻבוֹת  
הַהֵלֶכְהָ הַלֹּא הֵאֱמַנְתָּנוּ עַד-כֵּלָה לְאִין  
שְׁמִיטָת וּפְלִיטָה:

נ' 13. לָנוּ נ' 14. שְׁמִיטָת

13 καὶ μετὰ πάν τὸ ἐρχόμενον ἐφ' ἡμᾶς ἐν ποιήμασιν ἡμῶν τοῖς πονηροῖς καὶ ἐν πλημμελείᾳ ἡμῶν τῇ μεγάλῃ, ὅτι οὐκ ἔστιν ὥς ὁ Θεὸς ἡμῶν, ὅτι ἐκούφισας ἡμῶν τὰς ἀνομίας, καὶ ἔδωκας ἡμῖν σωτηρίαν. 14 ὅτι ἐπιστρέψαμεν διασκεδάσαι ἐντολάς σου, καὶ ἐπιγαμβρεύσαι τοῖς λαοῖς τῶν γαιῶν μὴ παροξυνθῆς ἐν ἡμῖν ὥς συντελείας, τοῦ μὴ εἶναι ἐγκατάλειμμα καὶ διασωζόμενον.

*Au. Ver.*—13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve [Heb., hast withheld beneath our iniquities], and hast given us *such* deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that *there should be* no remnant nor escaping?

*Hast punished us less than our iniquities deserve.*

*Bp. Patrick.*—In the Hebrew the words are, “hast withheld beneath our iniquities:” that is, *forborne to punish*. For as, when God will no longer forbear, he is said to *arise*, and take vengeance: so here (as Lud. de Dieu observes), on the contrary, he is said to “withhold himself below;” that is, not to arise, but to wait patiently for their amendment.

*Gesen.*—\* נָשָׁב. 1. *to hold back, to restrain*. Hence

2. *to save, to deliver* from anything. Also 3. *to keep back, to withhold* anything from any one.

4. *to spare*, i. e. a) Things, *to keep back*, not to use or give out freely. Prov. xiii. 24, *whoso spareth the rod, hateth his son*. xi. 24;

xxi. 26. Seq.  $\dot{\lambda}$ , to spare for anything, i. e., to reserve for future use, Job xxxviii. 23. b) Men, to use tenderly, to treat with pity, Isa. xiv. 6; 2 Kings v. 20. *Theaurus*.—Abol. Eas. ix. 13; *pepercisti nobis, nos puniens infra peccatum nostrum*, Jes. xiv. 6 [so Maurer].

a)  $\text{לְמַטָּה}$  a) down, downward,  $\beta$ ) below, beneath. Seq.  $\text{כִּן}$ , Ezra ix. 13,  $\text{לְמַטָּה מִכִּשְׁוֵנוֹ$ , below our sins, less than our sins deserve.

*Prof. Lec.*— $\text{לְמַטָּה מִכִּשְׁוֵנוֹ}$ , downwards from our sin, i. e., in a lower degree than it deserved, Ezra ix. 13.

*Pool.*—14 Should we again break thy commandments? was this a fit and just requital of all thy kindnesses? or was this thy end and design in these actions? or wilt thou take this well from our hands?

*Booth.*—13 And after all that is come upon us for our evil deeds, and for our great trespass, (for thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this;) 14 should we again break thy commandments, and join in affinity with the people who commit these abominations, wouldst thou not be angry with us till thou hadst consumed us, so that none shall be left or escape?

*J. H. Michaëlis.*—13 *Igitur post omne vel omnia, quæ venerunt super nos.*  $\text{בְּכָל־עֲוֲנוֹתֵינוּ}$ , Vulg., in operibus nostris pessimis, s. pro nostris male factis, et pro reatu nostro magno s. gravissimis delictis.  $\text{כִּי אַתָּה אֱלֹהֵינוּ}$ , quia tu, vel quum tu, O Deus noster! vers. 8, 9, 10. Parenthesis ad finem usque versus.

$\text{וְהִסַּרְתָּ}$ , continuiſti vel continueris, scil. iram tuam, vindictam ac pœnas; quæ innuuntur ab initio versus, conf. Job. xvi. 5, 6.  $\text{לְמַטָּה}$ , inferius, 1 Par. xxvii. 23.  $\text{כִּשְׁוֵנוֹ}$ , iniquitate nostra, vel infra delicta nostra: h. e., quum minus, quam merebantur peccata nos, puniveris; coll. Ps. ciii. 11; Job. ii. 6. Ita difficile quodammodo locum recte etiam accipit R. Sal. Minus bene A. b. E. q. d. abstinuisti a notandis ex parte iniquitatibus nostris in libro memoriali, sed infra in terram eas dejecisti, sicut dicitur Mich. vii. 19, et in profunda maris projecies omnia peccata eorum.

Veteres etiam metaphrastæ vim phraseos Hebrææ non assequuntur. LXX, ἐκούφισας ἡμῶν τὰς ἀνομίας, velut navis, ejecta parte oneris, allevatur, Act. xxvii. 28. Vulg., liberasti nos de iniquitate nostra. Syr., cogitasti de nobis, ut remitteres peccata nostra. Ar., quia abstulisti peccata nostra, et liberasti nos. Recte a. h. l. Clericus:

verbum  $\text{כִּשְׁוֵנוֹ}$ , inquit, est continere, cohibere se, aut eum actum, de quo sermo est. Sic Prov. xxi. 26, est cohibere dandi actum, et Esa. lviii. 1 cohibere vocem. Itaque h. l. ubi sermo est de ultione divina, quam Deus penitus exsequutus non est, intelligendum idem verbum de cohibitione iræ; quod optime quadrat sequentibus, quæ significant ultionem divinam inferiorem, s. minorem fuisse peccatis Judæorum. Sic et Esa. xiv. 6 populus male habitus a tyrannis dicitur persecutionem passus  $\text{בְּלִי־חֵסֶד}$ , sine cohibitione aut moderatione pœnæ.  $\text{וְלֹא־יָצְאוּ מִיָּדָה}$ , dederique nobis evasionem, ut nonnulli evaserint.  $\text{כַּדְמוּיָהּ}$ , sicut hanc, i. e., talem, qualem, ut Abendana ad M. I. declarat, non meriti eramus.

Ver. 14  $\text{וְאַחֲרָיו}$ , Post finitum præced. parenthesis, apodosis hic fit ad ver. 13 initium: Num ergo converteremur, s. reverti debeamus?  $\text{וְלֹא־יָצְאוּ מִיָּדָה}$ , ad irrita reddenda, an rursus irrita reddere debeamus præcepta tua? Ideone Deus ex malis nos liberavit, ut ad contemnenda præcepta ejus alacriores atque audaciores evaderemus?  $\text{וְלֹא־יָצְאוּ מִיָּדָה}$ , Vulg., et matrimonia jungeremus:  $\text{בְּרַב־וְרֵעֵינוּ}$ , cum populis abominationum istis, h. e. sec. Syr., cum populis illis impuriis aut execrandis? cf. vers. 1, 11.  $\text{וְלֹא־יָצְאוּ מִיָּדָה}$ , annon jure meritoque irascereſ nobis s. contra nos?  $\text{וְעַד־כֵּן}$ , usque ad consumptionem s. interfectionem; ita ut prorsus non sit aut restet, residuum, aut evasio, reliquæ, quæ evaderent.

*Houb.*—13 Postquam autem hæc omnia in nos advenierunt, pro nostris pravis operibus, gravibusque peccatis, itane erit ut, tūm cūm à nostris iniquitatibus virgam cohibes, facisque has nobis esse reliquias, 14 Nos Dei nostri leges iterūm perrumpamus, et cum populis istis sceleratis connubia jungamus! Nonne adversūm nos demūm irritaberis, donec assumpti simus, neque ullæ supersint ex nobis reliquie?

13  $\text{וְאַחֲרָיו}$   $\text{וְעַד־כֵּן}$  Accipimus  $\text{וְעַד־כֵּן}$ , ut virgam: verbum de verbo, *pepercisti virgæ ab iniquitatibus nostris*; i. e., virgam cohibes, ne nos plectas, et ut nos superstitēs esse ac respirare concedas. Recentiores vertunt, prohibuisti infra iniquitates nostras; cujus interpretationis vitium evitare se putat Clericus, dūm vertit, continueris iram tuam, dūmq̃ue in Commentario docet  $\text{כִּשְׁוֵנוֹ}$  esse cohibere se. Verūm significatum hujus verbi talem nusquam reperias. Nam  $\text{כִּשְׁוֵנוֹ}$  ubique, aut activum est, cohibere, aut neutrum, absti-



nere. Atqui non quadrat *cohibere* in præpositionem *infra*. Quid enim istud sibi vellet, *cohibuisti infra iniquitates nostras*? Non etiam *abstinuisti infra*... Denique לֹא־נִשְׁכַּח, *infra iniquitates nostras*, ut significetur, *minus quàm promerita sunt iniquitates*, inducitur invito ipso adverbio לֹא־נִשְׁכַּח, quod potestatem *minus quàm* repudiat. Veteres partim tergiversantur, partim aliter legunt; puta Syrus, qui sic, לֹא־נִשְׁכַּח מִלְּפָנֵי הַיְּהוָה, *cogitasti ergà nos, ut dimmitteres peccata nostra*, scriptum legens, וְהָיָה, ubi nos וְהָיָה, et verbum לֹא־נִשְׁכַּח, sic accipiens ut וְהָיָה, *ad declinandum, seu avertendum (peccata nostra)* sed proba est hodierna scriptura.

14 מַלְּדָה: Malè, ante id verbum, punctum majus. Nam eo puncto intercipitur series orationis, quæ initio versûs 13 capit exordium, ut non priùs finem habeat, quàm in verbo מַלְּדָה, sententia claudatur.

Dathe.—13 *Jam postquam ista omnia nobis evenerunt propter malefacta nostra et delicta maxima, (nam tu, o Deus, cohibuisti iram tuam, ne peccata nostra æquaret, effecisti, ut tamen nonnulli nostrum evaderent,)* 14 *num rursus præcepta tua vulnerare, et affinitatem contrahere cum gentibus istis abominandis debebamus? Nonne merito nobis irasceris, ita ut nos nemine relicto aut superstitie perdas?*

Ver. 15.

יְהוָה אֱלֹהֵינוּ יִשְׁמְרֵנוּ צְדִיקָה לִפְנֵי הַיְּהוָה  
לְשׂוֹמְרֵי כְּלִימָה כְּהִנֵּם הִנֵּה הִנֵּה  
לְפָנֶיךָ בְּאַשְׁמֹתֵינוּ כִּי אֵין לָעֲבֹד  
לְפָנֶיךָ עַל־זִמָּת:

κύριε ὁ Θεὸς Ἰσραὴλ δίκαιος σὺ, ὅτι κατελείφθμεν διασωζόμενοι, ὥς ἡ ἡμέρα αὕτη ἰδοὺ, ἡμεῖς ἐνώπιον σου ἐν πλημμελείᾳ ἡμῶν, ὅτι οὐκ ἔστι στήναι ἐνώπιόν σου ἐπὶ τούτῳ.

Au. Ver. — 15 O LORD God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.

Pool.—Thou art righteous; a just and holy God, who dost hate, and wilt infallibly punish, sin and sinners. Or, *thou art merciful*, as appears from hence, that notwithstanding all our sins, thou hast not utterly destroyed us, but left a remnant of us. The Hebrew word here rendered *righteous*, is oft

used for *merciful*; as is well known to all the learned. *For we remain yet escaped*; or, *though we remain, &c.*, i. e., though thou hast yet spared us in part, yet thou art righteous, and therefore wilt certainly punish and destroy us according to our deserts, if we do not repent us, and reform this great wickedness. *We are before thee in our trespasses*; we are here in thy presence, and so are all our sins; we are arraigning ourselves before thy tribunal, acknowledging ourselves to be vile offenders, and thee to be just, if thou destroy us. *We cannot stand before thee, to wit, in judgment. Because of this*; because of this our great guilt, and the aggravations of it.

Bp. Patrick.—15 O Lord God of Israel, thou art righteous, &c.] Either the word *righteous* here signifies *very merciful*, which was the reason they were not destroyed as they deserved; or the next words must be translated, not “for we remain,” but “though we remain escaped:” that is, God’s justice will not let us escape, though, for the present, he forbear to punish us.

Dr. A. Clarke.—We cannot stand before thee because of this.] There is a reference here to the temple service: the priests and Levites stood and ministered before the Lord, but they were not permitted to do so unless pure from all legal pollution; so no man shall stand before the judgment-seat of Christ, who is not washed and made white in the blood of the Lamb.

Booth.—15 O Jehovah, the God of Israel, thou art gracious: for we this day are left a remnant escaped. Behold, we confess before thee our trespasses: for on account of these we cannot stand before thee.

J. H. Michaëlis.—וְהָיָה, *justus tu es*, Jer. xii. 1; Dan. ix. 14; Neh. ix. 33; 2 Par. xii. 6. Clericus: et in iis pœnis, quas de nobis sumisisti, et in iis, quas nunc sumere posses; propter peccata, quibus contaminati sumus. כִּי נִשְׁכַּח, *quia ex mera tua misericordia et gratia relictus sumus*, Jerem. xlii. 2. מַלְּדָה, *evasio*, qui superstitis sumus et evasimus, vers. 8, 13, 24. הִנֵּה הִנֵּה, *ut hodie cernere licet, ut hic dies testatur*, ver. 7. הִנֵּה הִנֵּה, *ecce nos hic sumus in conspectu tuo et arbitrio*, Jos. ix. 25; Jerem. iii. 22. וְהָיָה, *in reatu nostro: vel propter delicta et peccata nostra*, vers. 6, 7, *justitiæ tuæ et promeritis pœnis obnoxii*. Ad præfixum וְהָיָה, *conf. Gen. xviii. 28 et not. supra ad ver. 13.* כִּי אֵין לָעֲבֹד, *neque enim licet con-*

*sistere*, Vulg., *non enim stari potest coram te*. Nullo obtento justitiæ, quæ nulla nobis est, tueri nos possumus: nullumque tam grave supplicium est, quod non meriti simus; nec nisi ad misericordiam tuam provocare possumus. In quo reos nos habes confitentes. Phrasis judicialis, conf. Psal. lxxvi. 8 et cxxx. 3, 4; Luc. xxi. 38; Apoc. vi. 17. : *לְהַחֲזִיק*, *propter hoc*, vel sec. LXX, Vulg., *super hoc*, hujus rei causa, conf. cap. x. 2; Neh. xiii. 14; 2 Par. xxxii. 20.

*Houb.*—15 Domine Deus noster, tu misericors es, quandoquidem superant hæ nostræ reliquię. Ecce nos coram te, eo in quo delicto sumus. Neque enim in eo coram te consistere quis potest.

*Dathe.*—15 O Jova, Israëlitarum Deus, tu quidem benignus es; nam nos superstities esse atque evadere siviisti, quod plane apparet. En, nos culpam nostram tibi fatemur, nec ulla ratione eam excusare audemus.

#### CHAP. X. 1.

— וַתִּתְנַחֵל לִפְנֵי בְּרִית הַיְּהוּדִים וְגו' —

— καὶ προσευχόμενος ἐνώπιον οἴκου τοῦ Θεοῦ, κ.τ.λ.

*Au. Ver.*—1 Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore [Heb., wept a great weeping].

*Casting himself down.*

*Houb.*—וַתִּתְנַחֵל, *et jacens*; quod verbum indicat tam animi, quam corporis abjectionem. Non satis fidus interpret Clericus, qui *prostratus*; quasi Esdras totum corpus humi abjecisset. Nam cap. superiori, ver. 5, narratur Esdras fuisse coram Deo flexo poplite, manibus expansis, non autem corpore humi prostrato.

*For the people wept, &c.*

*Houb.*—Nam magno fletu flebat etiam populus qui astabat. וְגו' בְּרִית הַיְּהוּדִים, *nam flebat populus*. Addimus, qui *adstabat*, ut distinguatur populus, qui tunc ad templum fortè aderat, quemque Esdras flens in fletum adduxerat, ab eâ universâ plebe, quæ ad spectaculum tale convenerat. Itâ res distinguitur in particulâ וְ, *quia*. Neque enim concurreret populus, *quia* idem fletet. Sed confluit ad Esdram universa plebs, cum videret eum populum, qui Esdræ aderat, ubertim flentem.

Ver. 2.

*Au. Ver.*—2 And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, &c.

*Answered.*

*Booth.*—Spoke.

*J. H. Michaëlis.*—וַיֹּאמֶר, ad illas Ezræ preces respondit.

*We have trespassed.*

*Pool.*—He saith *we*, either, 1. Because he was guilty in this matter. Or rather, 2. In the name of the people, and their several families, and his own among the rest. For this man's name is not in the following catalogue, but there we have his father, Jehiel, and his father's brethren, five other sons of his grandfather Elam, ver. 26.

Ver. 3.

וַעֲתִידָה נְכֹרֶת-בְּרִית לְאֱלֹהֵינוּ לְחֻצֵּי כְלִי-זָשִׁים וְהַפּוֹלֵךְ חֶחֶם בְּעֵצָת מַלְכִּי וְחִתְרָדִים בְּמַצָּנֶת מַלְתֵּינוּ וְכִתְרָה יִצְחָק :

καὶ νῦν διαθώμεθα διαθήκην τῷ Θεῷ ἡμῶν ἐκβαλεῖν πάσας τὰς γυναῖκας, καὶ τὰ γεγόμενα ἐξ αὐτῶν, ὥς ἂν βούληται ἀνάστηθαι, καὶ φοβέρισον αὐτοὺς ἐν ἐντολαῖς Θεοῦ ἡμῶν, καὶ ὥς ὁ νόμος, γενήσθω.

*Au. Ver.*—3 Now therefore let us make a covenant with our God to put away [Heb., to bring forth] all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

*Pool.*—According to the counsel of my lord; either, 1. As thou counselest and desirest us to do. Or, 2. Let us do it in such manner as thou shalt think fit and agreeable to the law, as it follows; for it requires great caution, as being a matter of no small difficulty. And of those that tremble at the commandment of our God; and of other serious and religious persons who may with thee consider and regulate the business. *Let it be done according to the law*: this is meant, either, 1. Of the matter of the business, let that be done which the law requires; let them be put away. Or, 2. Of the manner of it, which must be according to the rules of God's law.

*J. H. Michaëlis.*—וְהַפּוֹלֵךְ חֶחֶם כִּלְיָם, *ut ejiciamus vel dimittamus, omnes ejusmodi uxores, scil. peregrinas, v. 2, et quod ex iis natum*

est, s. liberos etiam, qui ex illis uxoribus nati fuerint, v. 44, Gen. xxi. 3. Grotius: Quæ enim lege prohibentur, si fuerint facta, non inutilia solum, sed pro infectis etiam, ex ipsius Romani juris placitis, habentur.... Filii autem iussi sunt matrem sequi, ut in illicitis nuptiis fieri solet; accedente et hac causa, ne educati in superstitionibus alios pueros corrumpere, aut natorum intuitus amorque Judæos ad matres revocandas sollicitaret. Calovius: Excipiendus tamen et hic casus conversionis liberorum. Non enim absolute projiciendi erant, sed sec. voluntatem Domini, et præceptum eorum, qui timebant Dominum; tentata scil. prius informatione. Matrimonia illa fuisse quidem illegitima, non tamen per se irrita, contra Bellarminum docet Cornelius a Lapide. Irrita ergo facta sunt hac speciali Esdræ sanctione, ob causam specialem. בעצא אדני, ex consilio s. placito et voluntate, ver. 8, Domini, Ps. ii. 4, et xc. 1, et cx. 5, ex lege ipsius cognoscendo, ac per Esram demonstrato. והודיעו בנצחא אדני, et eorum, qui verentur vel tremunt ob præceptum illud Dei nostri, Deut. vii. 3. Quales qui sunt, pro sua auctoritate aut arbitratu nihil agunt, sed mere a Deo ejusque verbo pendent. Conf. supra, cap. ix. 4, &c. וכבודו עשד: juxta legem nimir. de non ducendis in matrimonium Chanaanæis, Exod. xxxiv. 12, 16, fet et res definitur. Conf. Esa. viii. 20. A. b. E. ut recipiantur in Ecclesiam Dei, vel repudiuntur; etsi non reperimus vel unum ex illis receptum esse. Fortassis autem ideo illas repudiarent, quod non proselytæ factæ essent, sicut Ruth Moabitica. Conf. not. cap. ix. 12.

Houb.—3 בעצא אדני: Nos, ex consilio Domini mei, ut versu 8 legitur, כעצא השם, ex consilio Principum; sic ut eum Dominum pro ipso Esdrâ accipiamus, Secheniâ Esdrâ, tertîâ in personâ, alloquente; qui mos est eorum, qui viros principes compellant; non autem pro Domini Deo. Nam עצא, consilium, in Deum non quadrat, cujus est postea כעצא, præceptum, quique notatur in verbo אדני, Dei nostri. Sic Arabs, كما سيء, ex Græcis Intt. qui ὡς ἀνθ' οὐλοῦ, prout vis, etsi Int. Latinus, prout voluerit, tanquam Deus esset, qui vellet. Nam talem sententiam respuit particula Græca ἀνθ'. Editio Græca Moriniana, ὡς ἐκρίθη σοι, sicut à te decretum est. Abeunt ab sese, hoc in versu, omnes Græcæ Editiones; nescio quo id fato. Vide, si juvat, Complutensem, et

confer cum Morinianâ et cum Angl. Polyglottis.

Dathe.—3 Ritu solenni nos Deo nostro obstringamus, ut mulieres et ex eis natos dimittamus ex sententia domini mei a) et eorum, qui ob legem Dei nostri violatam trepidant; sic enim legi satisfiet.

a) Pro אדני Domini, h. e., Dei, legendum est אדני vel אדני domini mei, nimirum Esræ, qui hoc consilium dederat, a quo etiam præceptum Dei in sequentibus verbis distinguitur; cf. ver. 8.

Ver. 5.

Au. Ver.—That they should do.

Booth.—That they would do.

Ver. 6.

וַיָּקָם עֲזָרָא בֶּן־הִלְכִּי בֵּית הָאֱלֹהִים  
וַיֵּלֶךְ אֶל־עֲלִישִׁיבִית יְהוֹחָנָן בֶּרֶךְ־אֱלִישִׁיב  
וַיֵּלֶךְ שָׁם לֶחֶם לֹא־אָכַל וּנְוֹ

καὶ ἀνέστη Ἐσδρας ἀπὸ προσώπου οἴκου τοῦ Θεοῦ, καὶ ἐπορεύθη εἰς γαζοφυλάκιον Ἰωανᾶν υἱοῦ Ἐλισούβ, καὶ ἐπορεύθη ἐκεῖ· ἄρτον οὐκ ἔφαγε, κ.τ.λ.

Au. Ver.—6 Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and when he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

Johanan the son of Eliashib.

Dr. A. Clarke.—6 Eliashib was high-priest, and was succeeded in that office by his son Joiada, Neh. xii. 10. Probably Johanan here is the same as Jonathan in Nehemiah, who was the son of Joiada, and grandson of Eliashib. Some suppose that Johanan and Joiada were two names for the same person.

And when he came thither, he did eat no bread, &c.

Bp. Patrick.—The word when is not in the Hebrew: therefore it had better be translated, till he came thither he had eaten nothing.

J. H. Michaëlis.—6 וַיֵּלֶךְ, Igitur, inquam, illuc. Vulg., et ingressus est illuc. At Syr. et Ar., et mansit ibi, sicut etiam Esræ apocryphus ix. 2 habet: καὶ ἀνωσθεῖς ἐκεῖ ex quo Clericus in notis ad h.l. Artem suam criticam commendat, et pro vajjēleek melius vajjalôn legendum esse autumat; sed sine necessitate: quum nihil frequentius in

s. litteris sit, quam repetitio ex antecedentibus, ut novi quid addatur, uti fit h. l. cf. e. c. 2 Sam. iv. 7; vi. 4; Ezech. i. 12; iii. 11; Hos. xii. 5, etc. Præterea ex usu Scripturæ non *vajjalôn* ex conjug. Kal, sed *vajjâlen* ex Hiphil scribendum ei fuisset, coll. Gen. xxviii. 11; cap. xxxii. 14; Jos. viii. 9, &c. Neque probabile est, illic etiam per noctem Esdram mansisse.

*Houb.—Atque ibi noctem egit. Panem non comedit, &c.*

6 וְיָרַח, *et ivit illūc*. Lege וְיָרַח, *et pernoctavit ibi*, ut legit Autor Libri Esdræ terti. Nam posteaquàm dictum fuit, *et ivit ad cubiculum Johananis*, otiosè iteratur, *et ivit illūc*, nullâ oratione interjectâ, propter quam necesse sit reintegrari sermonem. Sic Arabs, וְיָרַח, *et diversatus fuit ibi*, pariter cum Syro qui, וְיָרַח, *et sedit ibi*. Non omnino incommode Vulgatus; *et ingressus est*, quamquam וְיָרַח non sonat, *ingressus est*. Et fortè Vulgatus legit וְיָרַח.

*Dathe.—6 E templo Dei discessit in conclave Johannis, Eliasibi filii, sed ibi a cibo et potu abstinuit, &c.*

**Ver. 8.**

— יִחְרָם פֶּל־רְכוּשׁוֹ וְהוּא יִצְדָּל  
מִקְתָּל תִּבּוּלָתָה :

— ἀναθεματισθήσεται πᾶσα ἡ ὑπαρξίς  
αὐτοῦ, καὶ αὐτὸς διασταλήσεται ἀπὸ ἐκκλησίας  
τῆς ἀποικίας.

**Au. Ver.**—8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited [Heb., devoted], and himself separated from the congregation of those that had been carried away.

*Bp. Patrick.*—According to the counsel of the princes and the elders.] The Sanhedrin is generally thought to be meant by the “princes and elders,” viz., the high court of Jerusalem; for they that are here called *princes*, are, ver. 14, called *judges*.

*All his substance should be forfeited.*] In the Hebrew, *devoted*. Which signifies, that his goods were to be so forfeited, as to become sacred to God; and so incapable to be restored to the former owner, being put into the treasury of God's house.

Dr. A. Clarke.—*All his substance should be forfeited.] To the use of the temple. So the Septuagint understood the place: "All*

his substance shall be devoted to a holy use."

*Himself separated.] Excommunicated from the church of God, and exiled from Israel.*

*J. H. Michaëlis.*—דָּרִים, *devoveretur, anathemati subigeretur*, et sacro fisco addiceretur, Exod. xxii. 19; Lev. xxvii. 28. *Ipsæque separaretur, Vulg., abijcitur* acil. per excommunicationem, e *cætu transmigrationis* s. eorum, qui migraverant, ver. 6, 7, h. e. sec. Syr., *a populo Israelitico*. Numero civium Hebræorum amplius non haberetur, sed ethnicorum loco.

**Ver. 9.**

[illegible]

καὶ συνήχθησαν πάντες ἄνδρες Ἰούδα καὶ  
Βενιαμὴν εἰς Ἱερουσαλὴμ εἰς τὰς τρεῖς ἡμέρας·  
οὗτος δὲ μὴν ὁ ἔννατος· ἐν ἐκάδι τοῦ μηνὸς  
ἐκάθισε πᾶς ὁ λαὸς ἐν πλατείᾳ οἴκου τοῦ  
Θεοῦ ἀπὸ θορύβου αὐτῶν περὶ τοῦ βήματος,  
καὶ ἀπὸ τοῦ χειμῶνος.

*Au. Ver.*—9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. *It was* the ninth month, on the twentieth *day* of the month; and all the people sat in the street of the house of God, trembling because of *this* matter, and for the great rain [Heb., the showers].

*Pool.*—All the men of Judah and Benjamin; not only of these two tribes, as appears from the following catalogue, where there are priests and Levites; but all the Israelites, ver. 25, who are thus described, partly because the greatest part of them were of these tribes, though others were mixed with them; and partly because they all now dwelt in that land which formerly was appropriated to those tribes.

*It was the ninth month, &c.*

*Houb. — 9 Convenerunt igitur Jerusalem universi viri Juda et Benjamin post dies tres, die mensis vigesima, qui mensis erat nonus. Constititque universa multitudo in plated domus Domini, pavidi super eo, quod agebatur, neque non pluvia, quae tunc ingruerat, madefacti.*

הוא חדש, *ille erat mensis nonus, vigesima in mense.* In eâ

oratione nihil non peregrinum ac præpositum. Scribendi nativus color is est, בעשרים לחוד, *vigesimâ mensis*; legitimus ordo talis, הוא חדש החשיע, בעשרים לחוד, *vigesimâ mensis, hic erat mensis nonus*. Re-cusat pronomen הוא, ne antecedens suum וחד, quod non jam antecesserit, antecedit. Id sensere Veteres; et quidem Syrus, cum omitteret pronomen הוא; Græci Intt. cum hæc verba, *vigesimâ mensis*, annexerent antecedentibus rebus, etsi conjunctio ו, quam habet verbum וחד, societatem vult habere consequentium.

*In the street.* See the notes upon 2 Chron. xxix. 4, p. 278.

*Bp. Patrick.*—*In the street of the house of God.*] Some take this to be the street which led to the temple; but it was rather the court of the people where they worshipped; which, lying open, and not being yet girt about with a wall (as we may guess from Neh. ii. 8), is called a *street*.

Ver. 13.

— קִרְהֲרֵבֵינוּ לְפָשַׁע בַּדָּבָר הַזֶּה :

— ὅτι ἐπληθύναμεν τοῦ ἀδικῆσαι ἐν τῷ ῥήματι τούτῳ.

*Au. Ver.*—13 But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing [or, we have greatly offended in this thing].

*For we are many that have transgressed, &c.* So Houb., Booth.

*Gesen.*—חִיפָה וְרָבָה. 1. to make or do much, to multiply, to increase anything, seq. acc. Gen. iii. 16, al. Followed by the gerund of a verb, it often expresses the adverbial idea much, greatly; e. g., וְרָבָה לָאֵל, i. q., to devour much, 2 Sam. xviii. 8; וְרָבָה לַיהוָה, to pray much, 1 Sam. i. 12; Ezra x. 13, al.

*J. H. Michaëlis.*—כִּי רַבִּינוּ לַשָּׁעַר, quia multum deliquimus et multi commisimus hanc transgressionem, Am. iv. 4. *Clericus*: Significatur multitudo delinquentium; adde et cumulus ac gravitas delictorum.

*Houb.*—כִּי רַבִּינוּ לַשָּׁעַר; Nos, nam permultis sumus.....ex significatu verbi רב, eo, qui habet multitudinem, non ex eo, qui magnitudinem. Nam delictorum inquisitio, quæ hic, ut fiat, decernitur, non idcirco dicitur esse multorum dierum, quia magnum esset delictum, sed quia hominum multorum. Id loquitur ipsa sententia. Itaque minùs rectè Vulgatus, vehementer peccavimus. Rectè

alii Veteres, multi fuimus, qui peccavimus: vide Polyglotta.

*Dathe.*— multum deliquimus.

Ver. 14.

וְעַמְדָּרְנָא שְׂרִינָה לְכָל-הַקְהָל וְכָל אֶחָד מֵעַמְדָּרְנָא הָשִׁיב בְּשֵׁם נְכָרֵיהּ יָבֹא לְעִתִּים מְזֻמָּיִם וְעִמָּהֶם זְהָרִיעִיר וְעִיר וְשָׂמָיָה עַד לְהָשִׁיב חֲרוֹן אַף אֶלְהֵינוּ מִפְּנֵי עַד לְדָבָר הַזֶּה :

στήτησαν δὲ ἄρχοντες ἡμῶν, καὶ πᾶσι τοῖς ἐν πόλει ἡμῶν, ὃς ἐκάθισε γυναῖκας ἀλλοτρίας, ἐλθέτωσαν εἰς καιροὺς ἀπὸ συνταγῶν, καὶ μετ' αὐτῶν πρεσβύτεροι πόλεως καὶ πόλεως, καὶ κριταὶ, τοῦ ἀποστρέψαι ὀργὴν θεοῦ ἡμῶν ἐξ ἡμῶν, περὶ τοῦ ῥήματος τούτου.

*Au. Ver.*—14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us [or, till this matter be dispatched].

*Bp. Patrick.*—14 They would have the great council at Jerusalem settled (for that is meant by "let the rulers of all the congregation stand"), and be ready to take cognizance of this matter [so Pool]: set days being appointed for the offenders in every city to be brought before them, by the elders and judges of those cities (that is, some delegates from the senate of that place), who should testify that they had seen the divorces made from their strange wives; for they were best able to know the circumstances of every person, and all his actions. And this they would have to continue as long as there remained anything to be done in this business; that the anger of God might be turned away from them. So De Dieu truly renders, I think, the last words of this verse.

How elders and judges differ is a dispute among learned men. Sometimes they signify the same; but when they are mentioned together, it is reasonable to think their powers were distinct. And Campegius Vitringa seems to me to have given a good account of them; that by elders are meant the supreme senate in every city, who judged in all civil causes; and by judges (as distinct from the other) are meant judges of an inferior bench, by whom all money matters were tried. For



*sederunt, sessionem habuerunt, in consilium convenierunt, &c.*

*Houb. — separavitque Esdras sacerdos familiarum viros principes in sua cujusque familia, qui nominati omnes fuere, quique die mensis decimi primo discesserunt, ut de ed re inquirerent.*

יְרֵבֶל: Id plurale si relinquitur, erit addendum י ante אַשְׁמִים, *distributi sunt autem Esdras et viri principes, quod fecere Vulgatus et Græci Intt.* Sed potius credas יְרֵבֶל natum fuisse ex יְרֵבֶל, quod pro יְרֵבֶל, fuerit scriptum. *Et separavit Esdras viros principes.* Nam Esdræ id munus erat, dicente Secheniâ ver. 4, *tuum id munus est*, et populo ipso Esdræ concedente hujus rei principatum. Itâ rem tractat Syrus, apud quem legimus עֲשָׂרָה עָרָא... וְשֵׁשׁ עָרָא, *et separavit Esdras...viginti viros.* Addit עָרָא, *scriptio commoissimâ.* Etenim id quod sequitur, *et omnes illi suo de nomine...vix dubio signo demonstrat eos viros certo numero fuisse, qui numerus antea esset expositus.* Non difficile fuit ut עָרָא excideret propè simile verbum vel עָרָא, vel אַשְׁמִים... יְרֵבֶל: Infinitus anomalus, inquit in suo Lexico Buxtorfius, *ad inquirendum.* Dicit alter, qui non erit Buxtorfius, allatum hûc fuisse דָּרִי, ex nomine Darii regis, דָּרִי, quod æspè hoc in libro legitur, cùm scriba imperitus legeret דָּרִי, pro דָּרִי, solitâ formâ, adderetque י ex suâ mente ac memoriâ.

*Dathe. — Esra autem sacerdos delegit viros a) viginti, familiarum principes in sua cujusque familia, omnes nominatim designatos, qui conserderunt, &c.*

a) Pro יְרֵבֶל, *separati sunt*, legendum esse יְרֵבֶל, *separavit Esra, etc.*, ex contextu facile intelligitur. Nam sermo est de deputatis eligendis, qui in matrimonia illa cum gentilibus inita inquirerent. Populus elegerat quatuor vers. 15 nominatos. Alios Esra delegebat, de quibus in hoc versu sermo est. Sic quoque Syrus legit, qui præterea numerum tradit virorum ab Esra electorum: *Separavit Esra sacerdos viginti viros primarios patres et rel.*

*Maurer. — 16 יְרֵבֶל Syrus et Cod. R. 737, יְרֵבֶל sc. Esra, quam lectionem cum Dathio Schulzsius receptæ præferendam censet, nulla urgente necessitate.*

Ver. 19.

וַיִּתְּנוּ יָדָם לְהוֹצִיא אֶת־אֲשָׁמֵיהֶם  
אֶל־צִיָּאָן עַל־אֲשָׁמֵיהֶם :

καὶ ἔδωκαν χεῖρα αὐτῶν τοῦ ἐξενέγκαι γυναικάς ἑαυτῶν, καὶ πλημμελείας κρῶν ἐκ προβάτων περὶ πλημμελήσεως αὐτῶν.

*Au. Ver. — 19 And they gave their hands that they would put away their wives; and being guilty, they offered a ram of the flock for their trespass.*

*Bp. Patrick. — They gave their hands that they would put away their wives.] Solemnly engaged, by making a covenant, or by an oath, that they would do what was enjoined (see Ezek. xvii. 18). But it may be expounded simply, "they put their hand to the business;" that is, did it effectually, and actually put away their strange wives.*

*And being guilty, they offered a ram, &c.*

*J. H. Michaëlis. — Et dederunt manum suam, i. e., stipulata manu polliciti sunt, fidem dederunt, coll. 2 Reg. x. 15; Thren. v. 6; 2 Par. xxx. 8; Gal. ii. 9. אֲרִיֶּתִים, dimissuros se uxores suas peregrinas, אַשְׁמִים, et reos, quum deliquissent, scil. oblaturos se promiserunt, vel, et rei, Gen. xlii. 21, scil. dederunt vel obtulerunt, repetito אֲרִיֶּתִים initio versus. אֲרִיֶּתִים, arietem gregis ovium s. minuti pecoris, Lev. i. 10. Pleonasmus, ut quum juvenecus, filius bovis, cap. vi. 9; Exod. xxix. 1; caper hircus caprarum, Esr. vi. 17, aut asellus, filius asinæ dicitur, Zach. ix. 9.*

*Houb. — dederuntque ii, qui deliquerant, pro peccato suo, unum de grege arietem.*

אֲרִיֶּתִים: Aut ego fallor, aut legendum, אֲרִיֶּתִים, *et dederunt delicti rei (arietem)* iterando scilicet, hoc posteriori membro, verbum אֲרִיֶּתִים, quod est in priori. Certè alterum verbum addunt Veteres; Vulgatus quidem, *offerrent*; Syrus, וָרָא, *et obtulerunt*; Arabs, וָרָא, *et statuerunt.* Quippe verbum אֲרִיֶּתִים, in quo versus hic habet initium, אֲרִיֶּתִים koivov esse non potest utroque in membro, cùm in utroque diversam id sententiam esset habiturum. Nam *dare manum*, i. e., *agere ut*, non habet sententiam communem cum *dare*, seu *offerre (arietem)*. Adde facillimum fuisse ut, cùm duo verba אֲרִיֶּתִים unum super alterum scripta essent, caligaverint in alterutro acies descriptoria; vel ut ex uno י, quod habet אֲרִיֶּתִים, ad alterum י, quod אֲרִיֶּתִים, saltum fecerit, ponens litteram unam י, ubi erat scriptum אֲרִיֶּתִים. Nam in scribam, seu indiligentem, seu imperitum, cadunt errores scribendi tales; cecidère verò non semel multò improbabiliore.

Ver. 25.

*Dr. A. Clarke.—Moreover of Israel.]* That is, as *Calmet* observes, *simple Israelites*, to distinguish them from the *priests, Levites*, and *singers*, mentioned in verses 18, 23, and 24.

Ver. 44.

כָּל-עַלְמֵה נְשָׂאִים וְנָכְרִיּוֹת וְיֵשׁ  
מִתָּחַם נְשָׂאִים וְיֵשׁ מִבְּנֵי  
יִשְׂרָאֵל

πάντες οὗτοι ἐλάβουσιν γυναῖκας ἀλλοτρίας,  
καὶ ἐγέννησαν ἐξ αὐτῶν υἱούς.

*Au. Ver.*—44 All these had taken strange wives: and some of them had wives by whom they had children.

*Pool.*—Whereby he implies that most of their wives were barren; which came to pass by God's special providence, partly to manifest his displeasure against such matches, and partly that the practice of this great and necessary duty might not be encumbered with too many difficulties.

*Booth.*—44 All these had taken foreign wives: and of them they had begotten children.

The latter clause of this com. is most probably corrupted. The Syr. instead of נְשָׂאִים read נְשָׂאִים. The ὁ render καὶ ἐγέννησαν ἐξ αὐτῶν υἱούς. One would suppose they read υἱοὶ αὐτῶν. This best suits the connexion.

*J. H. Michaëlis.*—נְשָׂאִים וְנָכְרִיּוֹת, et erant ex illis uxoribus s. mulieribus. Ita per accentus sec. plerosque Codices Hebr. hæc connectuntur. Ergo נְשָׂאִים ut terminatione, ita genere etiam masculinum censetur, coll. ver. 3

sicut et urbium nomina, significatione feminina, ex terminatione tamen pro masculinis habentur, coll. not. 2 Reg. xv. 16; Ezech. xxii. 4. Alia tamen constructione Vulg., et fuerunt ex eis; Schmid., erantque de illis mulieres; sensu quidem parum diverso, nec sine quorundam exemplarium Hebraicorum per alias interstinctiones suffragio. וְיֵשׁ בְּנֵים, unde etiam filios procreaverant s. susceperant mariti; coll. præfixo ו 2 Par. xi. 21. At Vulg. et Schm., quæ pepererant filios, ut verbum masc. etiam ad mulieres referatur; coll. præfixo ו in נְשָׂאִים, Gen. xv. 6. וְיֵשׁ, Gen. xviii. 7. וְיֵשׁ, Mal. iii. 1. וְיֵשׁ, quæ dirit, Ruth. iii. 16, &c. Ad verbum cf. Psal. cvii. 41, et ad rem supra ver. 3. Hoc autem ideo addidit Esdras, quia ejusmodi uxores difficiliter repudiabantur, quam quæ liberis carebant, ob communium liberorum caritatem, ut etiam Clericus monet.

*Houb.*—44 Hi omnes acceperant uxores extraneas, erantque ex illis viri, qui filios susceperant.

44 וְיֵשׁ בְּנֵים וְיֵשׁ מִתָּחַם נְשָׂאִים: Hæc verba nemo Veterum, ut sunt, interpretatur. Neque verò eorum interpretatio ulla bona possit esse. Convertit Clericus, et erant multi ex iis viris, qui ex uxoribus susceperant liberos. Quis ei lector, qui tyro non sit, concedet, ut וְיֵשׁ significet ex iis uxoribus? Syrus, וְיֵשׁ, viri; legit, non נְשָׂאִים, sed נְשָׂאִים, quæ una scriptio proba est: et erant ex illis viri, qui susceperant filios.

*Dathe.*—44 Hi omnes peregrinas uxores duxerant, quarum nonnullæ etiam liberos pepererant.

## NEHEMIAH.

CHAP. I. 1.

דָּבָרִי נִחְמָה בְּרַחֲכֵלְיָה וְיָחִי  
בְּחֹדֶשׁ-כִּסְלֵו שְׁנַת עָשָׂרִים וְיָמֵי תִּיִּתִי  
בְּשׁוּשָׁן הַבְּיָרָה:  
נָא וְיָחִי

λόγοι Νεεμία υἱοῦ Χελκία· καὶ ἐγένετο ἐν μηνὶ Χασελεῦ ἔτους εἰκοστοῦ, καὶ ἐγὼ ἦμην ἐν Σουσάν ἀβιρά.

*Au. Ver.*—1 The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace.



*The words of.*

*Pool.*—*The words of Nehemiah*, or rather, *the acts, or deeds* [so *J. H. Michaëlis*, *Bp. Patrick*], as the word oft signifies; of which he here treats.

*Dathe.*—*Historia Nehemiah.*

*Nehemiah.*

*Dr. A. Clarke.*—It is doubtful whether the Nehemiah who is mentioned *Ezra* ii. 2, who came to Jerusalem with Zerubbabel, be the same with him who is the reputed author of this book. By the computation of the best chronologists, *Zerubbabel* came to Jerusalem in A.M. 3468; and *Nehemiah*, who is here mentioned, did not come before the *twentieth* year of the reign of *Artaxerxes*, which falls in with A.M. 3558, *ninety* years after: and as his account here is carried down to A.M. 3570, *nearly twenty* years later, he must at his death have been about *an hundred and thirty*, allowing him to have been only *twenty* years old at the time that *Zerubbabel* went up to Jerusalem. This is by no means likely, as this would make him the king's cup-bearer when he was upwards of *an hundred years of age*! It seems, therefore, evident that the *Nehemiah* of *Ezra* cannot be the same with the reputed author of this book, and the cup-bearer of the Persian king [so *Houb.*].

*Gesen.* — יְהוֹשֻׁעַ (comforted of Jehovah) *Nehemiah*, pr. n.

*J. H. Michaëlis.* — *Nehemias*. Nomen, quod ipsi *proprium* fuit, *consolatore Domini*, sive a Domino excitatum ac missum, significat; cujus mensuram abunde implevit, dum in ejusmodi tempora ejus ministerium incidit, quo *Deus*, pœnitentia malorum inflictorum tactus, populum suum rursus *consolabatur*, redditus ei cultu et urbe, quorum *Nehemias*, post *Serubbabelem* et *Ezram*, non segnis instaurator fuit. Non confundendus est *Noster* cum *Nehemia*, filio *Asbuk* iii. 16: restat quæstio, num saltem ab illo *Nehemia* noster *distinguendus* sit, qui in prima populi emigratione sub *Cyro*, cum *Serubbabele* et *Josua* *adscendit*? *Ezr.* ii. 2; *Nehem.* vii. 7. Multi sunt, qui hoc affirmant, non tam argumentis, quam metu ducti, ne ætatem *Nehemiæ* nimis extendere videantur. Verum licet non negamus, multos sæpe inter *Hebræam* gentem unum idemque nomen *gessisse*, ut *Glasius* Philol. S., Lib. iv., Tract. iii., *Observ.* xi., pluribus exemplis docet; hic tamen præter necessitatem personas multiplicari putamus: quum nullum prorsus in

sacro textu vestigium ostendi possit, quod ullam hic differentiam prodat. Quod vero attinet ad *Nehemiæ* nostri ætatem, quam uonnulli hoc modo nimis protrahi judicant, faciamus pro nostrarum virium modulo, ut lectori de illa satisfiat.

Istud igitur libenter fatemur, *Nehemiam* ad grandem ætatem pervenisse: quod singulare erat privilegium eorum, quorum opera *Deus* in religione et politia post captivitatem instauranda utebatur. Confer *Zach.* viii. 4. Certe quod in *Ezra* concedendum est, qui citra dubium a *Cyri* initiis ultra vicesimum *Artaxerxis* Longimani annum vitam protraxit, coll. *Præf.* in *Ezram*, sec. iv. illud in *Nehemia*, ejus cœtaneo, non incredibilis videri debet. Quod si igitur ponamus, eum in *prima profectioe*, in qua *Serubbabelis* et *Josua* comes erat, *Ezr.* ii. 2, annos xxv. natum fuisse (adultæ enim ætatis fuisse, jam inter duces itineris relatum, necesse est) tum anno *Artaxerxis* Longimani vicesimo, *Neh.* i. 1; ii. i, quo *Noster* altera vice in *Judæam*, ex qua ad aulam Persicam redierat, proficiscebatur, annum septimum supra centesimum egit\* qua ætate ipsum *pincernæ* munus in aula Persica obiisse, minus mirabitur, qui *Mordechaium*, centenario majorem, coll. not. *Esth.* ii. 6, summis honoribus in eadem aula functionum cogitaverit, *Esth.* x. 3.

*The son of Hachaliah.*

*Houb.*—הַכִּלִּי, filius *Hecaliæ*. Ita *hod.* Codex, at solus. Omnes Veteres *Helchiæ*, ut qui legant הַכִּלִּי, litterâ ל ante litteram כ posita; quibus nos obsequimur, propter eorum scriptionis auctoritatem majorem.

*In the month Chisleu.*

*Pool.*—*Chisleu*; which is the ninth month, containing part of November and part of December.

*In the twentieth year.*

*Pool.*—*In the twentieth year* of *Artaxerxes* [so *J. H. Michaëlis*, *Houb.*, *Dathe*, *Clarke*], chap. ii. 1.

*Bp. Patrick.*—*In the twentieth year.*] Not of *Artaxerxes*, but of *Nehemiah's* life (see ch. ii. 1).

*J. H. Michaëlis.* — Anno vicesimo, scil.

\* Profectio enim sub *Cyro* incidit sec. *Usserii* *Annal.*, T. I. f. 146, in annum mundi 3468. Annus vero vicesimus *Artaxerxis* sec. eundem f. 195 in a.m. 3550 cadit. Inter quos extremos utrumque terminos spatium 82 annorum intercedit. His adde 25 annos ætatis *Nehemiæ*, quos probabiliter jam ante attigit, et habebis 107 annos.

*Artaxerxis*, coll. cap. ii. 1; cap. v. 14; Exr. vii. 7, et quidem sec. optimos chronologos *Artaxerxis Longimani*, etc.

*In Shushan the palace.*

*Bp. Patrick.*—*In Shushan the palace.*] In the reign of Elymais, where the Persian kings kept their court in winter, and, from its pleasant and beautiful situation, was called by heathen writers *Susa*, which signifies a *lily*; or (as Athenæus saith, lib. xii.) a *rose*. Stephanus Byzantinus gives this account of it: It was called Σοῦσα, ἀπὸ τῶν κρίνων ἃ πολλὰ ἐν τῇ χώρᾳ πεφύκει ἐκείνῃ, "from the lilies that grew in abundance in that country."

*Gesen.*—שֹׁשַׁן m. (ר. שֹׁש). 1. a *lily*, espec. white. 3. *Shushan*, pr. name, i. e., *Susa*, the capital of Susiana (and of all Persia), in which the Persian monarchs held their winter residence, Dan. viii. 2; Neh. i. 1; Esth. i. 2, 5. It was situated on the Eulæus or Choaspes, prob. on the spot now occupied by the village *Shush*; see Kinneir's Memoir, p. 99. Ker Porter's Travels, ii., p. 411. Ritter's Erdkunde, Asien ix., p. 294. According to others, its site is now occupied by the village *Suster*; see Von Hammer in the Trans. of the Geogr. Soc. of Paris, vol. ii., p. 320 sq. 333 sq.

שֹׁשַׁן, f. a word of the later Hebrew.

1. a *fortress, castle, fortified palace*. Very often in the phrase שֹׁשַׁן הַמַּלְכוּת, *Shushan the palace*, not only of the royal palace or citadel, Neh. i. 1; Esth. i. 2; ii. 3, 8; iii. 15; Dan. viii. 2; but also of the whole adjacent city, Esth. i. 5; ii. 5; viii. 14; ix. 6, 11, 12; comp. Ezra vi. 2. This city is elsewhere more definitely called שֹׁשַׁן הַמֶּלֶךְ, Esth. iii. 15; viii. 15.

*J. H. Michaëlis.*—שֹׁשַׁן וְיָדֵינוּ בְּשֹׁשַׁן, *quum ego essem in Susan*, Persidis urbe, et Susianes metropoli. שֹׁשַׁן, Vulg., *castro*, i. e., sec. Grot. *urbe munitissima*, vel potius *metropoli* s. *urbe magna*, palatius referta; non enim proprie castrum, sed, *Strabone* teste, *magna urbs* et *regia* fuit.

Ver. 3.

*Au. Ver.*—3 — the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

*Dr. A. Clarke.*—*The wall of Jerusalem also is broken down.*] This must refer to the walls which had been *rebuilt* after the people returned from their captivity: for it could not refer to the walls which were

broken down and levelled with the dust by *Nebuchadnezzar*; for to hear of this could be no *news* to Nehemiah.

*Booth.*—The walls of Jerusalem also remain broken down, and its gates burned with fire.

Ver. 5.

*Au. Ver.*—5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments.

*Booth.*—Who keepest thy merciful covenant with those who love and observe thy commandments.

Ver. 7.

*Au. Ver.*—7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandest thy servant Moses.

*Dr. A. Clarke.*—*Commandments.*] The moral precepts by which our lives should be regulated.

*Statutes.*] What refers to the rites and ceremonies of thy religion.

*Judgments.*] The precepts of justice relative to our conduct to each other.

Ver. 11.

וְאֵנִי חֵיָּתִי מִשְׁתָּחָה לְמַלְכָּה —

— και ἐγὼ ἤμην οἰνοχόος τῷ βασιλεῖ.

*Au. Ver.*—11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

*To the prayer of thy servant, and to the prayer of thy servants.* So the Heb. text, and most commentators.

*Booth.*—To the prayer of thy servant, and to the prayer of thine own children.

*Thine own children.*] So the Sept. [παῖδων σου], which prevents the tautology.

*For I was the king's cupbearer.* So most commentators.

*Pool.*—*I was the king's cup-bearer*; whereby I had opportunity to speak to him, and some favour and freedom with him; which encouraged me to make this prayer, and to hope for some success.

*Houb.*—*Ego autem regi pocula ministrabam.*

11 לפני המלך הוא, *coram eo homine*. Si Nehemias in secreto cubiculo precabatur, nihil erat cur non diceret *coram rege*, neque causa probabilis afferri potest, cur *eum hominem* diceret potius, quam *Regem*. Præterea pronomen הוא de rebus præsentibus usurpatur, et absentem in personam, quam non antea nominâris, convenire vix potest. Eam ob rem nos maluimus sic interpretari, *ego autem regi pocula ministrabam*, quàm sic, *eram pincerna regis*. Enimverò significat Nehemias dicens, *virî hujus*, se regi adstitisse, tùm cum hæc loqueretur, atque eam se orationem, quam suprâ dixit se orare dies ac noctes, coram rege tacite redintegrasse, quomodo eum fecisse mox narrabitur; seque adeo pincernæ munere tùm fungi, non tantummodo se esse pincernam.

## CHAP. II. 1.

— וְלֹא־חִיִּיתִי רַע לְפָנָיו :

— καὶ οὐκ ἦν ἔρετος ἐνώπιον αὐτοῦ.

*Au. Ver.*—1 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that wine was before him*: and I took up the wine, and gave it unto the king. Now I had not been *beforetime* sad in his presence.

*Dr. A. Clarke.*—Month Nisan.] Answering to a part of our *March* and *April*.

*I took up the wine.*] It is supposed that the kings of Persia had a different cup-bearer for each quarter of the year, and that it had just now come to Nehemiah's turn.

*Gesen.*—נִסָּן, m, *Nisan*, the first month of the Hebrews, called in the Pentateuch וַחֲדָשׁ הַחֹדֶשׁ, q. v. Neh. ii. 1; Esth. iii. 7. Syr., Chald., and Arab. id.—The name נִסָּן, if Semitic, would seem to be for נִפְּן, נִפְּן, i. e., *month of flowers*, from נָפַץ a flower. But Benfey with probability refers it to a Persian origin, from Zend., *navaçan*, new day; made up of *nav*, new, and *açan*, i. q., Sanscr., *ahan*, day; die Monathsnamen, p. 131 sq.

*Prof. Lee.*—נִסָּן, m. The origin has been variously referred—to נִסָּ, because it was the month of the flight of the

Israelites out of Egypt—to נִסָּ, *crevit*, *accrevit*; and to נִסָּ, as if it were written נִסָּ, for נִסָּ. These last derivations make the word synonymous with נִסָּ, the other name for the same month.

*J. H. Michaëlis.*—נִסָּן, est nomen Chaldaicum mensis, qui Hebræis dicitur *Abibh*, et nostro partim *Martio*, partim *Aprili* respondet, *Bocharto* iudice sic dicti, quia eo *Nisin* sive *Nissin* (unde et Josepho *Nissan* dicitur) h. e. *vxilla* et signa bellica primum educuntur. Cf. 2 Sam. ii. 1; Esth. iii. 7; uti Romanis *Martius* a *Marte* appellatur.

*Artaxerxes.*

*Pool.*—In the twentieth year of *Artaxerxes*; Artaxerxes Longimanus, the son of the great Xerxes, who reigned both with his father, and after his death alone; whence the years of his reign are computed two ways, one from the death of Xerxes, and the other from his first entrance upon the administration of the kingdom, which was committed to him in the fifth year of Xerxes, when he began the Grecian war, and left his son king or viceroy in his stead, as the manner of the Persians was. It may seem doubtful, and is not much material, which way of computation is here used. Others understand this of Artaxerxes Mne-mon.

*Now I had not been beforetime sad in his presence.*

*J. H. Michaëlis.*—Schm., *Non autem solebam tristis esse coram eo.* A. b. E. quia regi placebat ministerium meum.

*Houb.*—1 וְלֹא־חִיִּיתִי רַע לְפָנָיו, *et non ei displicui*. Nihil erat tam obviu, quàm ut sic interpretaremur. Et prorsus me fugit, quare nodum in sirpo quæsierint plerique Interpretes. *Vulgatus*, *et eram quasi languidus*: affirmat, cum neget *hod*. Contextus. Clericus, *cum non fuisset antea tristis coram eo*, deceptus, ut videtur, pravâ interpretatione Latinâ Syri Intt. tali, *cum non essem solitus mæstus esse in conspectu Regis*, cum tamen Syrus dicat, וְלֹא־חִיִּיתִי רַע לְפָנָיו, *et non eram malus coram eo*, totidem verbis, quibus *hod*. Codex, eandemque in sententiam, quam etiam exsequitur sic Arabs, وَلَمْ أَكُنْ كَرِيهًا مَعَهُ, *et non eram exosus illi*. Et Paginâ Sacra invitâ dicitur, *non eram tristis*; quippe *et non habet tristem sine addito*, vel *et non*.

*Dathe.*—*Et erat illo animo in me propenso*, cui interpretationi obstant, quæ sequuntur, ver. 2, ubi manifeste est *tristis*, *mæstus*, ut Gen. xl. 7; Prov. xxv. 20. Optionem damus lectoribus, utrum convertere velint: *nec fueram alias tristis coram eo*, an: *nec me tristem fuisse coram eo*, und ich wäre nicht

*traurig gewesen vor ihm ?!* Ad posteriore explicationem quod attinet, sciendum est, cap. ii. arctissimo vinculo cohærere cum primo, in quo narrat Nehemia, se eodem illo tempore audita misera sorte popularium Hierosolymis viventium summo dolore affectum esse.

Ver. 6.

וַיִּשְׁמַע הַמֶּלֶךְ אֶת־הַמִּלְחָמָה וְהַמִּלְחָמָה וְהַמִּלְחָמָה וְהַמִּלְחָמָה

καὶ ἐπεί μοι ὁ βασιλεὺς, καὶ ἡ παλλακὴ ἡ καθ' ἡμέραν ἐχόμενα αὐτοῦ, κ.τ.λ.

*Ar. Ver.*—6 And the king said unto me, (the queen [Heb., wife] also sitting by him), For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

*Dr. A. Clarke.*—6 *The queen also sitting by him.* Who probably forwarded his suit. This was not Esther, as Dean Prideaux supposes, nor perhaps the same Artaxerxes who had taken her to be queen; nor does *שָׂרָא*, *shegal* signify queen, but rather harlot, or concubine, she who was chief favourite. The Septuagint translate it *παλλακη*, harlot; and properly too.

*Gesen.*—גַּלְיָה, f. the king's consort, queen [so *Prof. Lee*], Ps. xlv. 10; Neh. ii. 6.

*I set him a time.*

*Pool.*—*I set him a time*; either that twelve years mentioned chap. v. 14; xiii. 6, or rather a far shorter time [so *J. H. Michaëlis, Clarke*]; for which cause, among others, he built the walls with such despatch even in fifty-two days, chap. vi. 15; and probably not very long after that returned to the king, by whom he was sent a second time with more ample commission, and for the king's service, and the government of that part of his dominions.

Ver. 7.

*Houb.*—חַמְסָא: Barbariem talem cum alibi offendimus, castigavimus, et castiganda hæc venit etiam hoc loco, ex Codicibus Orat. 42 et 53, in quibus lego חַמְסָא.

Ver. 8.

וַיִּשְׁמַע הַמֶּלֶךְ אֶת־הַמִּלְחָמָה וְהַמִּלְחָמָה וְהַמִּלְחָמָה וְהַמִּלְחָמָה

καὶ ἐπιστολήν ἐπὶ Ἀσὰφ φύλακα τοῦ παραδείσου, ὅς ἐστι τῷ βασιλεῖ, ὥστε δοῦναι μοι

ξύλα στεγᾶσαι τὰς πύλας, καὶ εἰς τὸ τεῖχος τῆς πόλεως, καὶ εἰς οἶκον, ὃν εἰσελεύσομαι εἰς αὐτόν, κ.τ.λ.

*Au. Ver.*—8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into, &c.

*The king's forest.*

*Bp. Patrick.*—I suppose he means the forest of Lebanon [so *Pool*]. Here the word *pardes* signifies differently from what it doth in other places where it is used; which are but two besides this, Eccles. ii. 5; Cant. iv. 13; where it signifies a most pleasant garden, planted with all sorts of trees. And this forest, it seems, was so sweet and pleasant a place, that it deserved to be called by the same name.

*Gesen.*—פָּרְדֵּס, m. *park, pleasure grounds*, place planted with trees, Cant. iv. 13; Neh. ii. 8. Plur. Eccl. ii. 5. It corresponds to the Gr. *παράδεισος*, a word applied to the pleasure-gardens and parks with wild animals around the residence of the Persian monarchs, comp. Xen. Ec. iv. 13; Cyr. i. 3, 12. Sturz Lex. sub. h. v. It seems however to originate neither with the Greeks nor Hebrews, but in the languages of eastern Asia; comp. Sanscr. *paradeśa*, a region of surpassing beauty; Armen. *pardes*, a garden or park around the house; Syr. ܦܪܕܝܣܐ;

Arab. ڤردوس, see Camoos I., p. 784.

*Prof. Lee.*—פָּרְדֵּס, m. pl. פָּרְדֵּסִים. An enclosure, garden, park, Neh. ii. 8; Cant. iv. 13; Eccl. ii. 8. A similar word appears to have been in use among the Persians, from which the Greeks took their *παράδεισος*. The Arabs and modern Persians have

ڤردوس, with the same signification. According to Castell the word is Armenian; but this may be doubted. Is it not connected with ܦܪܕܝܣܐ? May it not be a slight modification of ܦܪܕܝܣܐ, an enclosure for trees?

*J. H. Michaëlis.*—סוּדָּה, Schm., *custodem nemoris*, vel sec. Vulg., *saltus regis*. LXX., *παράδεισος*. (3) Cant. iv. 13; Coh. ii. 5. Sic vocari videtur regio a Libano ad Anti-libanum protensa, et arboribus amoenissime consita; vel sec. *Cler.* tractus

quispiam terrarum in Judæa, qui *Paradisus regius* dicebatur, in quo ligna cædere non licuit, nisi regis permissu.

*Of the palace which appertained to the house.*

*Pool.*—Which appertained to the house, to wit, of the king's palace, which was adjoining to the house of God [so *Grotius*]. Or, of the tower or fence belonging to the house of God, to wit, for the gates of the courts of the temple; for though the temple was built, the courts and other buildings belonging to the temple might yet be unfinished.

*Bp. Patrick.*—For the gates of the palace.] The Vulgar Latin, by the palace, understands the "tower of the house;" and so *Pellicanus*, *portus templi*, "the gates of the temple." For, though the temple itself was built, yet the several courts seem not to have been walled about, nor the gates to the temple made. For, that it should be meant of the gates of the king's palace, which was near the temple, is altogether unlikely; there being no occasion to build a palace for the king of Persia; and no other king could be intended.

*Gesen.*—גִּזְיָא, f. a word of the later Hebrew. 1. a fortress, castle, fortified palace [see the notes upon i. 1]. Where it refers to Jerusalem, the fortress of the temple is meant, prob. the same afterwards called Antonia, Neh. ii. 8. Comp. Jos. Ant. 15, 11, 4. 2. the temple, 1 Chron. xxix. 1, 19.

*J. H. Michaëlis.*—מִן שְׁעֵי הַבֵּיָה, *portas arcis vel palatii*, cap. i. 1; 1 Par. xxi. 1, 19, per quod *Grotius Regiam* intelligit, templo vicinam, coll. infra cap. iii. 7, alii *ambitum s. περίβολον templi*, h. e. secundum *Junium*, *atrium*, quod domus Dei ita cingebat, ut castellum circumdatur castro. Hoc nimirum adhuc restituisse videtur perficiendum, templo ipso jam per Ezram et Zorobabelem instaurato, vide cap. vii. 2.

*Houb.*—8 בֵּיָה מִן שְׁעֵי הַבֵּיָה, *portas septi, quod est domui (Dei: abest "a Dei nomen)*. Sed בֵּיָה habemus ut *septum* atrii Templi, ex sacræ Paginæ voluntate. Nam, *portas turris domus*, quod *Vulgatus*, nihil planum enuntiat. Nec probabilius ii Interpretēs qui, *portas palatii domus*. Nam templum nomine בֵּיָה non licet nuncupari, addito præsertim בֵּיָה, in quo significatur ipsum Templum.

*The house which I shall enter into.*

*Pool.*—Wherewith I may build a house in

which I may dwell whilst I am there, and which I may dispose of as I see fit.

Ver. 12.

וְלֹא־הִנָּדַתִּי לְאָדָם וְגו'

—καὶ οὐκ ἀπήγγελα ἀνθρώπων, κ.τ.λ.

*Au. Ver.*—12 And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem, &c.

*Neither told I any man* [so *Houb.*].

*Booth.*—For I had told no man, &c.

*J. H. Michaëlis.*—Nondum enim indicaveram cuiquam.

Ver. 13.

וַיֵּצֵאֵנִי בַשָּׁעַר־הַחַיִּל לַיְלָה וְאֶל־פְּנֵי עֵין־הַתְּמִזִּין וְאֶל־שַׁעַר הַחֲשִׁפּוֹת וְאֶחָד מִשְׁכָּר בְּחוֹמֹת וְיִרְשָׁלָם אֲשֶׁר־הֵם פְּרָצִים וְשִׁעְרֵיהֶם אֲפֻלָּה בָאֵשׁ׃

ס' שְׂמִיחָה בְּסֵף הַיָּם עִי' בְּחוֹמֹת

καὶ ἐξῆλθον ἐν πύλῃ τοῦ γωληλά, καὶ πρὸς στόμα πηγῆς τῶν συκῶν, καὶ εἰς πύλῃν τῆς κοπρίας καὶ ἤμην συντριβῶν ἐν τῇ τείχει Ἱερουσαλὴμ, ὃ αὐτοὶ καθαιρούσι, καὶ πύλαι αὐτῆς κατεβρόνθισαν πυρὶ.

*Au. Ver.*—13 And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

*Bp. Patrick.*—The dragon well.] So called, either from the silent sliding of the water (as a serpent creeps) from the fountain Siloam; or, from a dragon (as *Bochartus* thinks) which haunted this place since the city lay desolate; for serpents delight in such places, especially near fountains of water.

*Gesen.*—פְּנֵים, (fountain of jackals, comm. dragon-fountain) near Jerusalem, Neh. ii. 13.

*Dr. A. Clarke.*—The dragon-well.] Perhaps so called because of the representation of a dragon, out of whose mouth the stream issued that proceeded from the well.

*Dung-port.*] This was the gate on the eastern side of the city, through which the filth of the city was carried into the valley of Hinnom.

And the gates thereof were consumed, &c.

*Booth.*—And the gates which had been consumed with fire.

*Houb.*—*Ibi Jerusalem muros considerabam, ut erant perrupti, portasque ejus, ut combustæ.*

Ver. 14.

*Au. Ver.*—14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

*Dr. A. Clarke.*—*The gate of the fountain.] Of Siloah.*

*The king's pool.] Probably the aqueduct made by Hezekiah, to bring the waters of Gihon to the city of David. See 2 Chron. xxxii. 30.*

Ver. 15.

*Au. Ver.*—15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

*Dr. A. Clarke.*—*By the brook.] Kidron.*

*By the gate of the valley.] The valley through which the brook Kidron flowed. It was by this gate he went out; so he went all round the city, and entered by the same gate from which he had gone out.*

Ver. 16.

— וְהַלְּתִיךָ מִן־הַמִּלְחָמָה וְגו' —

— *kai tois kataoloiis tois poioussi ta erga, &c. &c.*

*Au. Ver.*—16 And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

*Nor to the rest that did the work.*

*Pool.*—Or, *were to do*, or, *should do*, i. e., whom he intended to employ in the work here following, of building the walls.

*Houb.*—*Necdum Judæis, &c., aut magistratibus caterisve opificibus quidquam indicæram.*

16 מִלְחָמָה מַלְּחָמָה Malè Clericus, *caterisque qui operi postea incubuerunt*, addens *postea*; quia (inquit) “manifestum est hic agi de iis qui postea operi instaurandi muri incubuerunt.” Non vidit in *cæteris* significari urbis *opifices*, עֲשֵׂה הַמִּלְחָמָה, qui *cæteri* idcirco nuncupantur, ut distinguantur ab iis, de quibus mox, *sacerdotibus, nobilibus, magistratibus*. Non diceret Nehemias עֲשֵׂה הַמִּלְחָמָה, *cæteris qui facturi essent*, non additâ notâ futuri temporis; neque dum Nehemias eos elegerat, qui operi incumbèrent.

*Datke.*— *aut reliquis operis curatoribus, a) &c.*

a) Loquitur de iis, quibus postea rem commisit.

Ver. 17—19.

*Houb.*—17 מִלְחָמָה: Legendum, מִלְחָמָה. Habent Codices tres מִלְחָמָה, sine ו, ut suprâ ver. 7 et sic ver. 20. 19 וְשִׁבְחָה: Lege וְשִׁבְחָה, et Tobias, ut suprâ ver. 10 sic habet pars Codicum.

CHAP. III. 1.

וַיָּקָם אֱלִישִׁיב הַכֹּהֵן הַגָּדוֹל וַיֵּרָא אֶת־הַמִּלְחָמָה וַיִּבְנֶה אֶת־שַׁעַר הַצֹּאן הַמִּלְחָמָה וַיִּשְׁמְדוּ וַיְלַחֲמוּ וַעֲדֵי־מִגְדָּל הַמִּלְחָמָה וַיִּבְנֶה עַד־מִגְדָּל הַחֲנָנִיאל :

*kai anístēth' Eliashib ó lewēs ó mégas, kai ol áðelfoi autou ol lewēis, kai phokódumēsan tēn púlēn tēn probatukhēn autoi hēgiasan autēn, kai ístēsan thýras autēs, kai ōws pýrgou tōn ékatōn hēgiasan ōws pýrgou 'Aναμείλ.*

*Au. Ver.*—1 Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep-gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.

*Pool.*—*Rose up*; began the work. *They builded the sheep-gate*; which was next to the temple, so called, either from the sheep-market, or the sheep-pool of Bethesda, John v. 2, where the sheep were washed, and then brought to the temple to be sacrificed. *They sanctified it*; 'or, *they prepared or repaired it*; for so the word sometimes signifies. But our translation seems best, both because that use of the word is most common, and because this is spoken only of this gate, which being built by the priests, and nighest to the temple, and with a special eye to the service of the temple, for which both men and things were most commonly brought in this way, and being also the first part of the building, might be in a peculiar manner *sanctified* by solemn prayer and sacrifice, whereby it was dedicated to God's service; and this either as it was considered in itself, or with respect to the rest of the building, of which this was the beginning, and in a manner the first-fruits, and therefore in the sanctification of it the whole lump and building was sanctified. And seeing the whole city is oft called the *holy city*, it is not strange if the walls and gates of it be also holy, and said to be *sanc-*

*tified*, and especially this gate. Compare Deut. xx. 5. *The tower of Meah*, or, of a hundred; so called, either because it was a hundred cubits high, or so far distant from the sheep-gate.

*Bp. Patrick.*—*They builded the sheep-gate.*] Which was at the south side of the city, in that part of the valley which looked towards the city of David and the temple. The sheep used to enter in here which were to be sacrificed; and, therefore, I suppose, the priests undertook this part of the work as most proper for them.

*They sanctified it, and set up the doors of it.*] When they had completed it they blessed it by solemn prayers, and perhaps by sacrifices; as the first-fruits of this pious work: for we do not read that any other part, but this which they built, was sanctified. Some think this was done because of the relation that this gate had to sacred uses; but it was rather such a ceremony as was imitated by other nations, when they begun their walls; which they commended to the protection of their gods. Some translate it, "they made it an excellent structure:" others, *they cleansed* it from the rubbish and the profanation which the Babylonians had brought upon it; restoring it to its ancient splendour. But our translation, I think, is best; for it being the priests' work, it became them to bless and sanctify it.

*Even unto the tower of Meah they sanctified it, unto the tower of Hananeel.*] They sanctified the rest of the wall, which they built as far as the tower of Meah on one side, and the tower of Hananeel on the other. But Pellicanus thinks, that Meah is not the name of a tower, but signifies a hundred; and makes the sense to be, They not only built the sheep-gate, but a hundred cubits of the wall to a tower so far off from the gate, and also to the tower of Hananeel.

This *sheep-gate* some think is the same with the *Προβατική*, mentioned John v. 2, which being the first that was built by the priests of God, and particularly commended to his blessing, had that singular gift bestowed upon the neighbouring pool, that it should miraculously heal those that first entered into it every day; and that from this time it had this virtue. Afterward they dedicated the whole wall, as we read chap. xiii. 27.

*Booth.*—1 Then Eliashib, the high-priest, arose with his brethren, the priests, and they

builted the sheep-gate: they laid its beams [see the note of Houb. below], and set up its doors; even from the tower of Meah, to the tower of Hananeel, they laid its beams.

*J. H. Michaëlis.*—הֵבִיאוּ קִשְׁוֹתָיו, *idemque* sacerdotes *perfecerunt*, perfectamque *dedicarunt* vel *initiarunt* et peculiari benedictione adhibitis procul dubio precibus et sacrificiis, coll. cap. xii. 43, *sanctificaverunt eam*. Conf. 1 Reg. viii. 64; Deut. xx. 5. Nimirum quia hæc porta ob victimarum ingressum quodammodo sacra erat, curæ sacerdotali committebatur, et peculiari ritu initiabatur; quamvis probabile non sit, summum pontificem ipsum manum operi exstructionis admo-visse; sufficebat, ut consilio uberioribusque sumtibus illud promoveret. וַיִּבְנוּ וַיִּתְּנוּ, *et postea constituerunt januas vel valvas ejus, et usque ad turrim*. הֵבִיאוּ, *Meah*, q. d., *centenariam vel centum cubitorum*, subintell. הָאֵתָּה, Ezech. xlii. 2. Sita erat hæc turris inter portam gregis et turrim Chananeelis, et fortassis sic dicta fuit, vel sec. *Jun.* quod centenis cubitis ab utroque loco distaret; vel monente *Sandhagenio* l. c., p. 9, quod centum olim cubitos alta fuerit, licet post primam disturbancem ad illam altitudinem rursus accrevisse non videatur.

*Houb.*—1 *Surrexit autem Eliashib sacerdos magnus, fratresque ejus, et ædificarunt portam ovium, eam contigndrunt, valvasque ejus posuerunt, atque eam ad turrim Emaë, et ad turrim Gananeel junxerunt.*

1 ..... הֵבִיאוּ קִשְׁוֹתָיו. Castellus, ut eum locum explicet, advocat potestatem verbi קִשְׁוֹתָיו *reparare*, nullo exemplo, nullaque veterum linguarum autoritate. Sed magna autoritas est in locis parallelis versuum 3, 6, 13, 14 ut, pro קִשְׁוֹתָיו, legatur וַיִּבְנוּ, *contignarunt*. Nam iis in locis verbum וַיִּבְנוּ, eadem habet adjuncta, quæ hoc versu verbum קִשְׁוֹתָיו. Et vero, si dicas, *sanctificaverunt eam* (portam) tanquam *sanctificaverunt* idem valeret ac *dedicarunt*, contradicitur cap. xii. 27, ubi narratur dedicationem murorum, muris demum absolutis, fuisse factam. Et prope singulare esset narrare Nehemiam de portæ dedicatione jam facta, antequam dicat valvas in ea fuisse collocatas. Ait Clericus, *dedicarunt* idem esse ac, *effecerunt ut, in ea parte, tecta esset Jerosolyma*; quod aliunde conquisitum est, nec ab ipso verbo קִשְׁוֹתָיו derivatum. Præterea nihil attinebat dicere Jerusalem fuisse tum ex una parte tectam, dum, ex alia, diruta erat et pervia.... קִשְׁוֹתָיו וְעַד מִנְּהָל הָאֵתָּה: Nos,

atque eam ad turrim Emæ.....junxerunt. Nam 1o. sic accipimus וַי, tanquam וַי, et ad, quomodo non alibi non semel. 2o. Tractamus וַי, ut nomen proprium, quod nomini Hananeel, item proprio, respondeat. Nam nomen proprium esse ex eo liquet, quod interpretationem id probabilem, si nomen sit appellativum, habere non possit. Atque id vidit Vulgatus, qui posuit, *centum cubitorum*, addito *cubitorum*, ut promeret ex nomine non proprio aliquam sententiam. 3o. וַי, illud posterius non dubitamus esse mendosum, ut et prius. Atque id si quis negabit, ex eo quaeretur, quid medullæ hæc habeant, et ad turrim Emæ sanctificaverunt eam ad turrim Hananeel. Quapropter, pro eo altero וַי, legimus וַי, quomodo cap. iv. 6, legitur וַי, et ligatus est, seu cohasit murus, dicente Nehemia portam fuisse ab ædificantiibus junctam hinc ad turrim Emæ, illinc ad turrim Hananeel; et alterum וַי legimus וַי, non sine ׀ conjunctione, quam esse hoc loco necessariam nemo non videt, eo videlicet ut turrim adjungat ad turrim. Eam vero conjunctionem, ut omittunt Veteres, ita consequentiam non habet ipsorum oratio: vide eos in Polyglottis.

*Dathe.*—a) Laborant interpretes in explicando verbo וַי, quod h. l. legitur, cujus significatio vulgaris *consecravit* contextui huic parum apta videtur. *Michælis* quidem ejus explicandæ periculum fecit, dum dicit, fortasse in initio structuræ sacrificia esse adhibita, aut sacerdotes suo exemplo opus susceptum quasi consecrasse. Verum ipse mox his explicationibus diffidens fatetur, sibi suspectam videri lectionem, atque levissima unius litteræ mutatione conjectat, legendum esse וַי, restituerunt s. renovarunt eam. Alio modo remedium afferre tentavit *Hubi-gantius*, qui prius וַי, mutari vult in וַי, contignarunt eam, uti est in vers. 3, 6, 13, 14 in simili contextu; posterius vero in וַי, junxerunt eam, uti phrasis est cap. iii. 38. Equidem optionem relinquo lectoribus meis inter has conjecturas æque fere probabiles; fateor tamen, mihi quoque lectionem receptam de mendo suspectam videri.

*Maurer.*—וַי. Nihil mutandum videtur. Hæc improbable est, ab initio structuræ sacrificia esse adhibita aut sacerdotes suo exemplo opus susceptum quasi consecrasse.

Ver. 3.

*Au. Ver.*—3 But the fish gate did the

sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

*Pool.*—The fish-gate; of which mention is made 2 Chron. xxxiii. 14; Neh. xii. 39; Zeph. i. 10; so called, either from the fish-market, which was near it; or because the fish was brought in by it from the sea, Neh. xiii. 16; this gate being north-westward from Jerusalem. The locks thereof, and the bars thereof; this is either here related by anticipation, the whole work being here mentioned together, though this part was not done till afterwards, chap. vi. 1; vii. 1; or this was done to some of the gates, but not to all; and therefore this is said to be done more completely and universally afterwards.

*Dathe.*—וַי. Contignarunt eam. H. e. tignis limina ejus statuerunt et forte etiam tectum ad eum locum fecerunt, ut in umbra ibi sedere liceret ac pluviam vitare. Sic *Clericus* explicat.

Ver. 4.

וַיִּבְנוּ אֶת־הַשַּׁעַר הַדִּיגִי וְיִרְיָה וְיִרְיָה וְיִרְיָה

— και ἐπὶ χεῖρα αὐτῶν κατέσχε Μωσολλὰς, κ.τ.λ.

*Au. Ver.*—4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Basna.

*Meremoth, &c., and next to them.*

*J. H. Michælis.*—וַי, Meremoth, ver. 21 cum iis, qui ipsi adjuncti erant et subjecti; quod et de ceteris principibus intelligendum.

*Houb.*—4 וַי, דם...סו: Nos, prope eum ...Mosollam, ex scriptura וַי. Nam antea dictum est de uno *Marimuih*, qui ædificaret, non de pluribus. Et sic legendum in sequentibus וַי, postquam de pluribus dictum fuit; וַי, postquam de uno, quod et legunt Veteres capitis hujus quibusdam in locis.

Ver. 5.

וַיִּבְנוּ אֶת־הַשַּׁעַר הַדִּיגִי וְיִרְיָה וְיִרְיָה וְיִרְיָה  
פַּעֲלֵיתָ אֶת־הַשַּׁעַר הַדִּיגִי

חֶסֶד ׀

— και ἀδωρίμ οὐκ εἰσήνεγκαν τράχηλον αὐτῶν εἰς δουλείαν αὐτῶν.

*Au. Ver.*—5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.



*Put not their necks to the work of their Lord.*

*Bp. Patrick.*—By their Lord some understand the leader and head of the whole family, who was active in it; others Nehemiah; and some God himself, whose work this was; unto which, therefore, well-disposed persons, though ever so great, *put their necks*; that is, laboured hard, not refusing to carry burdens, &c.

*J. H. Michaëlis.* — אֲדִירִים, *sed illustres, optimates*, Schm., *primates* tamen, R. Sal., *divites eorum*, לא הָבִיאוּ צָרֵם, *non submisērunt collum suum*, i. e., sec. R. Sal. non tulerunt auxilium in servitio Dei, ut ædificarent murum urbis. Est metaphora, ducta a bobus refractariis, qui collum a iugo imponendo retrahunt. בַּעֲדָה אֲדִירִים, *servitio domini sui*, scil. Dei, (ut Schm., explicationis causa addit) ex cuius mandato urbis instauratio suscipiebatur. Vide eundem *pluralem de Deo*, dominorum domino, Deut. x. 17; Mal. i. 6; Ps. cxxxvi. 3. Conf. tamen etiam not. r) ad Am. iv. 1, sec. quam vel hic *dominorum suorum* cum Syr. et Ar., vertendum, idque non incommode de ipsorum magistratibus, aut supremis Judæorum Senatoribus ac præfectis intelligendum; vel l. c. pro *nunquam rarius* scribendum erit, coll. etiam Zeph. i. 9. Notatur ergo in his Thekoitarum optimatibus ingratus animus, quem Debora olim Merozitis exprobrabat, Jud. v. 23, simulque superbia et turpis ignavia: quæ ea re non parum exaggeratur, quod viderent et ipsum pontificem maximum cum fratribus primum labori se accingentem ver 1, et conterraneos suos ita industrios, ut nec iterare laborem recusarent, post confectum suum opus alias duas partes in Sionis muro reparantes, ver. 27.

*Houb.*—*Et Optimates eorum sua colla non supposuerunt in opere Domini sui.* Etsi turbam sequimur, ut sic convertamus, tamen exponendum videtur, quid sit, quod nobis in hodierna scriptura et in vulgari interpretatione displiceat. 1o. Verbum אֲדִירִים, quamquam Hebraicum, tamen in libro Nehemiæ non parum suspectum. Nam *Optimates* Nehemias antea demonstravit vocabulo vel צָרִים vel חָרִים, non vocabulo אֲדִירִים: quod אֲדִירִים, cum iterum hoc libro legatur, nempe cap. x. 30, illud ibi etiam suspectum, itaque a Syro, et a Græcis interpretibus omissum, ut post videbimus. 2o. *Optimates* eos cum reliqua hujus loci scriptura consociare difficile est. Nam verbo צָרִים, pro צָרֵם, accepto, sententia oritur talis, qualem extuli-

mus, nempe *Optimates* non supposuisse *sua colla* (in opere Domini sui). Qui Dominus, si Deus esse creditur, jure opponitur, murorum instauracionem a Nehemia nusquam considerari ut *opus Domini*; Et certe melius quadraret *opus Domini* in templi, quam in murorum ædificationem. Adde Nehemiam de Deo loquentem dicere solitum אֲדִירֵי דֵּם, *Deum nostrum*, non *Deum eorum*. Nec licet vertere *Dominorum suorum*, cum *Dominos*, vel *Heros*, non habeant *Optimates*. 3o. Relicto *Domini sui* (Dei) quod, ut diximus, parum convenit in muros instauratos, restat exponendum cur illi *Optimates* recusarent, ne, ut muros ædificarent, sua colla submitterent. Nam quæ ejus rei causas quidam proferunt, ex sacra ex pagina non sponte nascuntur, et tam facile rejiciuntur, quam adsciscuntur; neque Nehemias ullum verbum ponit, ex quo judicetur eum, ut quidam volunt, Thecuenorum Proceres infamia notare, non autem eorum, ut et cæterorum, ædificandi studium diligentiamque laudare; cum præsertim, ver. 27. Thecueni iterum memorentur, ut alius loci murorum ædificatores, nulla addita procerum vituperatione. Venerat nobis in mentem, pro אֲדִירִים, legendum nobis אֲדִירִים, *structores eorum*, ut diceret Nehemias Thecuenorum structores non supportasse onera, sed ipsorum Dominis visum fuisse, fore sibi non oneri, sed honori, si materias ipsi comportarent, quod eorum studium memoriæ tradat Nehemias, ut memoriâ dignum. Nunc optionem lectori damus, ut pro אֲדִירִים, legatur צָרִים, ut significetur dedignatos fuisse Thecuenorum Proceres, ut in muris ædificandis, servis suis mutuam operam præstarent; vel ut, non rejectis אֲדִירִים et אֲדִירִים, pro צָרֵם quod in mendo est, legatur, non צָרֵם, *colla sua*, ut emendant Masoretæ, sed צָרִים, ut sit oppositio *Procerum* cum *minutâ plebe*, quemadmodum Jerein. cap. xiv. ver. 3 legitur, אֲדִירִים שֶׁלֹּו צָרִים, *Optimates eorum miserunt pueros suos*; ut memoret Nehemias *Optimates* non misisse, pro se ipsis, plebem, quæ muros instauraret, sed ipsos ad opera misissæ manum. De his sive scriptionibus, sive interpretationibus, judicium lectoris esto.

Ver. 7.

וְעַל־יָדָם הַחֹזֶק מְלִמְיָה הַנִּבְעֵלָה  
וַיִּדְוֹן הַמִּלְחָמִי אֶנְשֵׁי נִבְעֹזֶן וְהַמִּצְפָּה  
לִכְלֹא פֶהֶת עֶקֶר הַהֶקֶר:  
עַ"ה הַנִּבְעֵלָה

καὶ ἐπὶ χεῖρα αὐτῶν ἐκράτησαν Μαλτίας ὁ  
Γαβαωνίτης, καὶ Εὐάρων ὁ Μηρωνωθίτης,  
ἄνδρες τῆς Γαβῶν καὶ τῆς Μασφά ἕως  
θρόνου τοῦ ἄρχοντος τοῦ πέραν τοῦ ποταμοῦ.

*Au. Ver.*—7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

*Unto the throne of the governor on this  
side the river.*

*Dr. A. Clarke.* — *The throne of the governor.*] His house, and the place where he dispensed justice and judgment [so *Pool*].

*Bp. Patrick.* — 7 These, and they that follow in the next verse, repaired as far as to the wall of the broad street. And among these was a great man, whose name was *Chisse* (so Pellicanus translates the word we render *the throne*), a petty prince in Syria, under the king of Persia; who, being proselyted, joined in this work.

**Booth.**—7 And next to them repaired Melatiah, the Gibeonite, and Jadon, the Meronothite, the men of Gibeon, and of Mizpeh, which belonged to the jurisdiction of the governor on this side the river.

**J. H. Michaëlis.**—לִישָׁה, *usque ad thronum* vel *prætorium* s. *sedem*, h. e. illum urbis locum, in quo solium prætoris Cis-Euphratæi erat, et quem nunc forte Nehemias ipse occupare debebat. *Schm., Osiand., Cler.* ita: quorum oppidorum cives *ad tribunal* s. *ditionem gubernatoris Persici* in regione *trans Euphratem* pertinebant. Sed prius simplicius. שׂוֹמֵר הַנְּדָבָה, *principis* s. *præfecti cis fuviani*, s. qui cis vel, alio respectu trans Euphratem erat. A. b. Ezræ est *nomen proprium* viri, ut *Pachat-Moab*, infra ver. 11 non bene.

*Houb.—7 Propè eos instauravit Mellias  
Gabaonites et Jadon Meronathiles, viri de  
Gabaon et de Maspha versùs Chas-Phaath,  
ultrà fluvium.*

7 לִכְסֹחַ סוּחַ עַר הַדָּר *solio ducis, trans fluvium*. Nihil dicere maluissimus, quàm sic dicere. Nam quò pertinet *solium* in muris ædificandis? Quò *solium ducis trans flumen*, intrà Jerusalem muros allatum? Nos, uno verbo dicimus *Cas-Phaat*, ut suprà *Phahat-Moab*. Et habemus מַסְפָּחָה, pro eà urbe *Maspha*, quæ alibi nominatur *Maspha-Galaad*, trans fluvium Jordanem sita. Non abs re est, ut הַדָּר de Jordane intelligatur, tùm cum Nehemias in Judæa scribit.

*Dathe.*—7 *Juxta* eos *Melatja* *Gibeonita*,  
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*Jadon Meronita alique cives Gibeonis et Mixpæ ditionis prætoris cis Euphratem.*

**Ver. 8.**

על־ינו חחזיה עדאל ברחמיה  
 צוראים ועל־ינו חחזיה חננה בר  
 חרמים בעזוב ירושלם עד חחזיה  
 חחזיה :

וַיִּשְׁלַח אֶת הַיָּדָיו וַיְבָרֵךְ אֶת הָעָם  
 וְהָיוּ לְבָרְכָהּ וְלְשִׁבְרָהּ  
 καὶ παρ' αὐτὸν παρεσφαλίσατο Ὁζήλ υἱὸς  
 Ἀραχίου πυρωτῶν· καὶ ἐπὶ χεῖρα αὐτῶν ἐκρά-  
 ττησεν Ἀνανίας υἱὸς τοῦ ῥωκέϊμ, καὶ κατέλιπον  
 Ἱερουσαλὴμ ἕως τοῦ τείχους τοῦ πλατίους.

**Au. Ver.**—8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Haniah the son of *one of* the apothecaries, and they fortified Jerusalem unto the broad wall [*or, left Jerusalem unto the broad wall*].

*Of the goldsmiths.*

*Dathe, Booth.*—A goldsmith.

*J. H. Michaëlis.*—*συντ.*, Schmid. et Cleric. et conflatores, al. unus de aurifabris vel de familia aurifabrorum. Putat enim R. Sal. certam familiam ita fuisse nominatam. Cf. infra vers. 31, 32; Esa. xl. 19.

*Houb.—Fili Saraphiæ.*

סרס: Syrus, סרס ר, *fili Saraphia*, addens ן, cui nos obsequimur, quia סרס accipimus ut nomen proprium; nam esse appellativum nullā re oratio demonstrat. Vulgatus, *aurifex*, captans ex verbo sententiam. Demonstrat operum structores Nehemias ex ipsorum nominibus, ac familiis, non ex artificijs.

*The son of one of the apothecaries.*

*Booth.*—An apothecary.

*Dathe.—Unquentarius.*

*Dr. A. Clarke.—Apothecaries.] Rather such as dealt in drugs, aromatics, spices, &c., for embalming, or for furnishing the temple with the incense consumed there.*

*Gesen.*—מַשְׁחָה, m. (r. מַשַּׁח), a maker of ointments, perfumer, pigmentarius, Neh. iii. 8.

*Prof. Lee.*—**𐤎𐤊**, an apothecary, perfumer.

*Houb.*—*Filius Keraiaë*. See his note above.

*J. H. Michaëlis.*—סנדקאן בן, *filius aromatariorum*, i. e., sec. Jun. *filius unius ex pigmentariis*, vel sec. al. *pigmentarii aliquis*: uti Latinis medici dicuntur *filij medicorum*. Confer *filios prophetarum*, et 2 Reg. ii. 3 not. LXX et Syr. acceperunt pro nomine proprio, atque ita etiam *Hillero Onom.*, p. 159, videtur; nam *pigmentarii*, inquit,

*Rokeach* dicitur. Verum licet illa forma usitatio sit, coll. Exod. xxx. 35; Coh. x. 1; tamen etiam formam *Rakkachim* Hebræis notam fuisse, ex feminino 1 Sam. viii. 13 adparet.

*And they fortified Jerusalem unto the broad wall. So Booth.*

*Pool.*—It is not said *they repaired*, as was said of the rest, but they *fortified* it, either because this part of the wall was less demolished than the other, and therefore they needed not to repair it, but only to make it stronger by some additions; or to note their extraordinary care and diligence, that they would not only repair it, and restore it to its former state, but make it stronger than ever it was; which also might be fit to be done in that part of the city. Others render it *they left*, as this word commonly signifies; and so the meaning is, They omitted the building of that part of the wall, because it remained standing; this being that space of four hundred cubits which was pulled down by Joash king of Israel, and rebuilt by Uzziah, who made it so strong, that the Chaldeans could not pull it down without more trouble than they thought fit to employ about it. But this chapter gives us an account of what they did in the building, not of what they did not, but left as they found it.

*Bp. Patrick.*—They did not build the wall, because it was very good in this place; but only fortified it, and made it strong.

*J. H. Michaëlis.*—רשעו, *reliquerant* vero olim destructores Chaldæi illam Hierosolymæ partem intactam et illæsam; unde nunc Judæi non opus habebant, istud spatium instaurare. Solent enim, monente *Sandhag.*, p. 23, victores nonnumquam præcipua urbium et munimentorum ab excidio servare, ut posteritati innotescat, qualia munimenta illorum virtus superaverit: uti postea etiam Titus magnificentissimas Hierosolymæ turres, Hippicum, Phasaelum, et Mariamnem servavit, teste *Josepho* de Bell., lib. vii., cap. 18. Alii circa hoc comma dissentiunt. Quidam ita vertunt: eam partem, utpote minus necessariam, vel nulla instauratione egentem, præterierunt, *omiserunt*, vel sec. Vulg., *dimiserunt*; satis etiam bene. Schmid., *et reliquerunt Hierosolymam* scil. *restitutam*, h. e., ita ædificaverunt, ut ea parte integra staret. al. *roboraunt*, *firmarunt*, sepservunt, coll. נק, Es. v. 2, quod tamen cum nostro verbo

parum vel nihil convenit. R. Sal. *impleverunt terra* s. pavimento straverunt; quod probat et defendit *Dieu*, coll. Jer. xlix. 25 ubi tamen vide not. *Clericus* locum corruptum censet; nimirum, quia ipse eum satis commode interpretari nequit. Sed in priori nos adquiescimus. *Usque ad murum latum, qui portæ Ephraim stabat ab occidentali latere, et ita ab Azaria s. Uzzia* ut videtur, communis erat, 2 Par. xxvi. 9, ut hostibus nimis difficilis esset destructu. Conf. cap. xii. 38.

*Houb.*— *et clauservunt Jerusalem usque ad plateæ murum.*

רשעו, *et clauservunt*. Nam רשעו ejusdem potestatis est ac נק, affine ipsi נק.

*Dathe.*— *qui cinxerunt a) Hierosolymam usque ad murum latum.*

a) Non placet nequæ lectio vulgaris רשעו neque ejus explicatio. Alii enim eam sic explicant: *Reliquerant*, sc. hostes, hanc muri partem intactam et illæsam. Dura mihi videtur hæc ellipsis in hoc contextu. Alii: *Dimiserunt* s. *omiserunt*, eam partem muro munire, utpote minus necessariam. Æque coacte. Malim cum *Clerico* legere נק, uti est Jes. v. 2.

*Maurer.*—De Wettius, alii: *reliquerant* sc. Chaldæi *Hierosolyma usque ad murum latum*. Dubito autem vehementer, num possit futurum relativum in hoc contextu verti per plusquamperfectum. Cf. ad. Ex. xi. 9. Locus ita expediendus videtur: *et dimiserunt* eet. h. e. omiserunt eam urbem partem muro munire, quacunque de causa. Dathius mavult cum *Clerico* legere נק נק (Jes. v. 2), quod sensum minus commodum fundit.

Ver. 9.

— שר חצי הנהר: ורשעו:

— ἀρχων ἡμίσεως περιχώρου Ἱερουσαλῆμ.

*Au. Ver.*—9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

*The ruler of the half part of Jerusalem.*

*Pool.*—As Rome was anciently divided into several quarters or regions, so was Jerusalem, and especially this was divided into two parts, whereof one was in the tribe of Benjamin, and nearest to the temple; the other in the tribe of Judah, and more remote from it: which accordingly had two several rulers, this man and the other, ver. 12, but both under the chief governor of the city. So Dr. A. Clarke.

*Bp. Patrick.*—9 There were two principal overseers of the work, on the two sides of the city: this, as some think, in that part which was in the tribe of Judah; and the other (ver. 12), in that which was in the tribe of Benjamin (see chap. iv. 19).

Ver. 11.

מִנְחָה לְשֵׁלִית חֲחֻזִּיק מִלְכִּיָּה מִלְכִּיָּה  
וְחָשִׁיב בְּרִפְחֵת מִוֶּאֶב וְאֵת מִנְגֵּל  
הַתַּנּוּרִים :

καὶ δεύτερος ἐκράτῃσε Μελχίας υἱὸς Ἡράμ, καὶ Ἀσουὺς υἱὸς Φαθὰρ Μωάβ, καὶ ὥς πύργου τῶν θανουρίων.

*Au. Ver.*—11 Malchijah, the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece [Heb., second measure], and the tower of the furnaces.

*The other piece.*

*Bp. Patrick.*—The words we translate “the other piece,” are the *second measure*. But what the *first* was we cannot tell, and therefore are ignorant of the *second*: perhaps, half as much as the former had repaired.

*Dr. A. Clarke.*—*Repaired the other piece.* That which was left by *Jedaiiah* after he had repaired the wall opposite to his own house. Probably some of the principal people were obliged to repair those parts of the wall opposite to their own dwellings. Perhaps this was the case generally.

*Gesen.*—כִּפְז. 3. *measure*. Also a *portion*, as measured out, Neh. iii. 11, 19, 20, 21, &c.

*J. H. Michaëlis.*—מִדָּה שְׁנִיָּה, *Mensuram*, s. *Portionem muri secundam*, i. e., *sequentem*, quæ proxima erat ei, quam *Chattusch* ver. 10, instauraverat, ver. 10.

*Houb.*—11 *Altitudinem minorem instauravit Mechias, filius Herem, et Hashub filius Phathath-Moab, turrimque furnorum.*

מִדָּה שְׁנִיָּה: Verbum pro verbo, *mensuram secundam*. Eâdem nos sententiâ, *altitudinem minorem*. Erat enim murorum altitudo non una, ut potè in loco montoso positorum. Nam ubi erat solum depressius, ibi muri erant altiores; ubi excelsius, ibi humiliores. *Mensura prima* muri est excelsioris; *secunda*, humilioris. Id liquet ex eo, quod narratur eos *mensurâ secundâ* ædificasse, qui ad clivos, ad montemque ipsam ædificabant.

*Dathe.*—*Partem alteram restauravit, &c.*

*Tower of the furnaces.*

*J. H. Michaëlis.*—Schmid., et insuper *turrim fornacum* s. *furnorum*, sic dictam vel

a furnis, quibus panes pro urbe cocti fuere: vel a furnis calcariis s. laterariis, pro extruenda urbe. *Ar., turrim fabrorum murariorum.* Occupavit hæc turris sec. *Sandhogen.*, p. 26, medium fere inter *portam anguli et vallis*, ver. 13, in latere occidentali. *Conf.* cap. xii. 38.

Ver. 12.

בְּיַחְזִיחַ וְגו' —  
— υἱὸς Ἀλλωῆς, κ.τ.λ.

*Au. Ver.*—12 And next unto him repaired Shallum the son of Haloheh, the ruler of the half part of Jerusalem, he and his daughters.

*The ruler of the half part.* See the notes upon ver. 9.

*The son of Haloheh.*

*Dr. A. Clarke.*—Or, the son of the *Enchanter*: conjectured to be thus named from having the art to charm serpents.

*J. H. Michaëlis.*—בֶּן יַחְזִיחַ. Secundum A. b. E. est nomen appellat. quod Sal. ben Melech vertit *filius incantatoris*, s. *consiliarii* apte loqui scientis, coll. Esa. iii. 3; cap. xxvi. 16. Sed rectius LXX, Vulg., Syr. pro *nomine propr.* acceperunt.

Ver. 13.

תִּמְחַד בְּנֵיהֶוָה וְגו' —  
— αὐτοὶ ᾠκοδόμησαν αὐτὴν, κ.τ.λ.

*Au. Ver.*—13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.

*They built it.* So most commentators.

*Houb.*—*Ipsi eam contignârunt, &c.*

בְּנֵיהֶוָה: Ex locis parallelis suprâ notatis colligitur legendum תִּמְחַד, *contignârunt*; cùm præsertim antecesserit תִּמְחַד, quod minùs sonat, quàm בָּנָה. Itaque etiam id verbum non simili modo legunt omnes Veteres. Nam subsequenti versu, cùm nunc legatur בְּנֵיהֶוָה, Græci Intt. legebant תִּמְחַד; quippe vertunt ἐσκέπασαν αὐτὴν, *texerunt eam*, ut verterant ver. 3 in quo legitur תִּמְחַד. Satis magna erat similitudo τοῦ בָּנָה cum τῷ תִּמְחַד, ut, pro altero, unum scriberetur. Itaque etiam credimus vers. 14 et 15, sic legendum, propter locorum autoritatem parallelorum. תִּמְחַד: Lege, תִּמְחַד, *sterquilini*, ut infrâ ver. 14. Notatur in Codice Orat. 56, hoc verbum unum esse ex illis, in quibus τὸ μ non pronuntiat; quo ipso docemur τὸ μ olim scribi solitum.

Ver. 14.

*Au. Ver.*—14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccere; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

*Dung gate.*

*Rambach.*—*שער השחת*, et ad portam sterquilini s. esquilinam, per quam stercora evehebantur: quæ ab occidente erat, ut sordes quam remotissimæ essent a templo.

*Beth-haccere.*

*Bp. Patrick.*—Part of a city, which had its name from the vineyards that were there, as Pellicanus probably conjectures.

*Rambach.*—*בית הכרם*. Oppidum fuit in tribu Benjamin, inter Hierosolymam et Thekoam, Jer. vi. 1, teste Hieronymo, in monte positum, unde sec. Lightfoot; Hor. in Matth. p. 100, effossi et adducti sunt lapides tum altaris, tum adscensus ad altare, super quibus ferrum agitatum non fuit. *והוא יבנה*, is ædificabat eam, ver. 15. *Futur.* pro *Præter.* quod in narrationibus historicis non infrequens. Conf. Ps. cvi. 43.

*Built it.*

*Houb.*—*Eam contignavit.* See the notes upon ver. 13.

Ver. 15.

*Au. Ver.*—15 But the gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, &c.

*Built it.*

*Houb.*—*Eam contignavit.* See the notes upon ver. 13.

Ver. 16.

— עֲדָן־הַכְּרִי דָוִיד וְצִדְ הַקֶּרֶךְ  
הַעֲשִׂיָּה וְצִדְ גִּית הַגִּבְרִים :

— ἔως κήπου τάφου Δαυὶδ, καὶ ἔως τῆς κολυμβήθρας τῆς γεγενυίας, καὶ ἔως βηθαγαρίμ.

*Au. Ver.*—16 After him repaired Nehemiah the son of Azbuk, the ruler of the half-part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

*Unto the place, &c.*

*Booth.*—From the place opposite the sepulchres of David, to the pool that was made, and to the house of the worthies.

*Rambach.*—*Usque e regione sepulcrorum Davidis*, et familiæ Davidicæ.

*The pool that was made, &c.*

*Pool.*—*The pool that was made*, to wit, by

Hezekiah [so Calmet, Patrick], 2 Kings xx. 20; whereby it is distinguished from that pool which was natural. *The house of the mighty; or, of the valiant; which* possibly was formerly appointed for the receipt of those chief captains that should attend upon the king in their courses, or of some other valiant commanders who should upon occasion resort to Jerusalem.

*Rambach.*—*Et usque ad piscinam, quæ* sec. Vulg., *grandi opere constructa erat; vel simpliciter, manu factam; ad differentiam piscinæ Siloæ ver. 15, quæ nativæ fuisse videtur.* Confer 2 Reg. xviii. 17; xx. 20. *Et usque ad domum fortium.* Locus forsan sic dictus est, quod ibi præsidarii et fortes stationem habebant ad radices collis urbis Davidicæ; vel sec. Sandhag., p. 34, quod ibi heroes olim habitabant cum principe suo Davide in monte Sion loco regis arci propinquo.

*Houb.*—*Usque ad terminum sepulcrorum David, et ad piscinam Hasuie et Beth-Agarim.*

16 *הכרם העשירה, piscinam factam.* Nos eam piscinam factam relinquimus infectam, ne nihil dicamus, et tractamus *העשירה*, ut nomen proprium, nomini Beth-Agarim parallelum. Vide Græcos Interpretes.

*Dathe.*—*Usque contra sepulcra Davidis et usque ad piscinam factam a) et domum heroum.*

a) Piscina Siloæ inferior, quæ excipiebat aquam superioris atque arte humana facta erat.

Ver. 17.

לְפֶלֶק :

— τῷ περιχώρῳ αὐτοῦ.

*Au. Ver.*—17 — Next unto him repaired Hashabiah, the ruler of the half-part of Keilah, in his part.

*In his part.*

*Bp. Patrick.*—*In his part.*] In his street (as Pellicanus renders it), or with the men of his part or country where he was ruler.

*Rambach.*—Schmid. *pro tractu suo*, i.e., communi sui districtus sumtu, vers. 9, 12, 14.

Ver. 18.

אֶחָדָם וְגו' אֶחָדָם וְגו' אֶחָדָם

καὶ μετ' αὐτὸν ἐκράτησαν ἀδελφοὶ αὐτῶν, κ.τ.λ.

*Au. Ver.*—18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

*Their brethren.*

*Ep. Patrick.—Their brethren.] Other Levites.*

*Booth.—His brother.*

Ver. 19.

וַיְחַלֵּץ עֶזֶר בֶּרֶךְ־יֵשׁוּעַ שֹׂר  
הַמִּצְפָּה מִבְּרִיחַ לְשָׂנִית מִכְּנֹךְ עֲלֵת הַקֹּשֶׁת  
הַמִּקְלָע :

נ'א הַקֹּשֶׁת עֲלֵת

καὶ ἐκράτησεν ἐν τῇ χεὶρᾷ αὐτοῦ Ἀζούρ υἱὸς Ἰησοῦ, ἀρχὴ τοῦ Μασφά, μέτρον δεύτερον πύργου ἀναβάσεως τῆς συναγωγῆς τῆς γυνίας.

*Au. Ver.—19* And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall.

*Another piece.*

*Houb.—Altitudinem minorem.* See the notes upon ver. 11.

*To the armoury, &c.*

*Pool.—To the armoury;* either to the house of the forest of Lebanon, which was their armoury from Solomon's days, Isaiah xxii. 8; or to some other place, which either before or since that time had been used as another and less armoury for common occasions. *At the turning of the wall;* or, at the corner; or, which is in the corner.

*Dr. A. Clarke.—The going up to the armoury.]* This was either a tower that defended the angle where the two walls met; or the city arsenal.

*Rambach.—סדה שנית, mensuram s. portionem sequentem, vers. 11, 20.* סכנר מלח הנשק, e regione adscensus armamentarii, subintell. secund. Cler. בית, domus. R. Sal., e regione illius loci, ubi ascendebant milites ad armamentarium. Videtur fuisse locus aliquis juxta murum, ubi arma militum reponerantur. והקצק, ad vel versus angulum muri, qui sec. Sandhag., p. 34, occidentalis lateris terminus erat; a quo vertitur murus, ut meridiem spectet, vers. 20, 24, 25; 2 Par. xxvi. 9.

*Houb.—12 Propè eum autem instaurabat Azer filius Josue, princeps Maspha, altitudinem minorem, è regione clivi, armamentarii ad angulum.*

Ver. 20.

אֶחָדֵינוּ הַחֲנִיקַת הַבְּרִיחַ בְּרִיחַ בְּרִיחַ  
מִבְּרִיחַ לְשָׂנִית וְגו'

וְגו'

μετ' αὐτὸν ἐκράτησε Βαρούχ υἱὸς Ζαβού, μέτρον δεύτερον, κ.τ.λ.

*Au. Ver.—20* After him Baruch the son of Zabbai [*or, Zaccai*] earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest.

*Earnestly repaired.* So most commentators.

*Pool.—Earnestly repaired;* did his work with eminent diligence and fervency. *From the turning of the wall, or, from the corner,* as ver. 19.

*Gesen.—Hiph. הִתְחַדָּה. 1. to let burn, to kindle, sc. anger, Job xix. 11 seq. הָלָה. 2. to be ardent, zealous, to do with ardour, zeal, followed by a finite verb. Neh. iii. 20, after him Baruch zealously repaired, &c., or, emulating him repaired, &c.*

*Houb.—20 Post eum ad montem instaurabat Baruch, filius Zabai, altitudinem minorem, ab angulo ad portam, &c.*

20 הִתְחַדָּה: Vulgatus, in monte, ex Scripturâ הִתְחַדָּה, optimâ. Nam הִתְחַדָּה recusat, ne pro nomine proprio accipiatur, à quo regatur הִתְחַדָּה, cum hujus verbi nominativi toto in hoc capite post verbum, non antè, veniant. Itaque innititur הִתְחַדָּה nomine proprio בִּיךְ insequentii. Omittunt הִתְחַדָּה Græci Intt. et post eos Arabs, quodd id vocabulum nihil sonaret.

*The other piece.* See the notes upon ver. 11.

Ver. 21.

*Au. Ver.—21* Another piece. See the notes upon ver. 11.

Ver. 22.

*Au. Ver.—22* And after him repaired the priests, the men of the plain.

*Pool.—Either of the plains of Jordan; or, of the plain country round about Jerusalem, as it is called, chap. xii. 28.* And they are thus called, because they, or their parents, either were born, or now did or formerly had dwelt, in those parts; whence they came to Jerusalem, when the service of the temple required it.

*Dr. A. Clarke.—The priests, the men of the plain.]* Some of the officers of the temple, particularly the singers, dwelt in the plain country round about Jerusalem, chap. xii. 28; and it is likely that several of the priests dwelt in the same place.

Ver. 23.

אֶחָדֵינוּ הַחֲנִיקַת בְּנֵינֵנוּ וְיִשָּׁיב בְּנֵנוּ  
בֵּיתָם וְגו'

καὶ μετ' αὐτὸν ἐκράτησε Βενιαμὴν καὶ Ἀσούβ  
κατέναντι οἴκου αὐτῶν, κ.τ.λ.

*Au. Ver.*—23 After him repaired Benjamin and Hashub over against their house, &c.

*After him.*

*Houb.*—יָדוּחַ: Lege יָדוּחַ, post eos, (Sacerdotes, de quibus mox) ut legendum esse vidit Clericus. Erravit Descriptor consuetudine abreptus, quia multa verba יָדוּחַ antecesserunt. Displacuit Arabi affixum י singulari; nam id evitat, ponens וְבָנָה, et deinde. Displacuit etiam Græcorum Intt. et Syri Latinis Interpretibus, qui similiter ponunt deinde nudè, cùm tamen et Græci Intt. et Syrus non omittant affixum י.

*Rambach.*—יָדוּחַ, post ultimum ex illis, sic ver. 29.

*Their house.*

*Booth.*—Their own houses. *Rambach.*—*E regione ædium suarum.*

Ver. 24.

*Au. Ver.*—Another piece.

*Houb.*—Altitudinem minorem. See the notes on ver. 11.

Ver. 25.

פָּלַל בְּרָאמֹלִי מִנֶּגֶד הַמְּקֻצֵּץ וְהַמְּגֻדֵּל  
הַיֹּצֵא מִבֵּית הַמֶּלֶךְ הָעֹלֶיּוֹן אֲשֶׁר  
לְחֵצֵר הַמִּשְׁטָחָה וְגו'

Φαλάχ υἱοῦ Εὐζαὶ ἐξεναντίας τῆς γωνίας, καὶ ὁ πύργος ὁ ἐξέχων ἐκ τοῦ οἴκου τοῦ βασιλέως ὁ ἀνώτερος ὁ τῆς αὐλῆς τῆς φυλακῆς, κ.τ.λ.

*Au. Ver.*—25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison, &c.

*Pool.*—Over against the turning of the wall; in a part of the wall, which jutted out as the tower here following did, and therefore was opposite to or over against that turning. And the tower, or, even the tower. Out from the king's high house; either from the royal palace; or from some other smaller house which the king formerly built there, either for prospect or for defence.

*Rambach.*—מִנֶּגֶד הַמְּקֻצֵּץ, e regione anguli Miktsaa. הַמְּגֻדֵּל, et e regione turris, subintell. rursus secundum Sandhaag., p. 37. מִנֶּגֶד. Non enim in angulo illa turris reperitur, sed circa domum regis quaerenda est vers. 26, 27. מִנֶּגֶד, exeuntis s. eminentis,

vers. 26, 27. מִנֶּגֶד הַמֶּלֶךְ הַעֲלִי, ex vel de domo regis excelsa s. superiore; per quam Cler. regiam Salomonis intelligit, quæ erat e regione urbis Davidicæ ad orientem. וְהַמְּקֻצֵּץ הָעֹלֶיּוֹן אֲשֶׁר, quæ erat in atrio custodiae, Vulg., carceris. Conf. cap. xii. 39; Jer. xxxii. 2.

*Houb.*—25 Phalel autem filius Ozi, à regione anguli et turris, quæ prominet ex domo regis superiori, ad septem custodiae.

Ver. 26.

וְהַנֶּתִּינִים הָיוּ לְשָׂרֵים בְּלִפְתָּי וְעַד נֶגֶד  
שַׁעַר הַמַּיִם לְמִזְרָח וְהַמְּגֻדֵּל הַיֹּצֵא :

καὶ οἱ Νεθινίμ ἦσαν οἰκοῦντες ἐν τῷ ὠφάλλ, ἕως κήπου πύλης τοῦ ὕδατος εἰς ἀνατολὰς, καὶ ὁ πύργος ὁ ἐξέχων.

*Au. Ver.*—26 Moreover the Nethinims dwelt in Ophel [or, the tower], unto [or, which dwelt in Ophel, repaired unto] the place over against the water gate toward the east, and the tower that lieth out.

*Nethinims.* See the notes upon 1 Chron. ix. 2, vol. iii., pp. 46, 47.

*Ophel.* See the notes upon 2 Kings v. 24, vol. ii., p. 893, and upon 2 Chron. xxviii. 3, p. 269.

*Pool.*—Dwelt [so Rambach] in Ophel, or who [so Houb.] dwelt in Ophel; for this seems to be only a description of the persons, whose work follows. The water-gate; so called, because by that gate water was brought in, either by the people for the use of that part of the city, or rather by these Nethinims, who were Gibeonites, for the uses of the temple, for which they were drawers of water, Josh. ix. 21.

*Houb.*—26 Nethinai autem, in Ophel qui habitabant, usque ad terminum portæ aquarum ad Orientem, et ad turrim quæ prominebat.

26 וְהָיוּ; Omnino וְהָיוּ, ut legit Syrus, qui וְהָיוּ, qui erant. Neque enim ad rem pertinet narrari Nethinæos habitasse; pertinet, qui habitabant, ædificasse. Est ἀπὸ κοινοῦ verbum instaurarunt, ut erat etiam ver. 25.

*Tower that lieth out.* See the notes upon ver. 25.

Ver. 27.

אֲחֵרָיו הַחֲזִיקוּ הַתְּלָחִים מִבֵּית שְׁנֵי  
מִנֶּגֶד הַמְּגֻדֵּל הַנֶּגֶד הַיֹּצֵא וְעַד הַמִּשְׁטָחָה  
הָעֹלֶיּוֹן :

καὶ μετ' αὐτὸν ἐκράτησαν οἱ Θεκοῖμ, μέτρον δεῦτερον ἐξεναντίας τοῦ πύργου τοῦ μεγάλου

τοῦ ἐξέχοντος, καὶ ἕως τοῦ τείχους τοῦ Ὀφλά.

*Au. Ver.*—27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

*Pool.*—*The Tekoites*; the same spoken of before, ver. 5, who having despatched their first share sooner than their brethren had done theirs, freely offered their help to supply the defects of others, who, as it seems, neglected that part of the work which had been committed to them.

*Another piece.* See the notes upon ver. 11.

*Houb.*—27 *Post eos instaurabant Thecueni, altitudinem minorem, è regione magnæ turris, quæ prominebat, usque ad murum Ophel.*

*Ophel.* See the notes upon 2 Kings v. 24, vol. ii., p. 893, and upon 2 Chron. xxviii. 3, p. 269.

Ver. 28.

*Au. Ver.*—28 From above the horse-gate repaired the priests, &c.

*Dr. A. Clarke.*—*The horse gate.*] The place through which the horses passed in order to be watered; it was near the temple. Some rabbins suppose that in order to go to the temple, a person might go on horse-back to the place here referred to, but then was obliged to alight, as a horse could pass no farther.

*Rambach.*—Nomen sec. *Sandhag.*, p. 41, sortita videtur ab equis, quia haud procul ab ea aberat equile regis Salomonis, 1 Reg. x. 29, et inde equi, quos rex ejusque successores aluerunt, per portam hanc in torrentem Kidron educti, ut lavarentur ibidem ac potarentur. *Joseph. Ant.*, l. 9, cap. 7, vocat *portam mulorum regis*.

Ver. 30, 31.

30 אֲחֵרֵי הַחֵזִיָּה חֲנַנְיָה בֶּרֶשֶׁלְמַיִם וְחִנּוּן בֶּרֶשֶׁלְמַיִם חֲשִׁי מִנָּה שְׁנֵי אֲחֵרֵי הַחֵזִיָּה מִשְׁלֵם בֶּרֶשֶׁלְמַיִם וְגַד נִשְׁבָּתָי : 31 אֲחֵרֵי הַחֵזִיָּה מִלְּכִיָּה בֶּרֶשֶׁלְמַיִם צַד בֵּית הַתִּינִימִים וְהַלְּפָדִים וְגַד שְׁעַר הַמִּשְׁקָד וְצַד עֲלִיָּת הַפָּהָה :

v. 30. ר' דוד v. 31. ר' דוד

30 μετ' αὐτὸν ἐκράτησεν Ἀνανία υἱὸς Σελεμια, καὶ Ἀνὼμ υἱὸς Σελέφ ὁ ἔκτος, μέτρον δευτέρου μετ' αὐτὸν ἐκράτησε Μεσουλάμ υἱὸς Βαραχία ἐξεναντίας γαζοφυλακίου αὐτοῦ.

31 μετ' αὐτὸν ἐκράτησε Μελχία υἱὸς τοῦ σαραφι ἕως Βηθὰν Ναθνὶμ, καὶ οἱ ῥοποῦλαι ἀπέναντι πύλης τοῦ Μαφεκάδ καὶ ἕως ἀναβάσεως τῆς καμπῆς.

*Au. Ver.*—30 After him repaired Haniah the son of Shelemiah, and Hanuñ the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner [or, corner chamber].

30 After him.

*Bp. Patrick.*—After him repaired Haniah.] Some copies read *after me*; as if Nehemiah in modesty concealed his own work, and only intimated that he did something himself: but ours is the right reading.

*Another piece.*

*Houb.*—*Altitudinem minorem.* See the notes upon ver. 11.

י: Lege נַחַשׁ, ut antea. Ità etiam hic Codex Orat. 53 [*Houb.*, so *Maurer*].

*Over against his chamber.*

*Pool.*—Or, *chambers*; the singular number for the plural.

*Rambach.*—וְנִשְׁבָּתָי, *versus cubiculum s. cellam suam*, i. e., *sue curæ commissam*. Cf. supra vers. 10, 23. LXX, γαζοφυλακίου, in quo scil. pars suppellectilis sacræ et annonæ, in usum sacrum congestæ, reposita erat (3) cap. xii. 44; xiii. 7.

31 *Malchiah the goldsmith's son.*

*Houb.*—*Melchias filius Sarephi.* See the notes upon ver. 8.

*Rambach.*—LXX et Schm., *filius Zorephi*. Melius Vulg., R. Sal., et Hillero est nom. appellat. *filius conflatioris s. aurificis*; sic dicti ab artificio suo.

*Nethinims.* See the notes upon 1 Chron. ix. 2, vol. iii., pp. 46, 47.

*Bp. Patrick.*—*Unto the place of the Nethinims.*] It seems the Nethinims had a part of the city assigned them for their habitation, which was among the merchants: near to whom there was a house of correction (as some think the word *miphkad* imports), where they visited (as the Hebrews speak), that is, punished men for their faults.

*And of the merchants, &c.*

*Rambach.*—חֲשִׁי מִנָּה, Schmid., *et pharmacopæorum s. unguentariorum*; vel in genere *mercatorum*, ver. 32; 1 Reg. x. 15; Ezech.



xvii. 4, al. *Clericus*: In hoc angulo ad meridiem templi videntur habitasse *conflatores* et omnis generis *mercatores*; unde murum, quo præcipue tegebantur, instaurabant. וְכָל שֵׁשׁ הַסֵּף, Tig., Schmid., et Cler., e regione portæ *Miphkad*. Vulg., contra portam judicalem, s. judicii, vel sec. alios præcepti, ut 2 Par. xxxi. 13, sive *visitationis*, i. e., *lustrationis vel census*, coll. 2 Sam. xxiv. 9. Hæc porta non ad exteriorem urbis ambitum pertinuit; dicitur enim Malchia murum ædificasse e regione portæ *Miphkad*. *Villalpandus* eam eandem fuisse statuit, ac *portam custodiæ*, cap. xii. 39. Sec. *Sandhag.*, p. 44, fuit porta templi orientalis, coll. *Ezech.* xliiii. 21. In portis enim templi, ac præcipue porta atrii gentium orientali, Susan, judicia instituta fuisse, et 23 virorum synedrium consedissee, Judæi adfirmant. Conf. *Lightf.* Hor. in *Evang. Joh.* x. 23, p. 948.

*And to the going up at the corner* [or, corner chamber].

*Booth.*—*And to the ascent at the angle.*

*Gesen.*—וְעַלֵּי f. (ר. וְעַלֵּי). 1. an upper chamber, loft, ὑπερφῶν. So of the upper chambers of an edifice or private house, 1 Kings xvii. 19, al.; of the temple, 1 Chr. xxviii. 11; sometimes over the gate, 2 Sam. xix. 1; or built upon the flat roof, 2 Kings xxiii. 12.

2. ascent, i. e., stairs or way up to the temple, 2 Chr. ix. 4.

*Rambach.*—וְעַלֵּי חֵטְא, Schmid., usque ad adscensum vel sec. al. *cænaculum* anguli, *Pinnah*, dicti, s. eo usque, ubi ad angulum illum adscenditur, vers. 24, 32; 2 Reg. iv. 10; 2 Par. ix. 4.

*Houb.*—*Et usque ad gradum anguli.*

Ver. 32.

וְגִבּוֹן עָלִיתָ הַפֶּנֶה לְשַׁעַר הַחַיִּים  
הַחֲצוֹנִי הַבְּרָרִים וְהַלְכָּלִים :

καὶ ἀναμέσον τῆς πόλης τῆς προβατικῆς ἐκράτησαν οἱ χαλκεῖς καὶ οἱ ῥοποπωλῆαι.

*Au. Ver.*—32 And between the going up of the corner unto the sheep-gate repaired the goldsmiths and the merchants.

*The going up of the corner.* See the notes upon ver. 31.

*Booth.*—32 And between the ascent at the angle and of the sheep-gate repaired the goldsmiths and the merchants.

*Rambach.*—וְגִבּוֹן חֵטְא. Sensus est: Eam vero muri partem, quæ intererat inter

regionem s. adscensum anguli et portam gregis, instaurarunt, &c.

*Bp. Patrick.*—*Repaired the goldsmiths and the merchants.*] Some will have these to have been their names, taken at first from their professions.

*Dr. A. Clarke.*—*The goldsmiths and the merchants.*] The word וְעַלֵּי may signify *smiths*, or persons who worked in metals of any kind; but it is generally understood to mean those who worked in gold. I have already observed, that the mention of *merchants* and *goldsmiths* shows that these persons were formed into *bodies corporate* in those ancient times. But these terms are differently rendered in the *Versions*. The *Vulgate* is the same as ours, which probably our translators copied: *aurifices et negotiatores*. The *Syriac* is, *goldsmiths* and *druggists*. The *Arabic*, *smelters of metal* and *porters*. The *Septuagint*, in some copies, particularly in the *Roman* edition, and in the *Complutensian*, *Antwerp*, and *Paris Polyglots*, have οἱ χαλκεῖς καὶ οἱ μεταβολοὶ, *smiths* and *merchants*; but in other copies, particularly the *London Polyglot*, for μεταβολοὶ we find ῥοποπωλῆαι, *sellors of shields*. And here the learned reader will find a double mistake in the *London Polyglot*, ῥοποπωλῆαι for ῥοποπωλῆαι, and in the *Latin Version scruta* for *scuta*, neither of which conveys any sense.

*Gesen.*—\* וְעַלֵּי. 1. to melt, to smelt metals; spec. of gold and silver, to purify with fire, and thus separate from scoria.—Part. וְעַלֵּי, a founder, goldsmith, Judg. xvii. 4; Is. xl. 19; Prov. xxv. 4, al.

Heb., III. 34; LXX, Au. Ver., IV. 2.

וְגִבּוֹן עָלִיתָ הַפֶּנֶה לְשַׁעַר הַחַיִּים  
הַחֲצוֹנִי הַבְּרָרִים וְהַלְכָּלִים :  
וְהַחֲצוֹנִי הַבְּרָרִים וְהַלְכָּלִים :

2 καὶ εἶπεν ἐνώπιον τῶν ἀδελφῶν αὐτοῦ, Αὐτῇ ἡ δύναμις Σοφοῶν ὅτι οἱ Ἰουδαῖοι οὗτοι οἰκοδομοῦσι τὴν ἑαυτῶν πόλιν; ἄρα θυσιάζουσιν; ἄρα δυνήσονται; καὶ σήμερον ἰδύσονται τοὺς λίθους, μετὰ τὸ χῶμα γενέσθαι γῆς καυθίντας;

*Au. Ver.*—2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves [Heb., leave to themselves]?

will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

*Pool.*—Before his brethren; Tobiah, ver. 3, and Geshem, chap. ii. 19, and others, whom he calls his brethren, because of their conjunction with him in office and interest.

*Bp. Patrick.*—His brethren, and the army of Samaria.] By "his brethren" are meant the commanders-in-chief in those parts, who mustered, I suppose, all their forces in Samaria, as if they intended to invade the Jews, and hinder the work they were about.

*Rambach.*—וְהוּל שִׁמְשׁוֹ, et coram exercitu a. potentibus, vel sec. Vulg., frequentia Samaritanorum, 2 Reg. xviii. 17; Esth. i. 3.

Will they fortify themselves? &c.

*Gezen.*—וְנָתַן, to let go, to let be, i. e., to permit, i. q., וְנָתַן; opp. to keep back, to hinder. Ruth ii. 16, וְנָתַתְּ אֶת הַגֶּלֶן, and suffer that she glean, let her glean. Seq. dat. Neh. iii. 34 [iv. 2], וְהָיוּ לָהֶם, will they (one) suffer them sc. to build the walls? i. e., shall we permit them; Clericus: "will the governors permit them?"

*Rambach.*—וְנָתַתְּ אֶת הַגֶּלֶן, num relinquunt vel relinquetur, cap. ii. 7, eis, scil. quod exstruxerunt? minime, mox enim eorum opera diruimus. Vulg., num dimittent eos gentes? i. e., secund. R. Sal. Num opinantur illi, quod sinent eos nationes ædificare? vel secund. Cler., num sinent eos facere præfecti regii, quorum interest opus impedire?

*Houb.*—Tantum-ne eis licentia dabitur?

*Dathe.*—Nam permittetur eis, ut sacrificent?

Will they revive, &c.

*Booth.*—Will they restore the burnt stones out of the heaps of rubbish?

*Houb.*—An lapides excitabunt ex acervis pulveris flammæ confectos?

*Rambach.*—וְהוּל שִׁמְשׁוֹ. Cum tamen illi combusti, cap. i. 3, adeoque ad ædificandum inepti sint. Num. xvii. 4; 1 Sam. xxx. 3; Esa. i. 7. Lapidēs in Hebræo sermone ratione terminationis masc. usu vero femin. generis sunt. Hinc utrumque genus cum illis jungitur, ut 1 Reg. xix. 11; Esa. xiv. 9; xxxv. 8, cet.

Ver. 3.

*Au. Ver.*—Fox.

*Booth.*—Jackal.

See the notes upon Judges xv. 4, vol. ii., pp. 282, 283.

VOL. III.

Heb., III. 36; LXX, Au. Ver., IV. 4.

*Au. Ver.*—4 Hear, O our God: for we are despised [Heb., despite]: and turn their reproach upon their own head, and give them for a prey in the land of captivity.

*Pool.*—Give them for a prey in the land of captivity; let them be removed from our neighbourhood, and carried into captivity; and there let them find no favour, but further severity. Or, give them for a prey to their enemies, and let these carry them into the land of captivity.

Heb., III. 37; LXX, Au. Ver., IV. 5.

וְאֵלֵיהֶם עֲלֵי-עֲוֹנָם וְחַטָּאתָם מִלְּפָנֶיךָ  
וְאֵלֵיהֶם עֲלֵי הַקְּצִיסִים לְנֶגֶד הַצּוֹנִיִּים :

5 και καὶ τὴν καλύψῃς ἐπὶ ἀνομίαν.

*Au. Ver.*—5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

*Dr. A. Clarke.*—Let not their sin be blotted out.] These are the most terrible imprecations; but probably we should understand them as declaratory, for the same form of the verb, in the Hebrew, is used as precatative and imperative. Turn their reproach—Their reproach shall be turned. Give them for a prey—They shall be given for a prey. Cover not their iniquity—Their iniquity shall not be covered. Let not their sin be blotted out—Their sin shall not be blotted out. All who know the genius of the Hebrew language, know that the future tense is used to express all these senses. Besides, we may rest assured that Nehemiah's curses, or declaration of God's judgments, had respect only to their bodies, and to their life: not to their souls and the world to come. And then they amount to no more than this: What a man soweth, that he shall reap.

For they have provoked thee to anger before the builders.

*Pool.*—They have provoked thee to anger before the builders, i. e., they have not only provoked us builders, but thee also. Or, they have provoked or derided the builders to their face, i. e., openly and impudently, in contempt of God, and of this work, which is done by his direction and encouragement.

*Booth.*—For they have provoked to anger the builders.

*J. H. Michaëlis.*—כִּי הִרְעִיס, quoniam ægre fecerunt, Schm., indignationem moverunt, a.

objecerunt ædificantibus. Sal. ben Melech. q. d. turbarunt et incertum reddiderunt cor facientium opus, coll. Num. xxxii. 7; 1 Reg. xxi. 22. Ar., irritaverunt te. Confer 1 Reg. xv. 30; Hos. xii. 14, q. d. non ex privato adfectu hoc precor, sed ex zelo pro gloria tua. לִנְרֵי דִבְנִים, *coram ædificantibus vel in conspectu ædificantium*, ver. 33, cap. iv. 11; 2 Reg. i. 13; Esr. iii. 10. Secund. M. I. ad præfixum confer ל in *Lenochach*, Gen. xxv. 21, et *Leümmat*. 1 Par. xxvi. 16.

*Houb.*—Quoniam palàm spreverunt ædificantes.

*Dathe.*—37 Ne ignoscas eorum iniquitati, nec peccatum eorum apud te deleatur; nam irritarunt ædificantes.

Heb., III. 38; Au. Ver., IV. 6.

וְהָיָה כִּי יִבְנוּ אֶת הַחֹמָה בְּלִי הַחֹמָה עֲדֵי חֲצִיָּהּ — 38

*Au. Ver.*—6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

*Pool.*—Unto the half thereof; either, 1. In length; or rather, 2. In height [so *Rambach*, *Bp. Patrick*]; for the whole circumference of the wall was distributed among the builders, who also had carried on the work, beginning at the sheep-gate, and ending there also, as appears from chap. iii. 1, 32; and the walls of Jerusalem are said to be made up, here, ver. 7.

*Booth.*—Yet we built the wall; and the whole wall as far as the half-part was joined together, &c.

*Rambach.*—Verum nos, ipsorum minas nihil veriti, ædificavimus murum; et colligatus s. compactus, consertus, continuatus est. Schmid., cohasit lotus murus; scil. quod ad ambitum urbis et muri longitudinem attinet. Niph. (2) 1 Sam. xviii. 1. וְחָצִיָּהּ, *usque ad dimidium ejus*, scil. qua altitudinem, Exod. xxxviii. 4.

*Houb.*—Sed murum ædificabamus, qui mediam jam partem claudebatur, &c.

*Dathe.*—38 Nos vero perreximus in muro restaurando, et jam dimidia ejus pars erat compacta, &c.

Heb., Ver. 1; LXX, Au. Ver., 7.

וְהָיָה כִּי יִבְנוּ אֶת הַחֹמָה בְּלִי הַחֹמָה עֲדֵי חֲצִיָּהּ — 38

7 — οὗτοι ἀνέβη ἡ φωνὴ τοῖς τέχαισι τοῦ ἱεροῦ σαλῆ, κ.τ.λ.

*Au. Ver.*—7 But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up [Heb., ascended], and that the breaches began to be stopped, then they were very wroth.

*Dr. A. Clarke.*—The walls of Jerusalem were made up.] That is, they were made up to the half height of the wall; for the preceding verse seems to intimate that the whole wall was thus far built; not half of the wall completed, but the whole wall built to half its height.

Heb., Ver. 2; LXX, Au. Ver., 8.

וְהָיָה כִּי יִבְנוּ אֶת הַחֹמָה בְּלִי הַחֹמָה עֲדֵי חֲצִיָּהּ — 8

8 — καὶ ποιῆσαι αὐτῇ ἀσφάλειαν.

*Au. Ver.*—8 And conspired all of them together to come and to fight against Jerusalem, and to hinder it [Heb., to make an error to it].

*Bp. Patrick.*—8 The last words in the Hebrew are, “to make an error in it;” that is, to put them by the work, or to make them not know which way to turn themselves.

*Gesen.*—חֲצִיָּהּ, f. (ח. חצ). 1. error in respect to things of religion, impiety, wickedness, Is. xxxii. 6.

2. damage, injury, Neh. iv. 2 [8].

*Houb.*—8 וְהָיָה כִּי יִבְנוּ אֶת הַחֹמָה בְּלִי הַחֹמָה עֲדֵי חֲצִיָּהּ: Verbum pro verbo dixeris, ad faciendum ei conturbationem, ex verbo חָצִי, conturbare, eodem ferè ac חָצִי, errorem injicere; quòd nos Gallicè dicemus, pour la déconcerter, quam sententiam nos Latinè extulimus. Cæterùm, pro חָצִי, legendum חֲצִי. Est enim חֲצִי, Jerusalem, femininum; vide cap. iii.

Heb., Ver. 3; LXX, Au. Ver., 9.

וְהָיָה כִּי יִבְנוּ אֶת הַחֹמָה בְּלִי הַחֹמָה עֲדֵי חֲצִיָּהּ — 9

9 — καὶ ἐστήσαμεν προφύλακας ἐπ' αὐτοὺς, κ.τ.λ.

*Au. Ver.*—9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

And set a watch against them. So *Rambach*, *Houb.*, *Dathe*.

*Booth.*—And appointed a watch over the builders, &c.

*Rambach.*—חֲצִיָּהּ, adversus, Esa. xxix. 8. A. b. E., propter illos hostes, Ezr. x. 9. R. Sal., super ædificantes, Gen. xli. 33; Prov. vi. 22; sed illud simplicius. Conf. infra vers. 16, 17.

Heb., Ver. 4; LXX, Au. Ver., 10.

4 וַיֹּאמְרוּ יְהוּדָה בְּשֵׁל פֶּה חִפְּזָל  
וְחִצְפָּר חֲרָבָה וַיִּמְחֲנוּ לָא נִכְלָל  
לְבָנוֹת בְּחֻמָּה :

10 καὶ εἶπεν Ἰούδας, συνεπιθήσῃ ἡ ἰσχὺς τῶν ἐχθρῶν, καὶ ὁ χοῦς πολλός, καὶ ἡμεῖς οὐ δύνασόμεθα οἰκοδομεῖν ἐν τῇ τείχει.

*Au. Ver.*—10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

*Dathe.*—4 *Propterea conquiescent sunt Judæorum nonnulli, vires bajulatorum succumbere oneri rudium removendorum, quorum multa essent, sic se non posse in muro extruendo continuare.* a)

a) Verba textus obscura sunt, sed hic sensus esse videtur: propter vigiles expositos imminutus erat numerus bajulatorum, qua re ædificantes remorabantur in labore.

*Maurer.*—[שֵׁל פֶּה חִפְּזָל.] Nempe propter vigiles expositos (vers. 4, 3) numerus bajulatorum imminutus erat.

Heb., Ver. 6; LXX, Au. Ver., 12.

6 וַיְהִי כִּשְׁמֹעַ בְּנֵי יְהוּדָה מִיְּהוֹדִים הַיֹּשְׁבִים  
מִצִּלָּם וַיִּמְחֲרוּ לָנוּ עֲשָׂר פְּעָמִים  
מִכְּלִי הַמְּלָחָמָה וַאֲשֶׁר תִּשְׁוֶי עֲלֵינוּ  
מִיְּהוֹדִים :

12 καὶ ἐγένετο, ὡς ἤλθον οἱ Ἰουδαῖοι οἱ οἰκούντες ἐχόμενα αὐτῶν, καὶ εἶπον αὐτοῖς, ὅτι ἡμεῖς οὐ δύνασόμεθα οἰκοδομεῖν ἐκ πάντων τῶν τόπων ἐφ' ἡμᾶς.

*Au. Ver.*—12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you [or, That from all places ye must return to us].

*Pool.*—Which dwell by them, or, among them; whereby they came to the knowledge of their counsels. *Ten times*, i. e., very often. A certain number for an uncertain. *They will be upon you*, i. e., they will invade you every way, by which we can come to you, or you to us; and therefore do you keep watches on every side. But these words may be otherwise rendered thus, *On all parts where you shall be quiet, or at rest*, (i. e., secure; for the Hebrew *schub* signifies not only to return, but also to be quiet, or at ease, as Hebricians know,) they will be upon us, i. e., upon our people and city Jerusalem, where you are. And they rather say upon

us than upon you, to manifest their affection to them, and conjunction with them, and that they looked upon themselves as members of the same body and church with them, and took what was designed or done against them as if it were against themselves, and therefore gave them this friendly notice. Or the place may be rendered thus, *They told this* (to wit, the enemy's intentions) *to us ten times*, coming from all places where they dwell, or rested, (Heb., you rested; the second person being put for the third, as it is both in the Hebrew language, as Gen. x. 19, 30; xxv. 18, and in the Hebrew text, Psal. xxii. 9, and in other languages and authors; of which see my Latin Synopsis upon Gen. x. 19; and that it is so here we have the consent of the LXX and Arabic, and of some modern and accurate interpreters, who render it by a verb of the third person,) *about us*; whence they came purposely to inform and warn us. Or thus, *They told this to us ten times from all places whence they did return to us*: which phrase of returning to us, i. e., to Jerusalem, suits very well with those persons who came up with their brethren from Babylon to Jerusalem, and went thence into several parts of the country to dwell where they thought meet, and returned now, and at other times, as they had occasion, to their brethren at Jerusalem.

*Bp. Patrick.*—When the Jews which dwell by them came, they said unto us ten times.] There were some Jews who were neighbours to that people that found out their designs, and came to inform them of it a great many times: for ten times signify a great many in Scripture (see Gen. xxi. 7).

From all places whence ye shall return unto us they will be upon you.] The words in the Hebrew are no more than these, “from all places whence they return unto us” (there being no words answering to those, “they will be upon you”); if any words be added, they should be “they informed us of our danger.”

*Commentaries and Essays.*—And it came to pass, that when the Jews that dwell by them came, they said unto us ten times, from all places whence ye shall return to us. So far the Hebrew, which has no meaning. Our translators, to make some sense out of it, have added, “they will be upon you,” of which there is no trace in the Hebrew. Perhaps there are more errors than one in

the text. If instead of השנו we were to read שנו, a clearer meaning would follow as to the first part of the clause. The Samaritans, Arabians, Ammonites, and Ashdodites (as we read in the 7th and subsequent verses), who dwelt in places distant from each other, conspired together, and formed a league to prevent the building of the walls by force, and to fight against Jerusalem. This intelligence was brought to the Jews at Jerusalem by the Jews who inhabited the countries near to these nations, "who said unto them repeatedly, From all places where they dwell" (שנו) (they will be) "upon us." Still, however, the words "they will be" are supplied, and some verb is necessary. Here the LXX will assist us, whose version is, ἀναβαίνουσιν ἐκ παντὸς τοῦ τόπου ἐφ' ἡμᾶς, "from all places they will advance against us," ἐκ παντὸς τοῦ τόπου being equivalent to "all places where they dwell;" and by the word ἀναβαίνουσιν the Greek translators appear to have read a verb before עליו, probably ילד. The similarity of these two words might occasion the omission of one of them. The Hebrew then might run originally in this manner, הושיע ילד עליו, "From all places where they dwell, they will advance against us." The Syriac seems to have read שנו, and its version is agreeable in sense to the LXX, "*Venerunt* (perhaps *venient*) *ad pugnandum contra vos, ex omnibus, quibus debebant.*" Its *debeant* answers to שנו, and its *venient ad pugnandum* is equivalent to ילד, and to the LXX's ἀναβαίνουσιν. It is probable, therefore, that the author of this translation also read ילד.

Dr. A. Clarke.—*From all places whence ye shall return unto us.*] This verse is extremely difficult. Our translators have supplied the words, *they will be upon you*, which have nothing correspondent in the Hebrew. The Septuagint have given a good sense, *They come up from all places against us*. The sense appears to be this: the Jews which dwelt among the Samaritans, &c., came often to Nehemiah from all quarters, where they sojourned, and told him the designs of his enemies against him: therefore, he set people with their swords, spears, and bows, to defend the walls. It is probable that instead of השנו, "ye shall return," we should read השנו, "they designed or meditated." This word is very similar to the other, and makes the sense very clear. "The Jews who dwelt among them told us

frequently, from all places, what they designed against us." For this reading Houb., Michaëlis, and Dathe contend. But this various reading is not found in any MS., and is not countenanced by any of the Versions. See ver. 15.

Booth.—12 But the Jews who dwelt by them, came, and said to us often, From all places where they dwell, they will advance against us.—See Commentaries and Essays above.

Rambach.—6 והשבים אצלם, *habitantibus juxta vel apud eos hostes; sc. in confiniis Samaritæ, etiam cum eis ex parte conspirantes.* ויאמרו, *et dixerunt s. indicarunt hoc nobis, vel decem vicibus, i. e., sæpius.* מכל המקומות, *de omnibus locis*, Jer. xxix. 14; Ezr. i. 4. אשר עליו: Schmid., *quin revertamini ad nos.* Quidam existimant, Judæos hic amicos monere Nehemiam de insidiis hostium, h. m., *ab omnibus locis cavete, unde, seu per quæ redire potestis ad nos.* Alii intelligunt de Judæis, qui apud hostem habitabant, et cum eo conspirabant; hoc sensu: *ex omnibus locis, quo ad instaurandam urbem confluent, utique revertimini undequaque ad nos, ut eadem nobiscum pace sub Sanballato fruamini*, coll. ad אשר, 1 Sam. xv. 20; Es. viii. 20; Ps. x. 6. Simplicissimus sensus hic videtur, *et dixerunt vel indicarunt nobis, vel decies, undecumque ad nos itabant.* Ubi not. 1) quod שנו non solum significat *reverti*, sed etiam *ire et redire, s. itare*, ultro citroque commeare. Coll. Gen. viii. 7; Psal. xxiii. 6. 2) quod השנו peculiari dialecto positum videatur pro שנו; sicut etiam 3 femin. plur. ita formatur, Jer. xlix. 11; Ezech. xxxvii. 7. Sic Vulg., *ex omnibus locis, quibus venerant ad nos.* Vel, si apostrophem mavis, verte: *ex quibus ad nos itabatis*; coll. cap. vii. 3, et Præfat., § II., not.\*

Houb.—12 *Accidit autem ut advenirent Judæi, qui propè ipsos habitabant, qui nobis sæpius renuntiaverunt, omnibus ex locis, id quod in nos machinarentur.*

12 ויאמרו, *et dixerunt, i. e., renuntiaverunt, vel certiores fecerunt, ut mox liquebit.....* השנו: Vulgatus, *venerant ad nos.* Sic Arabs, ויאמרו, *revertebantur.* Est ut legerint השנו, *reduces facti sunt.* Verior Scriptura השנו, *cogitaverant (adversum nos) quam nos, interpretando, persequimur.* השנו, personā secundā, mendum manifestum, ab ipso Nehemiā repudiatum; qui quidem hic neminem alloquitur, ut persona secunda locum habere suum possit. Mirus hic interpret Clericus, qui sic vertat, *cavete vobis ex omnibus locis,*

*quibus ad nos commeare soletis.* Quæritur à lectore, unde locorum hùc fuerit advectum id, *cavete vobis*, Clericanum. Ecquid verò etiam sententiæ habere possit, *ex omnibus locis quibus ad nos commeare soletis*, Jerusalem civibus dictum, in reficiendo muro jugiter occupatis, neque aded ad omnes locos, unde Jerosolymam deindè commearent, demigrantibus. Cæterum sententiam longè aliam, imò alienam extulit Syrus, cujus Codicum scriptura, qualis fuerit, faciliè videbit lector, sed quam non tanti est hìc exponere: vide ipsum.

*Dathe.*—6 *Sed cum Judæi, eorum vicini, decies ex omnibus locis nos de eo, quod contra nos machinarentur, a) certiores fecissent.*

a) Pro *וַיִּשְׁמְעוּ*, revertimini, quod nullo modo commodam admittit explicationem, lego cum *Hubigantius וַיִּחְשְׁבוּ*, cogitarunt. Quam conjecturam *Michaëlis* quoque in suam versionem recepit, immemor, uti videtur, pacti cum lectoribus suis initi; cf. ejus notas ad cap. ix. 16 et 23.

*Maurer.*—6 Pro *וַיִּשְׁמְעוּ*, quod negant ullo modo commodam admittere explicationem, Hubigantius, *Michaëlis*, *Dathius*, *וַיִּחְשְׁבוּ*, legi volunt hoc sensu: *Cum Judæi eorum vicini venissent, et decies ex omnibus locis nos de eo, quod contra nos machinarentur, certiores fecissent.* Sed vide, an non commoda sit interpretatio hæc: *cum Judæi eorum, sc. hostium vicini venissent, idque decies, sæpe numero nobis dixissent, indicassent ex omnibus locis, unde revertebamini ad nos.* Notissima res est, post verba dicendi, indicandi sæpenumero omitti objectum *id*, Gen. ix. 22; Ex. xix. 25. Ita et h. l. *cum dixissent id* quod hostes contra nos machinarentur ver. 5. *וַיִּשְׁמְעוּ*, revertebamini communicative dictum est pro *וַיִּשְׁמְעוּ*, revertebantur (cf. Jos. v. 1, 6, al.); futurum de re repetita, וַיִּשְׁמְעוּ vero de motu in locum excelsiorem adhibetur. Schulzius locum ita expedivit: *et cum decies dixissent nobis: ex omnibus locis, in quæ vertetis vos, erunt contra nos.* Ita tamen וַיִּחְשְׁבוּ, opinor, vix abesse posset. Ceterum apodosis etiam a וַיִּשְׁמְעוּ incipere potest: *cum venissent, dixerunt.*

Heb., Ver. 7; LXX, Au. Ver., 13.

וַיִּשְׁמְעוּ מִכָּל הַמְּקוֹמִים מִן הַיָּמִינִים וּמִן הַיָּמִינִים  
לְחֹמֶת בְּצִחְתָּיִם וְאַחֲמִיד אֶת הָעֵם  
לְמִשְׁפָּחוֹת עַם יְהוּדָה וְגו'.

13 καὶ ἔσθησα ἐῖς τὰ κατώτατα τοῦ τόπου κατὰσθεν τοῦ τοίχους ἐν τοῖς σκεπαιοῖς, καὶ ἔσθησα τὸν λαὸν κατὰ δῆμους μετὰ βομφαίων αὐτῶν, κ.τ.λ.

*Au. Ver.*—13 Therefore set I in the lower places [Heb., from the lower parts of the place, &c.] behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

*Booth.*—13 I therefore stationed, on the lower cleared place behind the wall, the people, &c.

*Gesen.*—וַיִּשְׁמְעוּ f., a dry and parched land, Psal. lxxviii. 7. R. וַיִּשְׁמְעוּ.

וַיִּשְׁמְעוּ, id. plur. וַיִּשְׁמְעוּ, Neh. iv. 7, Cheth. Prof. Lee.—וַיִּשְׁמְעוּ, m. pl. וַיִּשְׁמְעוּ. *Exposed to the sun.* (a) Dry, bare. (b) Open, exposed; high. (b) Neh. iv. 7.

*Rambach.*—וַיִּשְׁמְעוּ מִכָּל הַמְּקוֹמִים, itaque constitui, ver. 3, ab inferioribus partibus loci, a. in imis vel depressioribus locis, quæ hostium adscensu facillime superari poterant. in aridius, post murum, vel secund. Schmid. loci, qui post murum erat, s. pomærii ver. 10; Jos. viii. 2. בְּצִחְתָּיִם, Schm., in arduis vel potius secund. A. b. E. et M. I., in aridis, callosis, sazeis locis. Cler., in locis purgatis, ubi scil. egesta erant rudera, ut acies ibi instrui posset. Quomodo radix apud Arabes inter alia æquavit locum, significat. Cocc. Lex., p. 711, in lacunis s. nudis locis, ubi nondum murus erat exstructus; sed vide cap. iii. 38, et conf. Ezech. xxiv. 7, 8; Psal. lxxviii. 7. וְאַחֲמִיד אֶת הָעֵם, constitui, inquam, populum, vel sec. R. Sal. fortes ex populo, conf. similes repetitiones Exod. iv. 9; Jud. v. 12; Psal. xcii. 10.

*Houb.*—13 Quocirca stationem posui loco in depresso post murum, eoque purgato; stationem, inquam, populi familiis distributis, cum suo quemque gladio, &c.

*Dathe.*—7 Constitui in locis inferioribus post murum complanatis homines secundum familias dispositos, &c.

Heb., Ver. 8; LXX, Au. Ver., 14.

וַיִּבְרֹא וְאֶחָד מֵאֲמִיד וְאֶחָד מֵאֲמִיד וְגו' 14 καὶ εἶδον καὶ ἀνέστην, καὶ εἶπα πρὸς τοὺς ἐντρίμους, κ.τ.λ.

*Au. Ver.*—14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them, &c.

*And I looked and rose up.*

*Booth.*—And having inspected and settled these things, I said.

*Rambach.*—וַיִּבְרֹא וְאֶחָד מֵאֲמִיד. Et diligenter inspezi vel lustravi populum. R. Sal., Quum igitur viderem hostes advenire, surrexi ad

excitandum nobiles, ut contra eos pugnant, Gen. xviii. 21.

*Houb.*—Quos postquam consideravi, perrexi ad Optimates, &c.

*Dathe.*—8 *Atque omnibus provisis hortatus sum nobiles, &c.*

Heb., Ver. 9; LXX, Au. Ver., 15.

*Au. Ver.*—15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

*Dr. A. Clarke.*—15 *Their counsel to nought.*] The word counsel used here countenances the emendation in the 12th verse.

Heb., Ver. 10, 11; LXX, Au. Ver., 16, 17.

וְהָיָה כְּמִזְמֵרָה וְכִמְצֻלָּה — 10  
הַמְּנִלִּים וְהַמְּשָׁרְיִים וְהַמְּשָׁרְיִים וְהַמְּשָׁרְיִים  
אֲחֵרֵי כָל־בָּיִת וְהַיָּדָה : 11 חֲבוּרִים  
בְּחֻמָּה וְהַמְּשָׁרְיִים בְּכָל־עֲמָלִים בְּאֶחָת  
יָד עֲשֶׂה בְּמִלְאָהּ וְאֶחָת בְּחֻמָּה  
הַשְּׂלַח :

וְאֶחָת בְּכָל־

16 καὶ ἤμυσαν αὐτῶν ἀντείχοντο, καὶ λόγχοι καὶ θυρεοὶ καὶ τόξα καὶ θώρακες καὶ οἱ ἀρχοντες ὀπίσω παντὸς οἴκου Ἰουδα. 17 τῶν οἰκοδομούντων ἐν τῇ τείχει· καὶ οἱ αἰρῶντες ἐν τοῖς ἀρτήρσιον ἐν ὅπλοις· ἐν μὲν χειρὶ ἐποίησεν αὐτοὺς τὸ ἔργον, καὶ ἐν μὲν ἐκράτει τὴν βολίδα.

*Au. Ver.*—16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

*Dr. A. Clarke.*—16 *Habergeons.*] In the Franco-Gallic, *hautbergon* signifies a coat of mail; but as in *Teutonic* *hals* signifies the neck, and *bergen*, to cover or defend; it may be considered rather as signifying a breast-plate, or armour for the breast.

*Gesen.*—פָּרִיץ, m. (r. פָּרַח ii. [to glitter]).

1. coat of mail. The same is also פָּרִיץ.

16 Held both the spears.

*Rambach.*—הַמְּשָׁרְיִים הַמְּנִלִּים, tum hastas et clypeos. Præfixum *Vau* explanativum est,

ut Jer. xl. 8; Ezech. xl. 9 aliis non sine emphasi redundat, ut Am. iv. 10, aliis transpositum videtur, ut Job. xxiii. 12, qua tamen prolixitate non opus.

*Houb.*—מִדְּחֵים דְּחִסְתִּים: Nos, tenentes lanceas. Nam רֹד י è medio tollendum, ne distrahatur verbum ab sui casus societate. Itaque id non legebat Syrus; id non extulit Arabs. Græci verò Intt. et Vulgatus, ut רֹד י non deserunt, ita deserunt verbi דְּחִיָּק significatum, neutro verbo interpretantes, illi ἀντίεχοντο, resistebant, ille, parata erat, cum tamen verbum דְּחִיָּק sit activum.

*And the rulers were behind all the house of Judah. 17 They that builded, &c.*

*Pool.*—The rulers were behind all; partly to encourage them in their work, and sometimes to assist with their own hands; and partly to direct and command them in case of an assault. The house of Judah, i. e., the Jews who were upon the wall.

*Dathe.*—Principes stabant post Judæos ædificantes in muro, a) 11 et qui onera portabant aut distribuebant, una manu laborabant, altera telum tenebant.

a) Hæc verba, quæ sequentem versum incipiunt, jungenda puto cum hoc. Nam non apparet, quinam sint illi Judæi, post quos principes stabant, nisi illi ipsi, qui ædificabant. Ab his vero distinguuntur in sequenti versu inferioris sortis et conditionis homines, qui onera portabant, h. e., qui materiam, lapides nempe, calcem et similia, afferebant et præbebant ædificantibus.

*Maurer.*—11 בְּיָדֵיהֶם. Hæc verba sine ulla idonea ratione Dathius et Schulzius ad comma 10 trahenda putant.

*Houb.*—Pone vero stabant Principes et universus Juda.

*Rambach.*—16 Principes vero erant post omnem domum Judæ, vel apud quamlibet familiam, ut scil. animum ædificantibus adderent, eosque protegerent, v. 17.

17 והננים, Ceterum quod attinet ad ædificantes, &c.

*Dr. A. Clarke.*—17 *With one of his hands wrought in the work, and with the other hand held a weapon.*] That is, he had his arms at hand, and was as fully prepared to fight as to work.

Heb., Ver. 17; LXX, Au. Ver., 23.

וְאֵין אֶלֶי וְאֵין אֶלֶי וְאֵין אֶלֶי וְאֵין אֶלֶי  
הַמְּשָׁרְיִים אֲחֵרֵי אִירָאָהֶנּוּ קִשְׁמִים  
בְּיָדֵיהֶם אֵישׁ שְׁלָחוֹ חֲקִים :

23 καὶ ἡμῶν ἐγὼ καὶ οἱ ἄνδρες τῆς προφυ-  
λακῆς ὀπίσω μου, καὶ οὐκ ἦν ἐξ ἡμῶν ἐκδιδυσ-  
κόμενος ἀνὴρ τὰ ἱμάτια αὐτοῦ.

*Au. Ver.*—23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving* that every one put them off for washing [or, every one *went* with his weapon for water, see Judg. v. 11].

*Pool.*—*Saving that every one put them off for washing*; when they were to wash and cleanse themselves from some natural or moral impurity, which might befall them or their garments.

*Bp. Patrick.*—*Saving that every one put them off for washing.*] These last words are variously expounded by interpreters, and the fewest approve of our translation. Rabbi Solomon repeats the word *not*; "They put not off their clothes, no, not for washing." The Hebrew word is *water*, which some here take for "the water of the feet," as the Hebrews speak, and make the sense to be, "no, not when they made water." De Dieu quite contrary, "except only to make water." But it is a more simple sense, "Every man had his sword ready when he made water." So the word *shilcho* may be rendered, as we translate it in the margin, "every man went with his weapon for water." But Grotius follows our translation, and takes these words for an exception to what went before; and the plain meaning is, they put off their garments only for those ablutions which the law required, or custom had introduced.

*Commentaries and Essays.*—*Saving that*, and, *for*, are not in the Hebrew, which, indeed, gives no sense. The marginal version seems better. "Every one (went with) his weapon (for) water." שִׁלְחוֹ (from שָׁלַח, *misit*), signifies, "a javelin, or, missile weapon," and so signifies ver. 17 above. One MS., for הָיָה, reads בָּהֶם, which may be rendered, "for water." I have some suspicion, however, that for הָיָה, or בָּהֶם, we should read בְּיָדָם. "Every man his weapon in his right hand;" "Every man sword in hand," as we should say.

*Dr. A. Clarke.*—None of us put off our clothes, *saving that every one put them off for washing.*] The Hebrew for all this is only וְאֵין וְאֵין; which *Montanus* translates, *Non nos exuentes vestes nostras, vir missile suum aquas*; "We, not putting off our garments, a man his dart to the waters."

Of this latter clause what sense can be made? Let us hear what the ancient Versions say.

The *Vulgate*, *Unusquisque tantum nudabatur ad baptismum*, "Every one stripped himself for the bath."

The *Septuagint* omit the latter part of this clause, *And there was none of us who put off his garments.*

The *Syriac*, "None of us put off his clothes for a month each in his turn."

The *Arabic*, "Nor did we put off our clothes, but with our arms, at the end of a month."

There is a remarkable reading in one of *De Rossi's* MSS. אֵין אִנְיָ שִׁשִּׁים בְּיָדָם לִשְׁכֹּחַ, *We did not lay aside our garments, but in order to send them to the washing.* This is most likely the sense of the place.

It is curious to see how our old Versions translate the place.

*Coverdale.*—~~We~~ put neuer of our clothes, so so much as to wash ourselves.—1535.

*Becke.*—~~We~~ put neuer of our clothes, so much as to wash ourselves.—1549.

*Cardmarden.*—~~We~~ put neuer of our clothes no more than the other dyd theyr harnessse, save onely because of the water.—1566.

This shows how all interpreters have been puzzled with this vexatious clause.

The reading from *De Rossi's* MS., given above, is the most likely to be the true one, because it gives a good sense, which cannot be found in the Hebrew text as it now stands. The general meaning is sufficiently evident; they worked nearly day and night, only had their hours by turns for repose; this did not permit them time sufficient to undress themselves in order to take regular sleep, therefore they only put off their clothes when they were obliged to get them washed.

*Houb., Dathe, Booth.*—None of us put off our clothes for a full month [Syr.].

*Houb.*—23 *Neque verò ego, nec fratres mei servique, neque ii vigiles, qui post me in custodiâ erant, vestes nostras exuimus menssem totum.*

23 וְאֵין שִׁלְחוֹ מִיָּדָם, *vir missile suum aquas.* Sic Arias. Nos mutuamur ex Syro scripturam talem, וְאֵין יָדָם, *quisque menssem totum*; extrito, post וְאֵין, altero ו, quod fuerit inconsultè geminatum. Cætera utriusque scripturæ satis similia sunt, ut Librariis errandi materiam darent. Verba



Syri hæc sunt, *ידמי יומא*, *mensem dierum*. Negligimus id, quod addit Syrus, *אש דמסא* *ח*, *unusquisque in sua vice*, vel *custodiâ*, quia non id necessarium. Non displicebat, primo aspectu, Clericana conjectura talis: "His verbis indicat Nehemias partem populi ita dormiisse, ut solebat fieri in castris, hastâ ad manum paratâ, et aquâ juxtâ collocatâ, ne, bibendi causâ, statio esset deserenda. Sic dormiebat Saül, cùm Davidem sequeretur, ut liquet, ex 1 Sam. xxvi. 12." Cui conjecturæ nunc idèò non accedimus, 1o. Quia longè alia ratio est castrorum et urbis, in quâ excubiæ aguntur et breviores et commodiores, ut aquam ad bibendum vigiles secum habere non necesse habeant, aquâ præsertim ad ædificandum jam paratâ. 2o. Quia *המים*, *aque*, non tam commodè, quàm *המים*, *vas aquæ*, ut Samuelis loco citato legitur. 3o. Quia sententia hujus versûs in eo vertitur, ut narretur non exutas fuisse vestes, cui sententiæ satis est alienum, ut dicatur, habuisse quemque *telum et aquas*. Denique, eò quòd ad perficiendam sententiam maximè id facit, ut non omittatur, *quandiu* vigiles eum laborem pertulerint; quod quidem non omittitur in scripturâ eâ, quam nos ex Syro deprompsimus.

*Dathe.*—17 *Neque ego, cognati mei, famuli et custodes me comitantes vestes deposuimus per mensem integrum.* a)

a) Verba textus sunt perquam difficilia *אש דמי יומא*. Interpretes Judæi, quos *Vatablus* et *Grotius* secuti sunt, rem sic explicant, ut *ח* dictum sit in significatione Chaldaica: *exiit, deposuit*, et respondeat Hebr. *עָזַב אֶת הַבָּגָד*, unde vertunt: *cujusque exuitio erat ad aquas*, h. e., non exuebamus vestes nostras, nisi propter ablutiones aut lege præceptas, aut more introductas; addi posset, ad corpus purgandum, quod ab hominibus laborantibus in illis calidioribus regionibus necessario quotidie fieri debebat. Acquiescerem in hac explicatione, nisi ellipsis *ח* sive *ע* ante *ח* durior mihi videretur. Sic quoque Vulgatus videtur accepisse: *unusquisque tantum nudabatur ad baptismum*. Sed variant etiam *o* et *et* Syrus in lectione textus. Illi sic habent: *καὶ οὐκ ἦν ἐξ ἡμῶν ἐκδιδυσκόμενος ἀνὴρ τὰ ἱμάτια αὐτοῦ*. Ex qua versione apparet, eos duas ultimas voces *המים ח* non legisse. Syrus vero sic: *non*

*deposuimus vestes nostras* *נָשָׂא בְּעֶלְמָא*

*per mensem integrum*. Perplacet hæc lectio,

quamquam paullo longius recedit ab Hebræa. Contextui est aptissima, tempus enim determinat, quamdiu duraverit ille ab hostibus timor; quod bene convenit ei, quod cap. vi. 15, traditur toti labori insumentum esse, nam ab initio secure ædificabant. Sed si quis malit acquiescere in allata explicatione textus Hebræi, non contradicam.

*Maurer.*—*אש דמי יומא* *cujusque telum* erat *aqua* h. e. cuique arma pro balneo erant [so *Schm.*]. Hanc interpretationem omnino mihi postulare videntur, quæ præcedunt. De Wettius: *cuique telum* (et) *aqua* erat.

#### CHAP. V. 2.

*וַיֵּשׁ אֲנָחְנוּ אִתָּם בָּנֵינוּ וּבָנֵיהֶם  
אֲנָחְנוּ בָנִים וְנָקְחָה דָגָן וְנֹאכְלָה  
וְנִחְיָה*

*καὶ ἡσάν τινες λέγοντες, Ἐν νόις ἡμῶν καὶ ἐν θυγατράσιν ἡμῶν ἡμέεις πολλοὶ, καὶ ληψόμεθα σίτον καὶ φαγόμεθα καὶ ζήσόμεθα.*

*Au. Ver.*—2 For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live.

*Pool.*—*We take up corn for them*, i. e., we are forced by our and their necessities to take up corn, to wit, upon their own unreasonable terms, as is here implied, and plainly expressed in the following relation. Others, *Let us take up*, &c., i. e., seeing we do the public work, let provision be made for us and our children out of the public stock. But this is no petition, but a complaint, as will appear.

*Dathe, Booth.*—2 We have many sons and daughters; whence shall we receive corn, that we may eat, and live?

*Rambach.*—*Erant enim, qui dicerent, filii filiaque nostri, et nos; vel nos, aimus*, cum familia nostra s. liberis, *multi sumus*. *וְנֹאכָה*, *Vulg.*, *accipiamus pro pretio eorum frumentum*. *Ἵγ*, *frumentum ergo accipere cogimur*, ver. 3. Ita et *R. Sal.* Vendendi nobis sunt liberi nostri, *ut accipiamus a divitibus frumentum*. Licebat enim patri, ut *Grot.* hic adnotat, in necessitate filium aut filiam vendere. Conf. Exod. xxi. 7; Matth. xviii. 25. Durior tamen ista ellipsis videtur. Melius alii interrog. *accipiemusne igitur?* vel ut Schmid. *unde?* Cler., *ubi vero sumemus frumentum?* ut sint verba quasi desperantium suam et suorum famem sedari posse. Confer ad *Vav* 1 Sam. xxv. 11;

Ezech. xvii. 15, et ad rem Matth. xv. 33. *Gussetio* denique p. 220, et aliis sunt verba de furto et rapina *consultantium*, et præfixum *ו*, *vehementem* aliquam *excitationem* ipsis indicat; q. d., *agedum auferamus itaque frumentum*, undecumque poterimus, ne nostræ familiæ fame pereant. Ita conf. ad signific. verbi Gen. v. 24; xxvii. 36; Jos. xi. 23; Jud. xxi. 21, 22; 2 Reg. ii. 5; Hos. ii. 11; iv. 11, et ad præfixum 2 Sam. vi. 22; Job. v. 17; Ruth iii. 3.

*Houb.*—2 *Et erant qui dicerent; nos filios nostros filiasque nostras oppigneramus, ut habeamus panem comedamusque, et vivamus.*

2 בנינו ובנותינו, *filii nostri et filiae nostræ nos multi sumus.* Admonebat de mendo hic factio ista compositio, in qua pronomen *nos* nulli vocabulo adnititur, nec seriem habet ullam. Admonebat præterea id *multi sumus.* Dictum fuit ver. 1, exitisse in plebe adversum quosdam graves querelas. Nunc additur querelam fuisse talem, *multi sumus.* Atqui quod multi sint, neque in eo causa erat querimonie, neque culpa eorum erat, de quibus querebantur. Ut non mirum sit orationem talem non potuisse interpretari nec Veteres, nec Recentiores. Et vero ex recentioribus Clericus, qui sic convertit, *ubi vero sumemus frumentum*, ex libidine addit *ubi vero.* Et, quamvis ei concederetur in verbo וְכֵן inesse interrogationem, ne sic quidem causa declaratur, cur *adversum fratres suos* plebs edat querelas. Mendum est in verbo בנינו, prima sua littera *ν* decurtato. Nam, quomodo sequenti versu legitur וְכֵן שָׁרִים, *nos oppigneramus*, sic etiam hoc versu legendum. Omissum fuit *ν* ex ejus similitudine cum litteris *ν* antecedentibus, nisi forte vel ex venustate, vel scribæ ex ipsa incuria. Hic versus continet eorum querimoniam, qui filios filiasque oppignerabant, ut cibos emerent; versus subsequens eorum qui, agros vineas et domos; versus autem 4 eorum, quibus nihil supererat, unde regium tributum solverent. Deinde versu 5 ostenditur, quam sit indignum, ut parentes, agris jam alienatis, non habeant unde filios filiasque, quas in servitum dederunt, redimant. Id significat וְכֵן לֹא יִרְדּוּ, *et nihil est ad manum nostram*, nempe *quo redimamus.* Nam hujus loquendi formæ usus is est, ut significetur *esse ad manum id*, quod des. Vide Prov. iii. 27. Ideo post additur, *cum agri nostri et vineæ nostræ sint aliorum*; quibus in verbis inest causa, cur nihil suppetat, quo filii ac filiae redimantur.

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Ver. 3.

*Au. Ver.*—3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

*Dr. A. Clarke.*—*Because of the dearth.*] About the time of Zerubbabel, God had sent a judicial dearth upon the land, as we learn from *Haggai*, chap. i. 9, &c., for the people it seems were more intent on building houses for themselves than on rebuilding the house of the Lord. This dearth might have been continued, or its effects still felt; but it is more likely that there was a new dearth, owing to the great number of people, for whose support the land that had been brought into cultivation was not sufficient.

Ver. 4.

— לָנִינָה הָקָה לְמַגֵּת הַמֶּלֶךְ שְׂדֵהֵינוּ וְיָרְדֵינוּ :

— ἑδανείσαμεθα ἀργύριον εἰς φόρους τοῦ βασιλέως, ἀγροὶ ἡμῶν καὶ ἀμπελώνες ἡμῶν καὶ οἰκίαι ἡμῶν.

*Au. Ver.*—4 There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards.

*Dr. A. Clarke.*—*We have borrowed money.*] This should be read, *We have borrowed money for the king's tribute on our lands and vineyards.*] They had a tax to pay to the Persian king in token of their subjection to him, and though it is not likely it was heavy, yet they were not able to pay it.

*Booth.*—We have borrowed money on our lands and vineyards, to pay the king's tribute.

*Houb.*—4 *Alii dicebant, nos pecuniam mutuamur pro regio in agros nostros vineasque tributo.*

4 ..... מִכֶּסֶף מֶלֶךְ שְׂדֵהֵנוּ וְיָרְדֵינוּ, *tributo regis agrorum nostrorum*, i. e., *regio.* Esse possunt duo vocabula שְׂדֵהֵנוּ וְיָרְדֵינוּ, nomini מֶלֶךְ, post הַמֶּלֶךְ, alterius genitivi loco. Neque necesse est, ut Clerico visum fuit, ut legatur ..... שְׂדֵהֵנוּ.

Ver. 5.

— וְהָקָה יִנְחָהנוּ בְּשֵׁם אֱתֵבְלֵינוּ

וְאֵתֵבְלֵנוּ לְעֶבְדִּים וְנִשְׁכְּנוּ מִבְּנֵי־נוֹרָה קִבְּשׁוֹת וְנָאִין לְאֵל תְּדַנֵּנוּ וְגו'

— καὶ, ἰδοὺ, ἡμεῖς καταδυναστεύομεν τοὺς υἱοὺς ἡμῶν καὶ τὰς θυγατέρας ἡμῶν εἰς δού-

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λους, καὶ εἰς τὴν ἀπὸ θυγατέρων ἡμῶν καταδυναστεύονται, καὶ οὐκ ἔστι δύναμις χειρῶν ἡμῶν, κ.τ.λ.

*Au. Ver.*—5 Yet now our flesh is as the flesh of our brethren, our children as their children: and lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.

*And, lo, we bring, &c.; and some of our daughters are brought into bondage already: neither, &c.*

*Booth.*—And, lo, we must bring our sons and our daughters into bond-service; yea, some of our daughters are brought into bond-service, nor is it in our power to redeem them, &c.

*Houb.*—*Ecce autem nos filios nostros, filiasque in servitutem subjicimus; filiasque nostræ cum serciant, nihil quidquam nobis est, quo redimantur, &c.*

*Dathe.*—*Et tamen filios filiasque nostras in servitutem dedimus, et nonnullæ filiarum nostrarum vim patiuntur, nec possumus nos defendere. Agros nostros et vineas tenent alii.*

*Maurer.*—[אֵין לָנוּ כֶּסֶף] *nec quidquam est penes potestatem in potestate manus nostræ h. e. nec viribus valemus ad hanc ignominiam depellendum. Vid. ad Gen. xxxi. 29; Deut. xxviii. 32.*

Ver. 7.

וְנִשְׁבַּח אֱלֹהֵינוּ מִכָּל הַיּוֹם —

וְנִשְׁבַּח אֱלֹהֵינוּ מִכָּל הַיּוֹם

— ἀπαυτήσῃ ἀνὴρ τῶν ἀδελφῶν αὐτοῦ, ὃ ὑμῖς ἀπαυτεῖτε.

*Au. Ver.*—7 — and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother, &c.

*Ye exact usury. So most commentators.*

*Houb.*—*Siccine vos vestris fratribus onera imponitis?*

שָׁמַיִם: Masora tollit מ, quasi ex שָׁמַיִם; quod si tollitur, est etiam legendum שָׁמַיִם, non שָׁמַיִם, eandem in sententiam, ut Vulgatus, *usuras exigitis.*

Ver. 8.

וְנִשְׁבַּח אֱלֹהֵינוּ מִכָּל הַיּוֹם —

וְנִשְׁבַּח אֱלֹהֵינוּ מִכָּל הַיּוֹם

— καὶ ὑμεῖς πωλεῖτε τοὺς ἀδελφοὺς ὑμῶν, καὶ παραδοθήσονται ἡμῖν, κ.τ.λ.

*Au. Ver.*—8 And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? &c.

*Pool.*—*Will ye even sell your brethren? or shall they be sold unto us?* do you expect that we should pay you a price for them, as we did to the Babylonians? or must we use as much importunity to solicit you for their redemption as we did to their enemies?

*Bp. Patrick.*—*Or shall they be sold unto us?* Must I redeem them out of your hands, as I have helped to redeem some out of Babylon?

*Booth.*—And will ye again sell your brethren? and shall they be sold among ourselves?

*Rambach.*—*תם ארם, ergone etiam vos?* interrog. ut Esa. liii. 2; Job. xxiv. 12, &c. ונסכס חסדו rursus vendetis fratres vestros? *Grot.* Id enim expectandum erat, quum non luerunt. ונסכס לו et num cogentur se vendere nobis? Conf. ו interrog. Jud. xi. 23; Jer. xxv. 29, &c.

*Houb.*—*Vos fratres vestros venditis, nobisque ipsis iterum venduntur?*

*Dathe.*—*Et vos venditis eosdem, et inter nos venduntur?*

Ver. 9.

וְנִשְׁבַּח אֱלֹהֵינוּ מִכָּל הַיּוֹם —

וְנִשְׁבַּח אֱלֹהֵינוּ מִכָּל הַיּוֹם

— οὕχ οὕτως ἐν φόβῳ Θεοῦ ἡμῶν ἀπελεύσεσθε ἀπὸ δνευδισμού τῶν ἐθνῶν τῶν ἐχθρῶν ἡμῶν.

*Au. Ver.*—9 Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?

*Because of the reproach, &c.*

*Dathe, Booth.*—*Lest the heathen, our enemies, should reproach us?*

*Rambach.*—*בדחש הנרם, etiam propter opprobrium gentium, h. e., ne male audiamus apud gentes, et exprobetur nobis, nos nec Deum timere, nec legem ejus servare.*

*Houb.*—*Nunquam-ne erit ut, postquam gentibus inimicis nostris opprobrio fuimus, in timore Dei nostri ambulemus?*

Ver. 11.

וְנִשְׁבַּח אֱלֹהֵינוּ מִכָּל הַיּוֹם —

וְנִשְׁבַּח אֱלֹהֵינוּ מִכָּל הַיּוֹם

— καὶ ἀπὸ τοῦ ἀργυρίου τὸν σίτον καὶ τὸν οἶνον καὶ τὸ ἔλαιον ἐξερέγκατε ἑαυτοῖς.

*Au. Ver.*—11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

*Also the hundredth part of the money, &c.*

*Bp. Patrick.*—*The hundredth part.*] The hundredth part was an usury then practised in those countries, as afterward among the Romans; which was the hundredth part of what was lent every month; so that every year they paid the eighth part of the principal: thus it is commonly said. But Salmasius hath observed, that in the eastern countries there were never any laws to determine what interest should be taken for money lent for a day, or a week, or a month, or a year (for there were all these sorts of usury), but every one was left to demand what he pleased; and according to what was agreed they paid for what was borrowed; therefore we cannot certainly tell whether this was heavy or light usury.

*Dr. A. Clarke.*—*Also the hundredth part of the money*] *Houbigant* contends, 1. That the word *מאה*, which *we* and the *Vulgate* translate one hundredth part, never means so any where; and 2. That it would have answered no end to have remitted to people so distressed merely the one hundredth part of the money which had been taken from them by usury. He understands *מאה*, as signifying the same as *מאה*, contracted into *מא*, a preposition and demonstrative particle joined together, also a part from the money. Neither the *Syriac*, *Septuagint*, nor *Arabic* acknowledges this hundredth part. Some think that the hundredth part is that which they obliged the poor debtors to pay each month, which would amount to what we would call twelve per cent. interest for the money lent, or the debt contracted.

*Houb., Booth.*— also some of the money, and of the corn, the wine, and the oil, that ye exact of them.

*Houb.*—*מאה ודכא*: Nos, partem pecunie .....quem significatum habet præpositio *ב* frequentissimum. Sic Græci Intt., καὶ ἀπὸ ἀργυρίου, et de argento. Solus Veterum Vulgatus, centesimam. Quem, tametsi Recentiores sequuntur, tamen nos deserimus, duas quidem ob causas. 1o. Quia *מאה* esse centesimam nusquam legimus. 2o. Quia

populus ut sublevaretur, non satis erat remitti centesimam. Enimverò nisi ære alieno longè maximo populus fuisset oppressus, non eo fuisset compulsus, ut agros oppigneraret, ut filios filiasque traderet in servitutem, quâ servitute cibum emerent. Quo semel facta, centesima non erat satis, ut pignora data reciperent, filiorumque servitutem redimerent. Commisiscuntur novi Interpretes centesimam eam, quæ singulos in menses exigeretur; iidemque usuras similes allegant Romanorum: mallem similes Hebræorum.

*Datke.*—*Etiâ usuras pecuniæ, &c.*

Ver. 12.

*Au. Ver.*—12 Then said they, We will restore them, and will require nothing of them: so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

*Pool.*—*I called the priests*; either, 1. As delinquents in that kind; or rather as witnesses, that the oath being taken before the priests, who acted in God's name and stead, the oath might make the more deep and durable impression upon their consciences. See Numb. v. 19; 1 Kings i. 8, 31, 32. Took an oath of them; not of the priests last mentioned, for it doth not appear that any of them were guilty, and it is absurd to think that they only were guilty of this extortion, as they must be if this *them* belongs to them only; but of all the persons who were before charged with this crime, ver. 3, 4, whether priests or others, as is evident from the text, and from the nature of the thing.

Ver. 14.

נָם מִיָּמֵינוּ וְאֶשְׁרֵצָהּ אֶתְּיָי לַחַיִּים  
פָּקֵם בְּאַרְבָּעַ יְהוּדָה וְגו'

ἐπὶ ἡμέρας, ἧς ἐνετελάτο μοι εἶναι εἰς ἀρχοντα αὐτῶν ἐν γῇ Ἰούδα, κ.τ.λ.

*Au. Ver.*—14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor.

*I was appointed.*

*Rambach.*—*נָם מִיָּמֵינוּ* *אשר צוה אלהים*, etiam a die, quo jussit me, vel præcepit de me, scil. Rex Artaxerxes, ut mox sequetur; coll. cap. ii. 1, 6. *לחיות* *דור*, ut essem dux, vel princeps, s. præfectus eorum.

*Houb.*—14 נָחַם : Verbum de verbo, *constitutus ego*, ut נָחַם sit *Paoul*, subsequente, ut solet, nominativo; nominativo, inquam, נָחַם, quod legendum, non נָחַם: quippe *Niphal*, vel *Paoul* non utitur præpositione נָחַם ante suum nominativum, nisi sequitur, non pronomen, sed nomen substantivum. Clericus, *jusserat me rex*, addens *rex*, ex consuetâ interpretandi libidine.

*Their governor.*

*Gesen.*—נָחַם, i. q., נָחַם, q. v. *prefect* or *governor* of a province; once c. suff. נָחַם, Neh. v. 14. But the suffix is here suspicious, being not required by the context, and being indeed omitted by Vulg. and Syr., though expressed by Sept., Alex. Perhaps it should read נָחַם.

*Twelve years.*

*Pool.*—*Twelve years*; not that he continued so long together at Jerusalem, of which see chap. ii. 6; but that he so long governed Jerusalem by himself when he was present, and in his absence by a deputy. *I and my brethren*; either my fellow officers, or they whom I left in my stead, who as they were to do my work, so might have required my rights.

Ver. 15.

וְהַפְחוּתֵי הָרִאשׁוֹנִים אֲשֶׁר־לִפְנֵי  
חֲכִידֵי עַל־יָהֳצֵם וַיִּקְחוּ מֵהֶם בָּרֶחֶם  
וַיִּחַר בָּסֶם־שֶׁהָלִים אַרְבָּעִים וָגוֹ

καὶ τὰς βίβας τὰς πρώτας, ἀς πρὸ ἐμοῦ  
ἐβάρυναν ἐν αὐτοῖς, καὶ ἐλάβοσαν παρ' αὐτῶν  
ἐν ἀπροις καὶ ἐν οὖν ἔσχατον ἀργύριον δι-  
δραχμα τεσσαράκοντα, κ.τ.λ.

*Au. Ver.*—15 But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

*And had taken of them bread and wine, beside forty shekels of silver.*

*Shekels.* See the notes upon 2 Chron. xxvii. 5, vol. iii., pp. 269—271.

*Booth.*—And took of them bread and wine, besides forty shekels of silver a day.

*Rambach.*—Schm., *Quum tamen præfecti* cap. ii. 9; 1 Reg. xx. 24; Eath. viii. 9, *priores*, s. *prædecessores mei*. Nimirum ut *Vitringa* Observ. S. L. p. 333 notat, licet ante Ezræ et Nehemiæ tempora historia ducum Judæorum solum *Serubbabelem* de-

monstret; plures tamen fuisse, ex hoc loco liquet, licet non constet, quales? Post Nehemiam pontifices sibi omnem auctoritatem vindicarunt, et res populi fuere tenues. Conf. *Joseph. A.* 1, lib. ii., cap. 4. וְכִידֵי נָחַם, *adgravassent* scil. *servitia*, vel onus aut jugum *super populo*. Schmid., *gracia imposuissent populo*. וַיִּקְחוּ מֵהֶם בָּרֶחֶם, *et acceperant ab ipsis de pane et vino*, quantumcumque voluerant, conf. 2, *specificativum*, Gen. viii. 17; ix. 10; Hœ. iv. 3, &c. נָחַם, *post, ultra vel præter*, Job. xix. 26. כִּדֵּי אַרְבָּעִים שֶׁטִּים, *quadraginta siclos argenteos*, 2 Sam. xxiv. 24. Videntur hi XL. sicli injustis illis præsidibus in singulis dies a paupere populo fuisse tribuendi; quæ sec. *Colov.* ingens erat summa, dum ita *quotidiè* integros viginti *Joachimicos* accipiebant, h. e. per annum 7300 thaleros.

*Houb.*—15 *Cum tamen Præfecti priores, qui ante me fuerant, onera populo imposuissent, accepissentque ex capitibus singulis, pro pane ac vino, siclos aureos quadraginta, cumque eorum famuli populum opprimerent, quod quidem ego, ut Deum timebam, non feci.*

15 נָחַם וַיִּקְחוּ מֵהֶם בָּרֶחֶם : Nos, נָחַם, ut sit, (*pro pane et vino*) unus; i. e., singulorum, vel נָחַם, *ex singulis*. Non convertunt id verbum Veteres. Etiam id Clericus, ne in eo labatur, præterlabitur. Atqui tamen id verbum necessarium. Nam si omittitur, nescitur à quo, vel à quibus, solvenda sit quadraginta siclorum pensio.

*Dathe.*—15 *Cum decessores mei populo admodum molesti fuissent, qui præter quadraginta siclos a) cibum quoque et potum ab eo acceperant, ut nihil dicam de vexationibus famulorum, &c.*

a) Haud dubie in dies singulos.

*Maurer.*—[וַיִּקְחוּ מֵהֶם בָּרֶחֶם] ad verbum: *et acceperunt ab iis de pane et vino*, propr. an Brodt cet. ꝑ sensu partitivo. Cf. ver. 18: וְגַם־.

Ver. 16.

וְלִלְנִעְוֵי קְבוּצִים שָׁם עַל־  
חֲפִלְאָהָה :

— καὶ πάντες οἱ συνηγμένοι ἐκεῖ ἐπὶ τὸ ἔργον.

*Au. Ver.*—16 Yea, also, I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.

*And all my servants were gathered thither unto, &c.*

*Dathe.*—16 *Igitur servi mei omnes poterant labori illi adhiberi.* a)

a) Hebr. *congregati erant super hoc opere*, sc. quia agro colendo non adhibebantur.

Ver. 18.

וַיִּשְׂרָף חֵיָהּ בַּצֶּשֶׂה לַיּוֹם אֶחָד וּגְו'

*καὶ ἦν γινόμενον εἰς ἡμέραν μίαν, κ.τ.λ.*

*Au. Ver.*—18 Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine, &c.

Now that which was prepared, &c. So *Rambach.*

*Houb.*—18 *Nam parabatur mihi, singulos dies.*

18 טוּ: Tolle ו, quod vel negligunt Veters, vel omittunt טו, quia utrumque commodè interpretari non licebat. Est טו, quia; quod nos, nam. Additum fuerit ו ab eo descriptore, qui cum in ante-dictis videret טו, crediderit illud alterum טו cum priori esse annectendum per ו conjunctionem; neque videret prius טו esse adjectivum; posterius, adverbium.

*Once in ten days store of all sorts of wine.*

*Dr. A. Clarke.*—It is supposed that every tenth day they drank wine; at all other times they drank water; unless we suppose the meaning of the phrase to be, that his servants laid in a stock of wine every ten days. Though the Asiatics drank sparingly of wine, yet it is not very likely that, in a case such as that above, wine was tasted only thrice in each month.

CHAP. VI. 1.

וַיְהִי כִּשְׁמֹרֶת לְשִׁמְעַי לְסִבְבֶּלֶט לְמִיכָאֵל וְלִשְׁשֹׁן וְגו'

*καὶ ἐγένετο καθὼς ἠκούσθη τῷ Σανβαλλάτ, καὶ τοῖσι βίαι, καὶ τῷ Γησάμ, κ.τ.λ.*

*Au. Ver.*—Now it came to pass, when Sanballat, and Tobiah, and Geshem [or, Gashmu, ver. 6] the Arabian, and the rest of our enemies heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;)

*And Tobiah.*

*Houb.*—וּשְׁשֹׁן: Lege וְשִׁמְעַי; nam sequitur וְשִׁמְעַי; neque post veniret præpositio ו, si eadem antea fuisset ab ipso sacro Scriptore ommissa.

*Though at that time I had not set up the*

*doors upon the gates.* See the note of *Pool* upon iii. 3, p. 399.

*Bp. Patrick.*—Not upon all of them, though some had been set up at the charge of particular persons (ch. iii. 3, 6, 13), &c.

*Rambach.*—*Nondum erezeram*, &c. Quod igitur, cap. iii. 1, 3, 6, cet. *de vultis* adjectis cum seris et vectibus dictum est, illud per *prolepsin* dictum censeri oportet.

CHAP. VI. 2.

לֵךְ וְנִצְרָה יַחְדָּו בְּעִבְרִים

בְּקִרְיַת אֶחָד וְגו'

— δεῦρο καὶ συναχθώμεν ἐπὶ τοιαυτὸ ἐν ταῖς κώμαις ἐν πεδίῳ ὄνῳ, κ.τ.λ.

*Au. Ver.*—2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono, &c.

*In some one of the villages.*

*Rambach.*—בְּעִבְרִים, in vicis, 1 Par. xxvii. 25, coll. cogn. 1 Sam. vi. 18, vel sec. A. b. E., in aliquo vicorum; uti sæpe pluralis pro uno ex pluribus ponitur, coll. Gen. viii. 4; Jud. xii. 7; Zach. ix. 9; it. Matth. xxvii. 44; Act. xiii. 40. R. Sal. tamen, Abend. et Cler. malunt accipere pro nomine certi aliqujus loci, quia sec. Cler. conventus non indicitur, nisi in certum locum. Conf. Jos. ix. 17.

*Le Clerc, Houb., Dathe, Booth.*—At Cephirim.

בְּעִבְרִים, in Cephirim. Sic pars Interpretum: melius quàm, in vicis. Nam locus ad conventum unus indicitur, non loci plures. —*Houb.*

Ver. 3.

*Au. Ver.*—5 Then sent Sanballat his servant unto me in like manner, the fifth time, with an open letter in his hand.

*Dr. A. Clarke.*—5 *With an open letter in his hand.*] This was an insult to a person of Nehemiah's quality; as letters sent to chiefs and governors in the east are always carefully folded up, and put in costly silken bags, and these carefully sealed. The circumstance is thus marked to show the contempt he (Sanballat) had for him.

Ver. 6.

— עָלֵינוּ אַתָּה בֹּאֵה בְּחֹמֶת וְאַתָּה תִּהְיֶה לָּהֶם לְסֶלֶוֹ עַדְדֵיהֶם תִּהְיֶה:

— διὰ τοῦτο σὺ οἰκοδομεῖς τὸ τεῖχος, καὶ σὺ ἔσῃ αὐτοῖς εἰς βασιλεία.

*Au. Ver.*—6 Wherein *was* written, It is reported among the heathen, and Gashmu [or, Geshem, ver. 1] saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

*Pook.*—Among the heathen; the neighbouring people, whom you proudly and disdainfully call *heathens* or *Gentiles*. According to these words, i. e., according to these reports; or, that thou mayest justify and verify these rumours. Others, according to these things, i. e., when these things which thou art now doing shall be finished. But the first sense seems most agreeable to the use of the same words in the next verse.

*Booth.*—Therefore thou buildest the wall with this design, that thou mayest be their king.

*Rambach.*—חזקוהו דהוה לזמן, *tuque es vel eris ipse rex.* כדברים האלו: *secundum verba eadem*, quæ jam inter gentes finitimas omnes audiuntur.

*Houb.*—6 In quibus ita erat scriptum. In gentibus est auditum, et dicit Gessem te et Judæos conjurationem meditari, et propterea te instaurare muros, teque adeo ut sic agerent, eis autorem fuisse.

6 חזקוהו : Lege חזקוהו, sine ו, ut versu 1. Syrus auctum, ut in quibusdam Codicibus, ex quo natum נשמו... חזקוהו דהוה לזמן : Arias, et tu existens eis in regem, cui plerique obsequuntur; cum tamen הוה, personam in secundam, non sit Hebraicum, ut neque Chaldaicum. Aut legendum חזקוהו דהוה, tu ipse, aut חזקוהו דהוה, tu es; deinde לזמן, in consilium, ex usu Chaldaico. Sic cap. v. ver. 7, dicebat Nehemias, וסכך לי, et consilium capiebat cor meum. Non quadrat in regem cum דברים האלו, iis verbis. Et ver. 7 Nehemias, quoddam regnum affectet, ita exprobratur, ut planum sit id tum primum fieri, non autem hoc versu fuisse exprobatum.

*Dathe.*—Propterea murum a te restaurari, teque harum rerum eis esse auctorem.

Ver. 9.

וְעָמְדָה יָדֵינוּ מִיָּדָיו : —

— καὶ οὐκ ἐκπαταίωσα τὰς χεῖράς μου.

*Au. Ver.*—9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands.

Now, therefore, O God, strengthen my hands. So Le Clerc, Rambach, Maurer.

*Hallet.*—Our translators have fairly

warned their readers that the words, O God, are not in the original. But if this was a prayer of Nehemiah, it cannot well be thought, that those words were omitted by him. It is much more likely that Nehemiah does not here pray at all, but says, And now I strengthened, or I will strengthen my hands. For חזקוהו, we should read חזקוהו, as the Latin, Greek, Syriac, and Arabic translators did. Le Clerc takes some notice of this, and says; The LXX and Vulgar read חזקוהו. He should have added, the Syriac and Arabic. But whether the old reading was חזקוהו, or חזקוהו, is not very material. There is plainly, then, some error in the present Hebrew copies in this place. Either there is an error in the word חזק; or else there is an error in omitting the words, O God.

*Booth.*—But this strengthened my hand the more.

*Houb.*—Cum contrà manus meæ confirmarentur.

9 וְעָמְדָה יָדֵינוּ : Nos, cum contrà manus meæ confirmarentur. Habet וְעָמְדָה eam oppositionem, quæ est in Latino, cum contrà; et est חזקוהו participium Paoul, litterâ ו penultimâ, ut sæpè, deficiens. Sed חזקוהו nota est nominandi casus; qui casus vocis passivæ solet postponi, ante nomina quidem substantiva. Veteres omnes personam primam exhibent, vel חזקוהו, vel חזקוהו; incertum an ex scripturâ, an ex sua mente. Nihil mutandum, ubi interpretationem bonam ad manum habeas. Bene autem consociatur חזקוהו masculinum cum וי utriusque generis. Sed Clericus, cum vertat, Tu verò, δ Deus, manus meas confirmato, addens, δ Deus, idemque addat in Commentario, hæc ad alium referri non posse, quàm ad Deum, attendere debuisset, ad Deum hæc referri non posse, non nominatum. Neque enim unquam ad Deum se convertit Nehemias, quin Deum appellet: vide infra ver. 14, suprâ cap. v. 19.

*Dathe.*—9 Omnes enim volebant nos terere eo consilio, ut in labore remitteremus, nec opus perficeremus. Igitur ego eo majorem operam impendi. a)

a) חזקוהו, non puto esse imperativum, uti vulgo vertitur, quasi hæc verba preces essent ad Deum directæ, sed infinitivum, omisso per ellipsin frequentissimam verbo finito: confortando confortavi manus meas; vid. Glassius, p. 290, edit. recent.

Ver. 10.

וְאֵין בְּיָדֵינוּ מְסֻכָּה בְּדִלְגָּה

בְּדַמְחִיטְבֵּאל וְהָאָם עָצָר וְאֶמְרָא נִבְרָא  
אֶל־צִיִּית הַמִּלְחָמִים אֶל־תֵּהָא קַחֲקֵל

ἀφ'οὗ εἰσῆλθον εἰς οἶκον Σμεὶ υἱοῦ Δαλαΐα  
υἱοῦ Μεταβέηλ, καὶ αὐτὸς συνεχόμενος· καὶ  
εἶπε, Συναχθώμεν εἰς οἶκον τοῦ Θεοῦ ἐν μέσφ  
αὐτοῦ, κ.τ.λ.

*Au. Ver.*—10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

*Who was shut up.*

*Bp. Patrick.*—*Who was shut up.*] Out of fear he pretended; and by this action would have had Nehemiah to understand what he himself should do for his own security; for it was the manner of the prophets to instruct the people by actions and signs, as well as by words. But others think he “shut himself up,” that is, retired, as a holy man, from the affairs of the world, to spend his time in meditation and prayer in some of the chambers of the temple; whither he advised Nehemiah to retire, and to take sanctuary there from the great dangers to which he was exposed.

*Dr. A. Clarke.*—10 *Who was shut up.*] Lived in a sequestered, solitary state; pretending to sanctity, and to close intercourse with God.

*Let us meet together in the house of God.*] The meaning is, “Shut yourself up in the temple; appear to have taken sanctuary there, for in it alone can you find safety.” This he said to discourage and disgrace him, and to ruin the people; for had Nehemiah taken his advice, the people would have been without a *leader*, their enemies would have come upon them at once, and they would have been an easy prey.

*Rambach.*—דַּמְחִיטְבֵּאל, *qui clausus erat*, Deut. xxxii. 36: h. e. sec., A. b. E. *se ipsum clauserat*; vel ultro *se continebat*, 1 Par. xii. 1, sive domi suæ, sive in aliquo cubiculo sacerdotum. *Varia* poterat esse hujus *conclusionis causa*. Scil. vel *simulatio voti*, pro Nehemia exsolvendi, coll. 1 Sam. xxi. 7, 8; Act. xxi. 26, 27, vel ut *ficta sanctitate* et separatione a populo Nehemias facilius imponeret, coll. Matth. xxiv. 26, vel ut suo exemplo Nehemiam, ad se etiam

claudendum ob instans periculum, adimoneret; uti etiam veri prophetæ interdum factis vaticinabantur, coll. Jer. xxvii. 2, cap. xxviii. 13 seqq. *Conveniamus ad ædem Dei*, tamquam asylum, quod nefas est violare, ver. 2.

*Within the temple.*

*Bp. Patrick.*—By “the temple” he means the outward court of it, where he had a chamber.

*Gesen.*—2. הֵיכַל יְהוָה, *palace of Jehovah*, i. e., *the temple* at Jerusalem, 2 Kings xxiv. 13, al.

3. Spec. for a *part* of the temple of Jerusalem, ὁ ναὸς κατ' ἐξοχήν, corresponding to the body or nave of modern cathedrals, between the entrance and the most holy place (ἱερός), 1 Kings vi. 5, 17; vii. 50. But הֵיכַל does not stand for the holy of holies itself.

*Rambach.*—אֶת־הַיְדִיל *et quidem in medium templi*; quo tamen Nehemiæ, qui neque Levita, neque sacerdos erat, non licebat penetrare. Conf. ver. 11; Num. xviii. 7; 2 Par. xxvi. 16, 18, et Præfat. § 4.

Ver. 11.

— וְגַם כְּמוֹנִי אֶשְׁרִיבָא אֶל־הֵיכַל  
נְהִי וְנִי

— καὶ εἶπα, Τίς ἐστίν ὁ ἀνὴρ, ὃς εἰσελεύσεται εἰς τὸν οἶκον, καὶ ζήσεται;

*Au. Ver.*—11 And I said, Should such a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in.

*And who is there, that, being as I am, would go into the temple to save his life?*

*Pool.*—As if I had an evil cause or conscience; as if I were a malefactor, who fled thither for refuge; as if I durst not trust God with my preservation except I went into the temple, which it is not lawful for me, being no priest, to do.

*Rambach.*—וְנִי, *et vivat*, h. e., vitæ tuendæ causa; vel potius, et impunis *vivat*? Ezech. xviii. 13, 24; Deut. v. 21; q. d., sec. R. *Sal. dignus essem capitali supplicio*, quippe transgressus præceptum Dei, ver. 13; Num. xviii. 4, 7, et sec. *Sanctum* hac fuga testatus, me sceleris alicujus conscium, istud asylum quæsiavisse. Conf. Exod. xxi. 14; 1 Reg. i. 51; ii. 28, 29, et Præfat. § 4.

*Houb.*— — *Sed quis est, qui mei ordinis cum sit, templum ingrediatur, et vivat? Non ingrediari.*



11 וְכִי כֹהֵן : *Nos, quis est, qui mei ordinis cum sit, i. e., non sacerdos.* Conveniebat id alterum כֹהֵן convertere aliter, quàm prius. Etenim sententia utrobique dispar est, et perspicuitati servivimus. Porro meliùs כֹהֵן, quam כֹהֵן; et plenam scriptionem habent Codices Orat. 42 et 53.

*Dathe.*—11 *Respondi: me non eum esse, qui fugeret, nec me vitæ tuendæ causa templum esse ingressurum.*

Ver. 12, 13.

וְנִמְצָאָהּ וְהָיָה לְאִמְלָחִים וְשָׁלַח  
בִּי הַנְּבִיאָה דָבָר עָלַי וְסִבְכָּתָה וְסִבְכָּתָה  
שָׂכָרָהּ : 13 לְמַעַן שָׂכָרָהּ הָיָה לְמַעַן  
אִמְרָה וְנִמְצָאָהּ וְהָיָה לְאִמְלָחִים  
לְשֵׁם דָּע לְמַעַן יִתְּרָגֵנִי :

v. 12. וְהָיָה לְאִמְלָחִים

12 καὶ ἐπύγνων, καὶ, ἰδοὺ, ὁ Θεὸς οὐκ ἀπίστευεν αὐτὸν, ὅτι ἡ προφητεία λόγος κατ' ἐμοῦ· καὶ Τωβίας καὶ Σανβαλλὰτ ἐμισθώσαντο 13 ἐπ' ἐμὲ ὄχλον ὅπως φοβηθῶ, καὶ ποιήσω οὕτως, καὶ ἀμάρτω, καὶ γένωμαι αὐτοῖς εἰς ὄνομα πονηρὸν, ὅπως διειδίσωσί με.

*Au. Ver.*—12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

*Pool.*—12 *I perceived*; partly, by considering the sinful nature and pernicious consequence of this counsel; partly, by the suggestion of God's Spirit, whose counsel and help I sought in this matter; and partly, by the event which discovered that there was no such danger from the approach of the enemy as was pretended.

13 *That I should do so, and sin*, by going into a place forbidden to me, and that in such a time and manner, and upon such an occasion; which would have been both sinful and shameful: see on ver. 11.

*Booth.*—12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me, because Tobiah and Sanballat had hired him. 13 And he was hired, that I might be made afraid, &c.

*Rambach.*—12 *Aique* ita dignovi et agnovi quod omnino non Deus misisset ipsum, sed quod tamquam pseudopropheta proprio ausu

cucurrisset. Conf. Es. vi. 8; Jer. xxiii. 21. Nimirum cognoscebat hoc Nehemias inde, quia subornatus iste vates aliquid ab ipso postulabat, verbo Dei contrarium, coll. Deut. xiii. 1—5. Præterea habebat pro se suaque caussa prophetas indubitatos Jeremiam Haggæum, Zachariam, Malachiam. כֹהֵן וְנִמְצָאָהּ וְהָיָה לְאִמְלָחִים, quoniam prophetiam quidem loquebatur ad me, vel contra me, adversam operi instaurandæ civitatis; ad quod tamen perficiendum tum instinctum, tum auxilium divinum acceperam. (3) 2 Par. ix. 29; xv. 8. וְנִמְצָאָהּ וְהָיָה לְאִמְלָחִים, *verum Tobias et* (al. aut, cap. viii. 15) *Sanballat*, vers. 1, 14, *mercede conduserat eum*, ver. 13; cap. xiii. 2; Deut. xxiii. 5; Ezr. iv. 5. Syr. add., *ut interficeret me*. Conf. 1 Macc. vii. 27, seqq.

13 וְנִמְצָאָהּ וְהָיָה לְאִמְלָחִים, *propterea quod.* Psal. lxxviii. 24, *conductus fuerat ille.* Al. *Propterea ut*, Jos. iv. 6; Psal. cxix. 71, 80; *gereret se tamquam mercede conductum*, ver. 12. וְנִמְצָאָהּ וְהָיָה לְאִמְלָחִים, *utque ego timerem*, &c.

*Houb.*—12 *Sensi igitur quid hoc esset.* Nempe eum Deus non miserat, ut apud me vaticinaretur. Sed illum Sanballat et Tobias mercede conduserant, 13 *Ut ille mendacia loqueretur, eo ut timore perculsus ita facerem, ac peccarem; et ut essent de me improbi rumores, unde mihi infamiam inferrent.*

13 וְנִמְצָאָהּ וְהָיָה לְאִמְלָחִים: Hæc verba, ut nunc sunt, commodè reddent, si qui poterunt. Nobis quidem nulla dubitatio est, quin sit כֹהֵן, vera scriptio, *ut ille mentiretur.* Natum כֹהֵן ex caudâ litteræ p decurâtâ hoc modo, כֹהֵן, quæ similitudinem habet cum כֹהֵן quàm maximam, ut maximè proclive fuerit, ut, pro כֹהֵן, scriptum fuerit כֹהֵן hodiernum. Omnes Veteres id כֹהֵן effugiunt: vide ipsos. Sed Clericus, is homo, qui plus cæteris intelligere se credebatur, tyronem se demonstrat, cum vertit, *propterea autem erat conductus ut (timerem)* tractans prius כֹהֵן, tanquam *propterea*, posterius כֹהֵן, tanquam ut ad-junctum ad *propterea*. Ubi enim locorum id repererat, adverbium כֹהֵן repetitum esse *propterea* ut? Eum hominem nos idcirco sæpè reprehendimus, quia is se ex eorum numero esse fecit, qui faciunt sæpè intelligendo, ut nihil intelligant.

*Dathe.*—12 *Intelligebam enim, Deum eum non misisse, ut me hac de re admoneret, sed Tobiam et Sanballatum eum mercede conduserat, 13 eo nempe consilio, ut hoc præ metu facerem et sic peccarem, quo me diffamare possent et calumniari.*

Ver. 14.

— וְנָם לְיִצְחָק בְּנֵי יִצְחָק וְנָם —

— καὶ τῇ Νωαδία τῇ προφήτῃ, κ.τ.λ.

*Au. Ver.*—14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

*Dr. A. Clarke.*—And on the prophetess Noadiah.] Whether this was a prophet or prophetess, we cannot tell; the Hebrew text only makes her a prophetess; all the Versions have Noadiah the prophet, except the Arabic, which has يونساداء, *Younadaa the prophet*.

I think the ה at the end of נבואה is a mistake, and that we should read Noadiah the prophet.

Ver. 15.

*Au. Ver.*—15 So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

*Pool.*—The month Elul; answering part to our August and part to September [the etymology is unknown.—*Gesen.*]. In fifty and two days; to be computed, either, 1. From the time of Sanballat's sending this letter to him; or, 2. As most judge, from the beginning of the work [so Rumbach]; which though a great thing, yet it is not at all incredible, considering, 1. That the walls and gates were not wholly pulled down by the Chaldeans. 2. That where the walls were thrown down, yet the materials remained, which they now used. 3. That in the building of the walls they minded not curiosity, but only strength and safety. 4. The great numbers of the builders, and the prudent distribution of the work among them, and their admirable zeal and diligence in the work. 5. That there want not parallel instances even in heathen authors; for both Curtius and Arrian report, that Alexander the Great built the walls of New Alexandria, which contained above seven miles in length, within twenty days' space. 6. That there was an eminent hand of God in carrying on this work, which their very enemies here acknowledge [so Rumbach, *Bp. Patrick*].

*Rambach.*—Uti numquam audiendus est Josephus, ubi Scripturæ S. contraria tradit, ita nec hic, ubi 52 diebus confidenter aliud tempus 2 annorum et 3 mensium substituit, Ant., lib. ii., cap. 5.

Ver. 18.

— קִיִּי־חֲמוֹ הָיָא לְשִׁבְנָתָא קִרְאֵבְתָּ וְנָם —  
נָא כָךְ

— οτι γαμβρός ην του Σεχενια υλου 'Ηραε, κ.τ.λ.

*Au. Ver.*—18 For there were many in Judah sworn unto him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

Because he was son in law, &c. So Rumbach, Booth.

*Houb.*—18 Nam ille erat Sechenia, filio Arah, affinitate conjunctus, et Johanan filius ejus filiam Mosollam, filii Barachia, in matrimonium duxerat.

18 כִּי רַחֵן חָמָא: Obsequuntur Vulgato Latini Polyglottorum Interpretes, ut vertant, nam gener erat, etsi poterant, affinis. Etenim apud Polyglotta Græcum verbum γαμβρός, Syriacum ܪܚܝܢܐ, Arabicum رحمن, tam sonant affinem, quam generum. Et nulla causa erat, cur Tobias diceretur gener Sechenia, cujus non narratur duxisse filiam. Indicabat potius dandi casus לשכניו, post רחמן positus, non esse generum. Quod si esset, legeretur, רחמן שכניו, gener Sechenia; Sechenia, inquam, in gignendi casu. Non enim, ut eo in casu innui potest affinis, ita in dandi, gener. Quippe non dicitur Hebraicè, gener socero, filius patri, ut neque apud cæteras plerasque linguas.

*Dathe.*—Quoniam affinis erat Sechanja.

*Gesen.*—רַחֵן, m. one who marries the daughter of any one, Gr. γαμβρός.—Hence

1. In respect to the bride, a bridegroom, spouse, Ps. xix. 6.

2. In respect to the parents, a son-in-law, Gen. xix. 12; Judg. xv. 6.

3. a relative by marriage, affinis, 2 Kings viii. 27.

*Prof. Lee.*—רַחֵן. The primitive notion seems to consist in the contracting of affinity by means of some agreement or covenant. Comp. חָ, p. 99: particularly marriage with the daughter of any one. Hence, 1. A relative, generally, 2 Kings viii. 27. 2. A son-in-law, Gen. xix. 12, al. 3. Meton. A bridegroom, person newly added to a family by means of marriage, Ps. xix. 6, al. 4. Relative, child, adopted by means of the covenant of circumcision. Hence, חֲמֻדָּקִים, relative, child of—by blood, i. e., introduced to the commonwealth of Israel by that means: applied by the wife of Moses to her child, Exod. iv. 25, 26.

Ver. 19.

גַּם מִזְבְּחֵי הָיָא אֶמְרִים לְפָנַי דְּכַרְבִּי

הָיָה מְדַבְּרִים לּוֹ אֲנָרוֹת שְׁלַח מְכִיָּה  
: לְרֵאשִׁי

καὶ τοὺς λόγους αὐτοῦ ἦσαν λέγοντες πρὸς με, καὶ λόγους μου ἦσαν ἐκφέροντες αὐτῷ· καὶ ἐπιστολὰς ἀπέστειλε Τωβίας φοβερίσαι με.

*Au. Ver.*—19 Also they reported his good deeds before me, and uttered my words [or, matters] to him. *And* Tobiah sent letters to put me in fear.

*Bp. Patrick.*—19 *They reported his good deeds before me.*] To such an impudence were they arrived, that they highly commended him as a very worthy man in the presence of Nehemiah, who knew so much of his wickedness.

*And uttered my words to him.*] Or informed him of all that Nehemiah did. For so we translate in the margin, *matters*, not words.

*Commentaries and Essays.*—The LXX instead of מְדַבְּרִים seem to have read דְּבַר, *verba* *verborum*. Then the version will be, “Moreover his words they reported before me, and my words they carried to him;” which seems preferable, one part of the sentence being probably designed to answer to the other, and both referring to the letters above-mentioned between Tobiah and the nobles, who informed Nehemiah of what Tobiah said, and what Nehemiah said was by these means carried to Tobiah. So *Booth*.

*Rambach.*—19 *Etiā bona, benefacta, s. virtutes ejus coram me prædicabant; vel secund. Schm., optima quæque de eo loquuti sunt, non bono animo, qualem amor efficit, 1 Cor. xiii. 7, sed fallaci. Confer Ezra ix. 12; Jer. xii. 6.*

*Houb.*—*Quin etiam eum apud me laudibus efferebant, &c.*

*And Tobiah sent letters.*

*Houb.*—מִנֵּה: Omnino מִנֵּה, et litteras. Nam nexus ὁ hic necessarius, quem Veteres non omittunt; omisere Scribæ ex occasione ejus ὁ alterius, quod antecedit in verbo ὁ.

*Dathe.*—19 *Merita quoque ejus valde apud me prædicabant. Sed quæ ego dixeram, ei prodiderant, quod nempe litteras ad me misisset, quibus mihi terrorem injiceret.*

#### CHAP. VII. 1.

וַיְהִי בַּמָּוֶל בְּנֵהָהָה הַחֹמָה וְאַחֲמִיד  
הַדְּלֵת וְהַמְּשָׁרֵרִים וְהַמְּשָׁרֵרִים  
: וְהַלְוִיִּם

καὶ ἐγένετο ἥνικα ἐκοδομήθη τὸ τεῖχος, καὶ ἔστησα τὰς θύρας, καὶ ἐπεσκέπησαν οἱ πυλῶροι, καὶ οἱ ᾄδοντες, καὶ οἱ Λευῖται.

*Au. Ver.*—1 Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed.

*And the porters and the singers and the Levites were appointed.*

*Bp. Patrick.*—1 The porters were to attend the gates; but what the Levites and the singers had to do there is not easily resolved; perhaps they were to be ready against the time that the wall should be dedicated, which is mentioned ch. xii.

*Booth.*—Now when the wall was built, and I had set up the doors, and the singers, and the Levites were appointed gate-keepers.

*Rambach.*—וְהָיָה, et tunc porro constituti s. præfecti sunt portis urbis, cap. xii. 44. : וְהָיָה וְהָיָה וְהָיָה, ostiarii et cantores et Levitæ, vers. 44, 45, 73; cap. x. 40; xii. 45; Ezr. ii. 70, i. e., sec. *R. Sal. et Cleric.* E cantoribus et Levitis præfecti portarum urbis constituti sunt, non secus, ac templi.

*Houb.*—1 *Postquam autem murus Jerusalem fuit instauratus, posui valvas, et portis præfecti fuerunt janitores, et ii quidem cantores erant et Levitæ.*

1 וְהָיָה: Ex conjunctione ὁ huic vocabulo additâ, sententia nascitur huic loco aliena recensitos fuisse Janitores et Cantores. Quippe aliæ nunc res aguntur; et quatuor primis versibus tractatur murorum et urbis custodia. Ergò, vel Clerico danda manus, ut ὁ tollatur, eò ut sic veritas, et constituti sunt Janitores, Cantores, et Levitæ; i. e., electi sunt, ut Janitores essent, Cantores et Levitæ; vel, conjunctione non sublata, pro וְהָיָה, legendum וְהָיָה (et constituti sunt janitores) iique erant Cantores et Levitæ. Ultimum magis arripet. Nam in priori scripturâ superfuit ὁ demonstrativum in vocabulo וְהָיָה, quia in eo indicatur munus, non jam persona ipsa Janitorum; ad quam personam accommodatum esset ὁ demonstrativum, non item ad munus.

*Dathe.*—1 *Muro exstructo collocavi portarum valvas, et constitutis janitoribus, qui cantores a) erant Levitæ.*

a) Quoniam in voce וְהָיָה non solum ὁ, sed etiam ὁ articuli redundat, placet conjectura *Hubigantii*, unam vocem in duas dividere, וְהָיָה. Sensus enim verborum est satis pronus: ex cantoribus et Levitis præfectos esse portarum custodes.

Ver. 2.

וְהָיָה כִּי יִשָּׁאֵל אֶתְּחַנְנִי אֶתְּחַנְנִי  
 עַל־יְדֵיךָ עַל־יְדֵיךָ עַל־יְדֵיךָ  
 אֶתְּחַנְנִי אֶתְּחַנְנִי אֶתְּחַנְנִי

καὶ ἐνετειλάμην τῷ Ἀνανίᾳ ἀδελφῷ μου, καὶ  
 τῷ Ἀνανίᾳ ἀρχοντὶ τῆς βιβάδ ἐν Ἱερουσαλὴμ,  
 ὅτι αὐτὸς ὡς ἀνὴρ ἀληθὴς καὶ φοβούμενος τὸν  
 Θεὸν παρὰ πολλούς.

*Au. Ver.*—2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many.

*Ruler of the palace.* See the notes upon chap. ii. 8, p. 396.

*Hananiah the ruler of the palace.*] So the house where Nehemiah dwelt is called, because he was governor for the king, and a kind of viceroy, who did all the king's business, and here gave audience to all people, as the king was wont to do in his palace.

*Houb.*—2 שׁוֹ הַנִּצָּחָה: Nos, *dux arcis*, nempdæ mox instaurandæ jam factus. Quanquam potest intelligi *septum*, ut ante cap. ii. ver. 8. Erat enim Jerusalem, non tam urbs, quàm *septum*, domibus nondum ædificatis: Et *præses septi* idem valebit, ac *præfectus urbis*, quod nos Gallicè, *Mair de ville*.

*For he was a faithful man.*

*Gesen.*—3. 4. The notion of likeness and comparison is retained by ׀ in those places also where the Heb. grammarians give it the name of *Caph veritatis* (יִתְּחַנְנִי), or also of *Caph confirmationis et identitatis* (יִתְּחַנְנִי). Here, although no comparison is actually expressed, yet ׀ is not redundant, but implies a comparison with all other things of the same kind; see *Lehrg.*, p. 846; *Heb. Gr.*, § 151, 3 f.; *Neh. vii. 2*, יִתְּחַנְנִי ׀, *for he was as a faithful man*, sc., is and should be, q. d. he was what is called a faithful man. *Eccl. viii. 1*, יִתְּחַנְנִי ׀, *who is as the wise man? who is such that he may be called wise? who is truly wise?* *Isa. i. 7*, יִתְּחַנְנִי ׀, *desolation like the overthrow of strangers*, such as enemies usually make. This comparison is so far from weakening the force of the expression, that on the contrary it strengthens it: יִתְּחַנְנִי ׀, “as only a faithful man can be,” most faithful, *Lat.*, *quam fideissimus*; יִתְּחַנְנִי ׀, “as only foreign enemies can destroy,” the utmost desolation; comp. the *Gr.* ὡς ἀληθῶς,

*Passow Lex.* in ὡς; also δσον, *Fischer ad Weller*, ii. 136; *Vigerus ed. Hermann*, p. 563. So espec. in the phrase עָצָא, *very few*, 1 Chr. xvi. 19; *very little*, *Prov. x. 20*, comp. *Gr.* δσον ὀλίγον. עָצָא ׀, *a very small remnant*, *Isa. i. 9*.

*Prof. Lee.*—3. With nouns of whatever sort, affixed pronouns, and many particles, this particle has the effect of instituting comparison with something signified by some other term or terms following, expressed, it may be, or implied; and thence, of pointing out *similitude*, *relationship*, or the like. With verbs (i. e., as conjugated in their several persons) this is never done: but, when such similitude, &c., is required, the needful is supplied, either by a separate word, or particle; and occasionally with this particle prefixed to it: as, יִתְּחַנְנִי, &c. And, be it remembered, that in such comparisons, &c., the things compared are supposed to be placed *positively* in juxtaposition with each other, so that the one may be substituted for the other, and considered as standing in its place: and that this holds good, whether the comparison be simple or complex, single or double, &c. Which will cover all the varieties of signification given to this particle by *Noldius*, as well as all the cases, proposed by *Gesenius* and others, as to its usages.

Examples (from *Nold.*). [See *Lee's Lexicon*, p. 281].

*Gesenius* finds, in some instances, a singular idiom, in which this particle is used, observed by no one, as far as he knows, before him. The following are examples: *Neh. vii. 2*, יִתְּחַנְנִי ׀, *for he was, as a man of truth*, lit., i. e., such as a man, guided solely by truth, would necessarily be. According to *Gesenius*, “*quam maxime fides*.” So 1 Sam. xi. 27, וַיִּשְׁכַּח, “*quam quietissime se gessit*.” *Prov. x. 20*, עָצָא, “*quam paucissime*,” more literally and correctly, *as little*, or nothing, in value. *Isa. i. 9*, עָצָא ׀, *a remnant (esteemed) as little*; i. e., as nothing. According to the

Oriental proverb, النَّائِرُ كَالْمَعْدُومِ, *That which is rare, is as the non-entity*. The passage is cited by the Apostle, *Rom. ix. 29*, and is there referred to the remnant of the true believers among the Jews of his day, which was indeed small with reference to the Jews generally; but constituted, never-

theless, the fruits to God under the new dispensation. There is nothing important, therefore, in the remark of Gesenius: nothing of any real use, that could not have been arrived at without it, by means of the considerations offered above.

*Maurer.* — 2 נֹחֵם אֶת אֲשֶׁר אֵת וְיָ. Bene Winerus: "*is fuit quemadmodum vir fidus et verax esse solet, debet, ὡς ἀληθής.*" Scil. hæ sententiæ אֶת אֲשֶׁר אֵת et אֶת אֲשֶׁר אֵת, ita a se invicem differunt, ut illa prædicatum simpliciter adjiciat, hæc vero, contentione instituta, certum quandam hominem imagini ac formæ viri probi parem esse doceat." Conf. G. Gr. ampl., p. 846, coll. 1 Sam. x. 27, al.

Ver. 3.

וַיֹּאמֶר לָהֶם לֹא יִפְתְּחוּ שַׁעֲרֵי  
יְרוּשָׁלַם צִדְתָּם הַשָּׁמֶשׁ וְעַד קֵץ  
לְבָקְדִים יִגְיִפוּ בְּדִלְתוֹת נְאֻחוֹ וְיַחַצְוִי  
מִשְׁמֹרֶת יִשְׁכְּנוּ יְרוּשָׁלַם וְגו'  
", דת

καὶ εἶπα αὐτοῖς, Οὐκ ἀνοίγησονται πύλαι Ἱερουσαλὴμ ὥς ἄμα τῷ ἡλίῳ· καὶ ἔτι αὐτῶν γρηγορούντων, κλείσθωσαν αἱ θύραι, καὶ σφηνούσθωσαν καὶ στήσων προφύλακας οἰκούντων ἐν Ἱερουσαλὴμ, κ.τ.λ.

*Au. Ver.*—3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

*Dr. A. Clarke.*—*Until the sun be hot.*] The meaning of this is, the gates were not to be opened before sun-rise, and always shut at sun-set. This is the custom to the present day in many of the cities of the East.

*Bp. Patrick.*—*Till the sun be hot.*] Till it had been risen a good while, that they might see clearly round about them, and that all the people might be ready in case of any danger. And at night he charges them to stand by and see the gates shut and barred in their presence. Or, as some expound it, they should not suffer any man to stir till they shut the gates, lest through carelessness they should chance to be left open. So De Dieu renders the words, "While the standers-by shut the gates, hold them fast;" that is, he gave them power to

keep all there present, and not let them go away till this was done. The gates being shut, he charges them to set the watch in proper places; every one keeping watch in that part which was next to his own house.

*Pool.*—*While they stand by*, i. e., the watches appointed to that end, as is manifest from the following words. *Every one to be over against his house*, i. e., every one in his turn keeping watch with others in that watching-place which is next to his house.

*Rambach.*—וְיַחַצְוִי, quam usque dum incaluerit sol, i. e., quam donec dies in meridiem vergat; quia insidiæ hostium tunc optime animadverti possunt, Gen. xviii. 1; 1 Sam. xi. 9, 11; 2 Sam. iv. 5. וְיַחַצְוִי, dumque illi, qui custodiæ caussa adstant, Ps. cxxxv. 2. יִגְיִפוּ, occudent valvas (1), Chaldaes magis usitatum, conf. Targ. ii.; Reg. iv. 33; Mal. i. 10. וְיַחַצְוִי, apprehendite et contrectate eas, ut scil. experiamini, num recte clausæ sint. Ita Schm. At Cocc. tenete portas scil. clausas, coll. Ps. lxxvii. 5. Cler. retinete claves. Sed illud malum.

*Houb.*—3 Quibus dixi; ne portæ Jerusalem aperiantur, donec sol ferueat. Itaque in statione quandiu illi manserunt, fuerunt valvæ clausæ repagulis.

*And appoint watches.*

*Rambach.*—וְיַחַצְוִי, Vulg. et posui ut supra, cap. vi. 9, coll. verbo cap. iv. 3, 7, Schmid., et tu frater ver. 2 constitue, s. fac constituent, Esa. xxi. 6 al. et constituendo scil. constitue incolas Hierosolymæ tamquam custodes; subintell. verbo finito imperativi modi, ut Exod. xx. 8; Deut. xvi. 1; Jos. i. 13; Jud. iv. 20, &c.

*Houb.*—3 Interea ego posui in custodiâ cives Jerusalem, &c.

3 ...וְיַחַצְוִי: Lege, cum Vulgato, וְיַחַצְוִי, et posui. Nam וְיַחַצְוִי, personâ in tertiâ singulari, nominativo careret. Et erat solius Nehemiæ, ut constitueret urbis custodes. Græci Intt. στήσων, constitute, tanquam Nehemias etiam nunc alloqueretur aut Hanani, aut Hananiam; malè. Neque enim erat id muneris, vel Hanani, vel Hananiæ, ut custodiam urbis procurarent. Et iis sola custodia portarum fuerat attributa.

*Dathe.*—3 Ut ne portæ urbis aperirentur ante tempus meridianum, atque ipis præsentibus iterum clauderentur et obserarentur, cives vero Hierosolymitani custodias disponent quisque e regione domus suæ.

Ver. 7.

חֲבָאִים עִמֹּנְבָבֶל יֵשׁוּעַ נְחֶמְיָה  
 עֲזַרְיָה רַעְמְיָה נְחָמָנִי מִרְדֵּכַי בִּלְשָׁן  
 מִסְפֶּרֶת בִּנְיָ נְהֻם בִּצְבָי מִסְפָּר אֲנָשֵׁי  
 עַם־יִשְׂרָאֵל :

μετὰ Ζοροβάβελ, καὶ Ἰησοῦ, καὶ Νεεμία,  
 Ἀζαρία, καὶ Ῥεελμὰ, Ναεμανί, Μαρδοχαῖος,  
 Βαλσαν, Μασφάρῶθ, Ἑσδρα, Βογούια,  
 Ἰναούμ, Βαανὰ, Μασφάρ, ἄνδρες λαοῦ Ἰσ-  
 ραὴλ.

*Au. Ver.*—7 Who came with Zerubbabel, Jeshua, Nehemiah, Azariah [or, Seraiah: see Ezra ii. 2], Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel was this.

See the notes upon Ezra ii. 2, pp. 337—340.

*Dr. A. Clarke.*—7 *Who came with Zerubbabel.*] The register which he found was that of the persons only who came long before with Zerubbabel, Ezra, and Joshua the son of Josedek, which register could not answer in every respect to the state of the people then. Several persons and families were no doubt dead, and others had arrived since. Nehemiah probably altered it only in such parts, leaving the body of it as it was before; and this will account for the difference between it and the register that is found in *Ezra*, ch. ii.

*Azariah.*

*Booth.*—Seraiah [MSS., Esr. ii. 2].

*Raamiah, Nahamani, Mordecai.*

*Booth.*—Reeliah, Mordecai [Esr. ii. 2.

See the notes there].

*Mispereth.*

*Booth.*—Mizpar [LXX, two MSS., Ezra ii. 2].

Ver. 10.

*Au. Ver.*—10 The children of Arah, six hundred fifty and two.

*Six hundred fifty and two.* So the Heb. and LXX. See the notes upon ver. 71, Ezra ii. 2, pp. 337—340.

*Booth.*—Seven hundred and seventy-five [Ezra ii. 5].

*Bp. Patrick.*—8 I shall not transcribe all this genealogy, concerning which I have nothing to observe, but that in some few things it differs from that in *Ezra* (see my annotations on Ezra ii. 5). There are also some families named here which are not in

*Ezra*, as in ver. 22, 48—52, which are all omitted in *Ezra*. For it must be considered, that one of these accounts was taken by *Ezra* in *Babylon*, the other by *Nehemiah* in *Judea*: and, therefore, it is no wonder that a greater number are sometimes mentioned in *Nehemiah* than in *Ezra*; for in the first account that was taken of them, many were ignorant of their genealogy; but before the last, the book of their genealogy was found: and yet in the whole number the two accounts agree, though in the particular sums they vary. Compare ver. 66 of this chapter, with the second of *Ezra*, ver. 64, of which *Dr. Lightfoot* gives this account in his "Chronicle of the Times of the Old Testament," p. 146, "The matter is to be conceived and apprehended thus: That *Nehemiah* found that list and catalogue of those that came up in the first of *Cyrus*, as it was taken then; and that he called over the names of the families as they lay in order there: he observed the order of that list in calling and listing them; but he took the number of them, as they were now when he numbered them. And some families were now more in number than they were when that first was made, and some were less; and some that were in that list were not to be found now; for some had more of the same stock come out of *Babel* since the first numbering; and some that had come up at first, and were then numbered, were now gone back." And so he observed, by comparing that list and the present number, how the plantation in *Judea* had gone forward or backward, increased or decayed, since the first return.

Ver. 11.

בְּנֵי־פַחַח מֵאֵב לְבָנֵי יֵשׁוּעַ וְיֹאבָב  
 אֲלֵפִים וּשְׁמֹנֶה מֵאוֹת שְׁמֹנֶה עָשָׂר :

υἱοὶ Παθθ Μωάβ τοῖς υἱοῖς Ἰησοῦ καὶ Ἰωάβ,  
 δεσχαλίοι ἑξακόσιοι δεκαοκτώ.

*Au. Ver.*—11 The children of Pabathmoab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

*Two thousand and eight hundred and eighteen.* See the notes upon vers. 10 and 71, and upon Ezra ii. 2, pp. 337—340.

*Booth.*—Two thousand eight hundred and twelve [Ezra ii. 6].

*Houb.*—יֹאב, *et Joab.* Esdr. ii. 6, יֹאב,

sine 1, ... *Decem et octo*. Esdr. ii. 6, *et duodecim*.

## Ver. 13.

*Au. Ver.*—13 The children of Zattu, eight hundred forty and five.

*Eight hundred forty and five*. So the Hebrew text and LXX. See the notes upon vers. 10 and 71, and upon Ezra ii. 2.

*Booth.*—Nine hundred and forty-five [Ezra ii. 8].

*Houb.*—*Oclingenti*. Esdr. ii. 8, *nongenti* ... *ימנעים*, *quadraginta*. Esdr. ii. 8, *ימנעים*, addito 1.

## Ver. 15.

*Au. Ver.*—15 The children of Binnui [*or*, Bani], six hundred forty and eight [so the Hebrew text and LXX].

*Booth.*—15 The posterity of Bani, six hundred and forty-two [Ezra ii. 10; see the notes upon Nehem. vii. 71, and upon Ezra ii. 2].

## Ver. 16.

*Au. Ver.*—16 The children of Bebai, six hundred twenty and eight.

*Six hundred twenty and eight*. So the Hebrew text and LXX.

*Booth.*—Six hundred and twenty-three [Ezra ii. 11; see the notes upon Nehem. vii. 71, and upon Ezra ii. 2].

## Ver. 17.

*Au. Ver.*—17 The children of Azgad, two thousand three hundred twenty and two.

*Two thousand three hundred twenty and two*. So the Hebrew text and LXX.

*Booth.*—A thousand two hundred and twenty-two [Ezra ii. 12; see the notes upon Nehem. vii. 71, and upon Ezra ii. 2].

## Ver. 18.

*Au. Ver.*—18 The children of Adonikam, six hundred threescore and seven.

*Six hundred threescore and seven*. So the Hebrew text and LXX.

*Booth.*—Six hundred and sixty-six [Ezra ii. 13; see the notes upon Nehem. vii. 71, and Ezra ii. 2].

## Ver. 19.

*Au. Ver.*—19 The children of Bigvai, two thousand threescore and seven.

*Two thousand threescore and seven*. So the Hebrew text and LXX.

*Booth.*—Two thousand and fifty-six [Ezra ii. 14; see the notes upon Nehem. vii. 71, and Ezra ii. 2].

## Ver. 20.

*Au. Ver.*—20 The children of Adin, six hundred fifty and five.

*Six hundred fifty and five*. So the Hebrew text and LXX.

*Booth.*—Four hundred and fifty-four [Ezra ii. 15; see the notes upon Nehem. vii. 71, and Ezra ii. 2].

## Ver. 21.

*Houb.*—*העציה*, *Hexecia*; Esdr. ii. 16, *העציה*, addito 1 in fronte.

## Ver. 22.

*Au. Ver.*—22 The children of Hashum, three hundred twenty and eight.

*Boothroyd* places this verse after ver. 24, as in Ezra ii. 19.

*Three hundred twenty and eight*. So the Hebrew text and LXX.

*Booth.*—Two hundred and twenty-three [Ezra ii. 19; see the notes upon Nehem. vii. 71, and Ezra ii. 2].

## Ver. 23.

*Au. Ver.*—23 The children of Bezai, three hundred twenty and four.

*Twenty and four*. So the Hebrew text and LXX.

*Booth.*—And twenty-three [Ezra ii. 17; see the notes upon Nehem. vii. 71, and Ezra ii. 2].

## Ver. 24.

*Au. Ver.*—24 The children of Hariph [*or*, Jora], an hundred and twelve.

*An hundred and twelve*. So the Hebrew text and LXX.

*Booth.*—24 The posterity of Jorah, a hundred and twelve [Ezra ii. 18; see the notes upon Nehem. vii. 71, and Ezra ii. 2].

## Ver. 25.

*Houb.*—*גבאון*, *Gabaon*. Esdr. ii. 20, *גבאר*, *Gebbar*.

## Ver. 26.

אֲנָשֵׁי בֵּית־לֶחֶם וּבְנֵי־הָאָהָה שְׁמֹנִים וְאַרְבָּעִים : אֲשֶׁר־

οἱ τοὶ Βαθαλὲμ, ἐκατὸν εἰκοσὶ τρεῖς υἱοὶ Ἀτωφὰ, πεντηκονταεξ.

*Au. Ver.*—26 The men of Bethlehem and Netophah, an hundred fourscore and eight.

*Booth.*—26 The people of Bethlehem, a hundred and twenty-three. The people of Netophah, fifty-six [Ezra ii. 21, 22; see the notes upon Nehem. vii. 71, and Ezra ii. 2].

*Houb.*—*אש*, *vir*. Esdr. ii. 21, *בני*, *filii*, et sic non semel. Deinde ibidem, *Neta-*

*phenses* veniunt separatè post *Bethleemenses*, dicunturque fuisse numero *quingenta sex* ... ששים ושמנה, *octoginta octo*. Esdr. ii. 21, ששים ושלושה, *viginti tres*; qui numerus ibi attribuitur solis *Bethleemensibus*.

Ver. 32.

*Au. Ver.*—32 The men of Beth-el and Ai, an hundred twenty and three.

*An hundred twenty and three.* So the Hebrew text and LXX.

*Booth.*—Two hundred and twenty-three [Esra ii. 28; see the notes upon Neh. vii. 71, and Esra ii. 2].

Ver. 33.

אֲנָשֵׁי נְבוֹ אֲחֵרֵי חֲמִשִּׁים וְשָׁנָיִם :

ἀνδρες Ναβία, ἑκατὸν πεντηκονταδύο.

*Au. Ver.*—33 The men of the other Nebo, fifty and two.

*Of the other Nebo.*

*Dr. A. Clarke.*—The word *other* is not in the parallel place, Esra ii. 29, and is wanting in many of *Kennicott's* and *De Rossi's* MSS. This *Nebo* is supposed to be the same as *Nob* or *Nobah*, in the tribe of Benjamin.

*Booth.*—The people of Nebo, &c.

*Rambach.*—*Incolæ alterius Nebuntis*: scil. *Judaicæ*, non *Rubeniticæ* trans *Jordanem*. Num. xxxii. 3, 38.

*Houb.*—33 *Viri Nebo-Ar, quingenta duo.*

33 וְאֲחֵרֵי, *viri*. Esdr. ii. 29, בְּנֵי, *filii*; ubi deinde omittitur וְאֲחֵרֵי, quod nos, *Ar*; nam *alterius* nihil dicit, ubi prior *Ar* non accessit. Cæterum, post *filios Nebo*, sequuntur apud *Esdram filii Megbis centum quingenta sex*, quæ verba hic loci non comparent. Postea ibidem sequuntur *filii Elam*, iidem qui nunc ver. 34.

Ver. 34.

בְּנֵי עֵילָם אֲחֵרֵי וְנֹ

ἀνδρες Ἐλαμαῖρ, κ.τ.λ.

*Au. Ver.*—34 The children of the other Elam, a thousand two hundred fifty and four.

See the notes upon Esra ii. 31, p. 341.

*Dr. A. Clarke.*—The other *Elam*.] To distinguish him from the Elam mentioned ver. 12.

*Booth.*—34 The people of Elamar, &c.

*Rambach.*—*distincti ab illo ver. 12*. Hujus posteris apud *Esram* ii. 30, præmittuntur

*Magbiachi posteri* 156, quorum hic mentio omittitur, unde probabile fit, eos *Babylone*, mutato consilio, restitisse.

*Houb.*—*Viri Elam-Ar, &c.*

Ver. 37.

בְּנֵי לֹד־הָדִיד וְאֲנֹן שְׁבַע וְאַחַד :

ἄνθρωποι Λοδαδίδ καὶ Ὀνὸν ἑπτακόσιοι εἰκοσυσέις.

*Au. Ver.*—37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

*Booth* royd places this verse before ver. 36, as in Esra ii. 33.

*Seven hundred twenty and one.*

*Booth.*—Seven hundred and twenty-five [Esra ii. 33. See the notes upon Nehem. vii. 71, and Esra ii. 2].

*Houb.*—37 וְאֲנֹן, *et Ono*. Esdr. ii. 33. וְאֶחָד: deinde, pro וְאֶחָד, *et unus*, quod hic legitur, habet וְחֲמִשָּׁה, *et quinque*.

Ver. 38.

*Au. Ver.*—38 The children of Senaah, three thousand nine hundred and thirty.

*Nine hundred and thirty.* So the Heb. text and LXX.

*Booth.*—Six hundred and thirty [Esra ii. 35. See the notes upon Nehem. vii. 71, and Esra ii. 2].

Ver. 43.

הַלֵּוִיִּם בְּנֵי-יִשָּׁשׁוּעַ לְמֹדַמְיָאֵל בְּנֵי לְהִדְדָּה שְׁבַעִים וְאַחַד :

ἱερεὺς

οἱ Λευῖται, υἱοὶ Ἰησοῦ τοῦ Καδμυῆλ τοῖς υἱοῖς τοῦ Οὐδουῖα, ἑβδομηκοντατέσσαρες.

*Au. Ver.*—43 The Levites: The children of Jeshua, of Kadmiel, and of the children of Hodevah [or, Hodaviah, Esra ii. 40; or, Judah, Esra iii. 9], seventy and four.

*Booth.*—43 The Levites: the posterity of Joshua, and Kadmiel, sprung from Hodaviah, seventy-four.

*Rambach.*—וְאֶחָד, *de Kadmiele*, cap. ix. 4, 5; x. 10. Conf. *Lamed* vers. 11, 21, 39.

*Houb.*—43 *Levitæ: filii Josue et Cedmihel, ex filiis Odnia, septuaginta quatuor.*

43 וְאֶחָד, *Cedmiheli*. Esdr. ii. 40. וְאֶחָד, *et Cedmihel*, quod antetulimus. Deinde ibid. וְדוּדָיָה, *Odnia*, non ut hic וְדוּדָיָה.



## Ver. 44.

*Au. Ver.*—44 The singers: the children of Asaph, an hundred forty and eight.

*Forty and eight.* So the Hebrew text and LXX.

*Booth.*—And twenty-eight [Ezra ii. 41. See the notes upon Nehem. vii. 71, and Ezra ii. 2].

## Ver. 45.

*Au. Ver.*—45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

*An hundred thirty and eight.* So the Hebrew text and LXX.

*Booth.*—A hundred and thirty-nine [Ezra ii. 42. See the notes upon Nehem. vii. 71, and Ezra ii. 2].

*Houb.*—45 יְהוֹשִׁעִים, *Janitores.* Esdr. ii. 42. בְּנֵי הַיְּהוֹשִׁעִים, *filii Janitorum.* Deinde ibid. שֵׁלֻם, *Sellum*, non, ut hic, שֵׁלֻם, sine י. Tum post דְּבַר, *captivitatibus*, ibid. additur וְכָל, *universi.* Denique ibid, pro וְשֵׁשֶׁת, *et octo*, quod hic legitur, habetur וְשֵׁשֶׁת, *et novem.*

## Ver. 46, 47.

*Au. Ver.*—46 The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth.

47 The children of Keros, the children of Sia [or, Siaha], the children of Padon.

*The Nethinims.* See the notes upon 1 Chron. ix. 2, p. 46.

*Houb.*—46 et 47 צִיחָא, *Seha.* Esdr. ii. 43 צִיחָא, *Siaha*; postea וְשֵׁשֶׁת, *Hasupha*, addito י. Postea ibid. ver. 44, צֶרוֹס, *Ceros*, sine י in medio, et צִיחָא, *Siaha*, addito י, in fine.

## Ver. 48.

*Au. Ver.*—48 The children of Lebana, the children of Hagaba, the children of Shalmal [or, Shalmal].

*The children of Shalmal.*

*Booth.*—The children of Akkub, of Hagab [Ezra ii. 45, 46], of Shalmal.

*Houb.*—48 לִבְנָא, *Lebana.* Esdr. ii. 45, לִבְנָא: deinde וְהָבָא, *Hagaba*, item cum ה in fine. Postea ibidem legitur, וְכָל, *filii Accub*, quæ verba hic absunt. Postea ibid. ver. 46, אֲגָב, *filii Agab*, quæ etiam hic absunt. Postremo quod nomen hic legitur שְׁלַמַּי, *Selmai*, Esdr. ii. 46, legitur שְׁלַמַּי, *Semlai*, ubi emendat Masora, ut sit שְׁלַמַּי, cum forte in quibusdam codicibus sic utroque legeretur.

## Ver. 52.

*Au. Ver.*—52 The children of Besai, the children of Meunim, the children of Nephishesim [or, Nephusim.]

*Of Besai, &c.*

*Booth.*—Of Besai, of Asnah, &c. [Ezra ii. 50.]

*Nephishesim.*

*Booth.*—Nephusim [Ezra ii. 50].

*Houb.*—52 בְּנֵי בִסַּי, *filii Besai.* Post hæc verba additum legitur, Esdr. ii. 50. בְּנֵי אֲסָנָה, *filii Asna.* Deinde, pro נִפְשִׁים, *Nephussim*, legitur נִפְשִׁים, *Nephusim*, Masora castigante, ut sit נִפְשִׁים.

## Ver. 54.

*Au. Ver.*—54 The children of Bazlith [or, Bazluth], the children of Mehida, the children of Harsha.

*Bazlith.*

*Booth.*—Bazluth [Ezra ii. 52].

*Mehida.*

*Dr. A. Clarke.*—Many of Kennicott's and De Rossi's MSS. have *Mehira*.

## Ver. 57.

*Au. Ver.*—Perida.

*Booth.*—Peruda [Ezra ii. 55].

## Ver. 60.

*Au. Ver.*—60 Nethinims. See the notes upon 1 Chron. ix. 2, p. 46.

*The children of Solomon's servants.* See the notes upon Ezra ii. 55, p. 342.

## Ver. 61.

See the notes upon Ezra ii. 59, p. 342.

## Ver. 62.

*Au. Ver.*—62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

*Six hundred forty and two.* So the Heb. text and LXX.

*Booth.*—Six hundred and fifty two [Ezra ii. 60. See the notes upon Nehem. vii. 71, and Ezra ii. 2].

## Ver. 64.

אֵלֶּה הַנְּקִישִׁים הַמְּתַחֲשִׁים וְלֹא נִמְצָא וְיִנְחָלֵי מִתְּחִלָּה:  
οὗτοι ἐζητήθησαν ἀπὸ τῆς συνουσίας, καὶ οὐκ εὑρέθη, καὶ ἡγχευσεύθησαν ἀπὸ τῆς λεπτείας.

*Au. Ver.*—64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

See the notes upon Ezra ii. 62, p. 343.

*But it was not found.*

*Booth.*—But were not found.

*Houb.*—64 נמצא, *reperita est* (נח), *scriptura*, Esdr. ii. 62, נמצא, in plurali, quod effertur de antecedenti vocabulo והוציטם, *recensitorum*.

Ver. 65.

וַיֹּאמֶר הַתִּרְשָׁתָּה לָהֶם מֵאֲמָר לֹא  
וַיֹּאמְרוּ בְּקֹדֶשׁ הַקֹּדֶשִׁים צִדְּ עִמָּךְ הַפֶּה  
לְאֲמָרִים וְחֻקִּים :

καὶ εἶπεν ἀδερσασθᾶ, ἵνα μὴ φάγωσιν ἀπὸ τοῦ ἁγίου τῶν ἁγίων, ὥς ἀναστῇ λερεὺς φῶρισεν.

*Au. Ver.*—65 And the Tirshatha [or, governor] said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim. *The Tirshatha.* See the notes upon Ezra ii. 63, p. 343.

*Bp. Patrick.*—It is the opinion of Jacobus Cappellus, that Zerubbabel is here meant by the *Tirshatha* (Ezra ii. 63). Whosoever he was, he expresses his hope that God might in time restore the *urim* and *thummim* (as he had done the nation), and so give answer about obscure and difficult matters, as he had done in former ages. But till then these priests were not admitted to partake of the most holy things, because it did not appear by good proof that they were of the family of the priests, and *not to appear, and not to be, are the same thing in law.* But the Talmudists, as the same person observes, interpret these words as if it had been said, "Till the dead rise, or till the Messiah come." For after the first temple was destroyed, "the cities of the Levites, with their suburbs, were wanting, and so were *urim* and *thummim*, and the kings of the house of Judah" (see his *Historia Exot. et Sacra*, ad A. M. 3557).

*Rambach.*—*Et edixit eis iudex, censor, vel princeps, qui nunc erat Nehemias.*

*Urim and Thummim.* See the notes upon Exod. xxviii. 30, vol. i., pp. 346—350.

*Houb.*—65 חוקים, *et Thummim*. Esdr. ii. 63, חוקים, in dandi casu; quod melius. Nam sunt duæ res diversæ *Urim et Thummim*.

Ver. 66.

*Houb.*—ששים, *et sexaginta*; melius quam שש, sine י, ut legitur Esdr. ii. 64.

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Ver. 67.

— וְלָהֶם מִשְׁרָרִים וּמִשְׁחָרֹזֹת מֵאֲמָרִים  
וּמִרְעָעִים וְחֻקִּים :

— καὶ ἔδοντες καὶ ἔδουσας, διακόσιοι τεσσαράκοντα πέντε.

*Au. Ver.*—67 — and they had two hundred forty and five singing-men and singing-women.

*Two hundred forty and five.*

*Booth.*—Two hundred [Ezra ii. 65; see the notes upon ver. 71, and upon Ezra ii. 2].

Ver. 68.

*Au. Ver.*—68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five.

See the notes upon Ezra ii. 2.

*Dr. A. Clarke.*—68 *Their horses, &c.*] The whole of this verse is wanting in *fifty* of Kennicott's MSS., and in *twenty-nine* of those of De Rossi, in the edition of *Rab. Chayim*, 1525, in the *Roman Edit.* of the *Septuagint*; also in the *Syriac*, and in the *Arabic*. It should, however, be observed, that the *Arabic* omits the *whole list*, having nothing of the chapter but the first five verses. The whole is found in the parallel place, Ezra ii. 66. *Calmet's* note on this passage is incorrect.

Ver. 69.

*Au. Ver.*—69 *Their camels*, four hundred thirty and five: six thousand seven hundred and twenty asses.

*Their camels.*

*Houb.*—69 נבלים, *cameli*. Esdr. ii. 67, נבלים, *cameli eorum*, ut antea ibid. *equi eorum*.

*Dr. A. Clarke.*—After this verse St. Jerome has inserted the following words in the *Vulgate*:—

Hucusque refertur quid in commentario scriptum fuerit; exin Nehemias historia texitur.

"Thus far do the words extend which were written in the register; what follows belongs to the history of Nehemiah."

But this *addition* is not found either in the *Hebrew* or any of the ancient *Versions*. It is wanting also in the *Complutum* and *Paris Polyglots*, but is in the *Editio Prima* of the *Vulgate*.

Ver. 70, 71, 72.

70 וּמִקְדָּשׁ רֵאשִׁי הַמְּבֹרָךְ הַזֶּה  
לְמִלְאָכָה הַתְּשָׁמָה בָּתוֹ לְאוֹצָרוֹ וְזָבֵק

3 K



utrobique verborum sunt non simillium; ut planum sit varietates ex aliâ re, quàm ex numerorum, ut nunc sunt, ex toto descriptorum similitudine fuisse natam; nempe ex ipso numerandi compendio, quod quidem esset nunc malè exaratum, nunc partem obliteratum, nunc parùm cognitum. Et credo equidem, cùm compendia illa litteris facta olim essent Samariticis, cùmque eæ litteræ, post Esdræ, parùm cognitæ Judæis essent, obtinuisse deinde apud eos, ut numeri vocabulis ipsis, quæ ore pronuntiabantur, describerentur, ne qua esset errandi proclivitas. Sed neque sic obviam itum est multis scribendi erroribus. Nam sæpè lapsi sunt descriptores, tum ob causas suprâ dictas, tum quia id, quod scriberent, non jam intelligerent, postquàm Judæi Hebr. in Linguâ non jam nati essent et educati.

Ver. 73; VIII. 1.

73 וַיָּבֹאוּ חֲמִשָּׁה יָמִים וַיִּשְׁתַּחֲוֶיֶהוּ  
: וַיִּשְׁתַּחֲוֶיֶהוּ

VIII. 1 וַיִּשְׁתַּחֲוֶיֶהוּ כָּל-יִשְׂרָאֵל  
אַל-יִשְׂרָאֵל לִפְנֵי שַׁעַר הַמַּיִם

VIII. 1 καὶ ἔφθασεν ὁ μῆν ὁ ἑβδόμος, καὶ οἱ υἱοὶ Ἰσραὴλ ἐν πόλει αὐτῶν· καὶ συνήχθησαν πᾶς ὁ λαὸς ὡς ἀνὴρ εἰς εἰς τὸ πλάτος τὸ ἔμπροσθεν πύλης τοῦ ὕδατος.

*Au. Ver.*—73 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.

VIII. 1 And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

73 *Nethinims.* See the notes upon 1 Chron. ix. 2, p. 46.

*All Israel, &c.*

*Bp. Patrick.*—73 These are the very same words with those in the second chapter of Ezra, and the last verse; and in both places it is said *all Israel* dwelt in their cities. Which though it be chiefly to be understood of Judah and Benjamin, yet it is evident some of the ten tribes did return with them, according to those prophecies, Jer. i. 4; Zech. viii. 13. And, indeed,

there were many of the Israelites that did live in the tribe of Judah before the captivity (2 Chron. x. 17; xi. 16).

*Dr. A. Clarke.*—73 *All Israel dwell in their cities.*] It was in reference to this particularly that the public registers were examined; for by them they found the different families, and consequently the cities, villages, &c., which belonged to them, according to the ancient division of the lands. It seems that the examination of the registers occupied about a month; for as soon as the walls were finished, which was in the sixth month (*Elul*), chap. vi. 15, Nehemiah instituted the examination mentioned in this chapter, ver. 5; and by the concluding verse we find that the different families had got into their paternal cities in the seventh month, *Tisri*, answering to our part of September and October. Thus the register determined everything: there was no room for complaint, and none to accuse the governor of partiality.

73 *And when the seventh month came the children of Israel were in their cities.*

VIII. 1 *And all the people, &c.* See the notes upon Ezra iii. 1.

*Booth.*—73 But when the seventh month came, the children of Israel who were in their cities. VIII. 1 Even all the people, assembled as one man, in the street before the water-gate, &c.

*Houb.*—73 *Mensisque erat septimus, cùm Israel in suis urbibus habitavit.*

VIII. 1 *Tum convenit universa multitudo, quasi vir unus, in plateam quæ est ante portam aquarum, &c.*

*Dathe.*—73 *Consederant quidem sacerdotes, Levitæ, janitores, cantores, plebei, famuli sanctuarii et omnino Israëlita in oppidis suis. Sed appropinquante mense septimo 1 ad unum omnes convenerunt in foro, quod erat ante portam aquæ, &c.*

VIII. 1 *Street.* See the notes upon 2 Chron. xxix. 4, p. 278.

*Dr. A. Clarke.*—*The water-gate.*] The gate which led from the temple to the brook Cedron.

*Rambach.*—*Quæ est ante portam aquarum,* vers. 3, 16, quæ h. l. est *porta urbis*, distinguenda a *porta templi* ejusdem nominis, per quam aqua festo tabernaculorum effundenda, in templum inferebatur; de qua vide *Lighif.* Opp. vol. i., p. 613, seqq.

*Scribe.* See the notes upon 2 Sam. viii. 17, vol. ii., pp. 559, 560.

Ver. 2.

*Dr. A. Clarke.*—Upon the first day of the seventh month.] This was the first day of what was called the civil year; and on it was the feast of trumpets, the year being ushered in by the sound of these instruments.

Ver. 3.

*Au. Ver.*—3 Street. See the notes upon 2 Chron. xxix. 4, p. 278.

*Water-gate.* See the notes upon ver. 1.

Ver. 4.

וַיֵּצֵא עֶזְרָא חֶפְצָר עַל-מִגְדַּל-צִוְּוָה  
: זְכַרְיָה מְשֻׁלָּם —

καὶ ἔστη Ἐσδρας ὁ γραμματεὺς ἐπὶ βήματος  
ξύλινου, κ.τ.λ. — καὶ Ζαχαρίας, καὶ Με-  
σολλάμ.

*Au. Ver.*—4 And Ezra the scribe stood upon a pulpit of wood [Heb., tower of wood], which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Ananiah, and Urijah, and Hilkiyah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishaël, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

*Dr. A. Clarke.*—4 Stood upon a pulpit of wood.] מִגְדַּל, a tower, a platform, raised up for the purpose, to elevate him sufficiently for the people both to see and hear him; for it is said, ver. 5, that he was above all the people. This is the first intimation we have of a pulpit, or structure of this kind. But we must not suppose that it was anything similar to those tubs or barrels ridiculously set up in churches and chapels, in which a preacher is nearly as much confined, during the time of his preaching, as if he was in the stocks.

*Gesen.*—מִגְדַּל. R. זֶל.

1. a tower, so called from the altitude.

2. an elevated stage, pulpit, βῆμα, Neh. viii. 4; comp. ix. 4.

*Zechariah, and Meshullam.*

*Houb.*—4 וַיֵּצֵא, Mosollam. Non omit-  
tenda conjunctio ו, וַיֵּצֵא, quam etiam non  
omittit codex Orat. 42, ut neque veteres.  
Idem dixeris וַיֵּצֵא, quod nomen ejusdem  
conditionis est, atque cætera nomina propria,  
quæ post primum (וַיֵּצֵא) veniunt, recusatque  
adeo, ne sua conjunctione, qua cætera non  
carent, privetur.

Ver. 7.

— מְבִינִים אֶת-הָעָם לְהוֹרָה וְהָעָם  
: עֲצָמָם —

— ἦσαν συνετίζοντες τὸν λαὸν εἰς τὸν  
νόμον καὶ ὁ λαὸς ἐν τῇ στάσει αὐτοῦ.

*Au. Ver.*—7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

*Pool.*—Caused the people to understand the law; as well the words, which being Hebrew, now needed to be translated into the Chaldee or Syriac language, which was now and henceforth the common language of that people; as also the sense and meaning of them; they expounded the mind and will of God in what they read, and applied it to the people's present condition, as they saw fit, as the manner of the prophets generally was. The people stood in their place, i. e., in their several places and stations into which the company seems to have been distributed for conveniency of hearing; it not being likely that so vast a congregation could distinctly hear one man's voice. Or, by their stations, i. e., by the several stations of the Levites and persons last named; who seem to have had several scaffolds, by comparing this with chap. ix. 4, upon which they stood, as Ezra did upon his pulpit, ver. 4.

*Bp. Patrick.*—7 It is thought by some, that these persons expounded to the people what had been read to them; for the same persons did not read, they imagine, and make them understand what was read. But Stephanus Morinus hath observed very well, that it is not likely that Ezra was a mere reader, and Levites the doctors and expositors of the law before Ezra and Nehemiah. It is far more likely that Ezra began to read: and that when he was weary, some of those that stood by him on each side went on where he left off; for it was too much for one man to read from morning to mid-day. And he also instructed these Levites, if there was any difficulty, to make the people understand what was read.

*Rambach.*—מְבִינִים אֶת-הָעָם, intelligere faciebant populum, h. e. sec. LXX instruebant populum in lege, vers. 8, 9, confer Ezr. viii. 16, 2 Par. xxxv. 3. Al. attendere faciebant vel circumbebant populum, ut excitarent illum ad attentionem; vel sec. Vulg., silentium faciebant in populo. וַיֵּצֵא Schmid., quum populus adhuc esset in statione sua; Syr., populo manente in loco

*suo.* Ita laudatur populus, quod *ex eodem loco* per aliquot horas lectioni et interpretationi legis attentus fuerit. Equidem *Burmannus* hac phrasi significari putat, populum in certas partes fuisse divisum, quarum quævis loco sibi adsignato steterit, ut commodius potuerit ab additis Levitis instrui. Verum *Vitringa* de Synag. vet. p. 189 textui historico id repugnare censet. Constat enim, inquit, ex textu, totum populum in unum locum fuisse congregatum, unum tantum effecisse cœtum, unum tantum erectum fuisse suggestum ligneum; neque insigni absque confusione factum fuisse concipimus, ut populus in unum congregatus locum, in distinctas tamen divisiis fuerit partes, distinctosque audiverit doctores. Confer ver. 5; cap. ix. 3; cap. xiii. 11; Dan. x. 11; 2 Par. xxx. 16; cap. xxxv. 10.

Ver. 8.

וַיִּקְרָא בְּסֵפֶר בְּתוֹרַת הַאֱלֹהִים  
מִבְּרֵשִׁית וְעַד אֲחֵרֵת וַיִּבְרָךְ וַיִּשְׁמַע וַיִּתֵּן

καὶ ἀνέγνωσαν ἐν βιβλίῳ νόμου τοῦ Θεοῦ, καὶ ἐδίδασκεν Ἑσδρας, καὶ διέστειλλεν ἐν ἐπιστήμῃ Κυρίου, καὶ συνήκεν ὁ λαὸς ἐν τῇ ἀναγνώσει.

*Au. Ver.*—8 So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

*Pool.*—*They read*, to wit, Ezra and his companions successively or severally. *Gave the sense*, i. e., the meaning of the Hebrew words, which they expounded in the common language. *Caused them to understand the reading*, i. e., that which they read, to wit, the Holy Scripture; the action being put for the object, as *vision* is oft put for the thing seen, and *hearing* for the thing heard, and *fear* for the thing feared. So they gave them both a translation of the Hebrew words into the Chaldee, and an exposition of the things contained in them, and of the duty incumbent upon the people by virtue of them, the declaration whereof was a great part of the priest's work, Mal. ii. 7.

*Bp. Patrick.*—*And gave the sense, and caused them to understand the reading.*] Ezra and the other persons directed by him, gave the sense, and made them understand what was read. So the last words are commonly expounded. But Isaac Casaubon, in an epistle of his to Suffridus Calignon (Epist. dcx.), disputes at large, that all the Jews

take the meaning to be, that the people in their captivity having disused the Hebrew tongue, and been accustomed to the Chaldee, Ezra and his companions rendered the Hebrew words exactly into the Chaldee language. And to put all out of doubt, that this is their sense, he observes, that the Jews at this day retain this custom (which they received from *•Ezra*) in their synagogues, to read the same portion of Scripture, first in Hebrew, and then in Chaldee; as he himself was witness at Frankfort. And he justifies those who take these words, "caused them to understand the reading," to signify, *expounded the Scripture*. Though the word *micra* be nowhere so used in the Bible, to signify *the Scripture*, neither doth it signify *reading*. And another learned man thinks the Hebrew words may be most exactly translated, *Dabant intelligentiam per ipsam Scripturam*; "they gave the sense by the Scripture itself." But there is not good warrant to assert this. And the discourse of Casaubon is grounded on a tradition of the Jews, which hath no better foundation than this; that they had forgot their language in Chaldee, and, therefore, they read the law in that tongue, which they understood better than their own. But if this were true, why did the prophets write in Hebrew after their return from captivity? And this very book shows the contrary, ch. xiii. 23, 24, where the Jews' language appears to have been spoken by the people. Nor is the custom of reading the Targum after the law very ancient, nor generally used in their synagogues.

*Gesen.*—פָּצַק, pp. to cleave, to divide. Hence,

1. to separate, to distinguish.
2. to declare distinctly, to specify, &c.

*Pual* pass. of *Kal* No. 2, to be distinctly declared, to be specified, Num. xv. 34; Neh. viii. 8, and they read in the book of the law of God, בְּכָתֹב, distinctly (so *Vulg.*, i. e., word for word, *Syr.*, faithfully), and gave the sense and explained what they read; comp. Ezra iv. 18.—Others, as also Hengstenberg Authent. Dan., p. 199, render it here, *addita translatione* sc. into Chaldee; but see Thesour., p. 1132. Compare also the use of the noun פָּצַק.

*Gesen., Thes.*—[For the first part of this extract, see Ezra iv. 18, p. 356.] *Utroque loco* [viz. Ezra iv. 18 et Nehem. viii. 8] intelligenda est recitatio distincta et accu-

rate instituta, ita ut singula verba ab audientibus perciperentur, opp. raptim et festinanter factæ. Eodem modo usurpatur שָׁמַעְתִּי אֶתְּךָ, Jes. viii. 1; Ex. xxviii. 11; Targ., i. e., scriptura distincta s. accurata, i. e., talia, quæ ab omnibus sine negotio legitur, cujus singulæ litteræ (ut supra singula verba) sigillatim et ad scribendi leges expressæ sunt. Talmudistæ contra et intpp. Hebræi שָׁמַעְתִּי, interpretantur *explicare, cum explicatione* (cf. וְשָׁמַעְתָּ, Deut. i. 5, Targ. וְשָׁמַעְתָּ שְׁמָעָה, explicationes, glossæ, v. Buxt., p. 1851), i. e., *cum interpretatione vel Chaldaea* (Neh. viii. 8) *vel Persica* Esr. i. c., quæ a recitante addita sit: et ita e recentioribus Hengstenbergius (de authenticâ Danielis, p. 299). Sed a) שָׁמַעְתִּי vel apud Talmudicos nunquam dicitur de translatione in aliam linguam = שָׁמַעְתִּי (Esr. iv. 7); sed de explicatione verborum obscuriorum et de enarratione sententiæ, qualis in scriptis Talmudistarum et commentariis Rabbinarum est. Hæc autem utrique loco inepta est: nam Neh. i. c. hoc ipsum sequitur aliis verbis expressum (וְשָׁמַעְתִּי אֶתְּךָ וְשָׁמַעְתִּי אֶתְּךָ), et Esr. i. c. in epistola civium ad regem commentario opus non erat. b) Judæos illo tempore Hebraice (וְשָׁמַעְתִּי), non Chaldaice (וְשָׁמַעְתִּי) locutos esse, apparet ex Neh. xiii. 24. c) Priorem illam rationem præter vett. intpp. commendat usus vulgaris in lingua Hebræa et Chaldaea, v. Kal No. 2, nomen שָׁמַעְתִּי, et præ ceteris Chald., וְשָׁמַעְתִּי. De loco Esr. iv. 7, v. s. וְשָׁמַעְתִּי.

*Gesen.*—שָׁמַעְתִּי. 1. *intelligence, understanding, wisdom*, 1 Chron. xxii. 12; xxvi. 14. שָׁמַעְתִּי, *good understanding*, Prov. xiii. 15, al. שָׁמַעְתִּי, *to give the understanding of anything*, i. e., *to cause to understand it*, Neh. viii. 8.

HIPH. הִשְׁמַעְתִּי. 1. pp. causat. e.g. a) causat. of Kal No. 3, *to cause to understand*, i. e., *to declare, to explain*, Dan. viii. 16, 27; Neh. viii. 8, וְשָׁמַעְתִּי. b) causat. of Kal No. 4, *to teach, to instruct*, c. acc. of pers., Neh. viii. 9, al.

שָׁמַעְתִּי m. (ר. אֶתְּךָ). 1. *a calling together, convocation*, Num. x. 2.

2. *a reading, reading aloud*. Neh. viii. 8, *they gave attention \* to the reading*.

*Prof. Lee.*—Part. שָׁמַעְתִּי. *Made distinct*: according to some, by distinctness of read-

ing; according to others, by an interpretation, Neh. viii. 8.

שָׁמַעְתִּי, and שָׁמַעְתִּי. (a) *Understanding, wisdom, skill*. (b) *Estimation, esteem*. (c) *Probably signification*. (c) Neh. viii. 8.

Hiph. הִשְׁמַעְתִּי, pres. non occ. or is very doubtful. Constr. *immed.* ל and א. I. *Made to know, understand, &c.* II. *Occasionally in the sense of Kal*, Is. xxviii. 19, al.

שָׁמַעְתִּי. Lit. *act, or place, of calling, or reading*, (a) *Act of calling, assembling, together*, Num. x. 2. Comp. Isaiah i. 13. (b) *Meton. convocation, congregation, with שָׁמַעְתִּי, generally*. (c) *Reading, reciting*, Neh. viii. 8.

*Rambach.*—*Et legerunt in libro*, scil. tum Ezras, tum ejus socii, qui Ezram senem in lectione subinde excipiebant, coll. ver. 4. Alii simul legerunt in diversis fori locis et apud diversas populi partes. Sed confer not. ad ver. 7. *Viringa* de Synag. vet., p. 420. Non concipiendum est, solum Ezram hic legisse, licet ea actio ipsi, ut primario legis perito adscribatur ver. 4, nam et illi Levitæ, qui ipsi adstant, legerunt, sicut manifeste colligimus ex cap. ix. 3, 4, quique tamen suo loco et ordine, prouti decebat. Confer 1 Cor. xiv. 31. *In lege Dei*; per quam *Gusset.*, p. 347, h. l. speciatim *Deuteronomii* librum intelligit, coll. Deut. i. 5; xxxi. 11. שָׁמַעְתִּי, *explicate vel explicato sermone*, h. e. sec. *R. Sal.* ita, ut lingua usitata exposuerint, subjuncta nimirum singulis versibus paraphrasi aliqua Chaldaica in gratiam eorum, qui Hebræum sermonem in Babylonia fere dediderant, ut Judæi volunt in Talm. Bab. Tr. *Megillah*, fol. 3, col. 1, et Tract. *Nedarim*, fol. 37, col. 2. Unde etiam quibusdam originem traxisse videtur ille ordo, quo in veteribus quibusdam MSCis biblicis, singulis versibus Hebraicis singuli Chaldaici subjuncti sunt, conf. *Hofling*. Thea. philol., pp. 89, 280, et Dissertat. nostram de *Codicibus MSS. Biblico Hebraicis*, § 18, p. 34. *Pfeifferus* quidem in Dub. Vex., p. 480, mavult, explicationem non in alia, sed in eadem lingua factam esse ad sensum, ita ut Ezras non paraphrasten egerit, sed *hilitasten*, et adhibita quadam declaratione ad præsentium temporum, et hominum statum adaccommodata. Sed illud tamen ob populum, Hebrææ linguæ non satis amplius peritum, magis necessariam fuisse videtur; nisi forte utrumque conjunctum fuit. Alii tantum ad *vocis modulationem* referunt, ut *textus clare et distincte lectus* dicatur.

\* *Gesen.*—*Attendebant ad recitationem*. Under the root שָׁמַע, however, he renders the word in this passage by *explicaverunt*.

*Gusset.*, p. 754 reddit: et legerunt—*id*, quod in lege Dei revelatum erat, coll. verbo Lev. xxiv. 12. Sed prius præferimus. Pyl (2) Num. xv. 34. Confer Chaldaicum Ezra iv. 18. וְשָׁמַע, et adponendo, vel proponendo, scil. proposuerunt, Deut. xvii. 15; Jer. xlii. 15. שָׁמַע intelligentiam, quod *Talmud* l. c. de additis accentibus intelligit; nec dubium est, secundum distinctiones Hebraicas textum esse recitatum. Alii ita: et quidem proponendo sensum verborum si quid nimirum obscurius occurrebat. A. b. E. et Cocc. adhibita cura et intelligentia. Conf. Coh. i. 17; 1 Par. xxii. 12. וְשָׁמַע, et intelligere fecerunt, quod legebatur, gravissimis scil. dubiis solutis; vel secund. LXX, Vulg., et intellexerunt auditores; vel sec. Cocc. attenderunt lectioni, ut ver. 7, iussi erant, conf. Esa. xl. 14; Dan. xii. 10. וְשָׁמַע, in lectione, Vulg., quum legeretur. Al., in scriptura vel scripturam. Calov. faciebant intelligentiam per scripturam ipsam, quippe quæ optimus sui interpres. Quum vero hæc significatio vocis שָׁמַע rabbinis potius, quum Scriptoris S. usitata sit, *Gusset.*, p. 754, mavult ex constanti Scripturæ usu exponere festum vel cætum convocatorum, uti et Græcum, ἐκκλησία a καλέω, coll. Exod. xii. 16; Lev. xxiii. 3, 7, seqq. Esa. i. 13, &c., ut sensus sit: et fecerunt, ut intelligeretur in festo vel in cætu illo. Placet tamen *Vitringa* de Synag. vet., p. 420, "qui concipimus, inquit, distincta hoc in versu prædicata de duplici hominum genere, doctorum puta et auditorum. De doctoribus narratur, quod legerint et dederint intellectum; de auditoribus, quod lectum intellexerint.

*Houb.*—8 Quippe in libro legem Domini planè legebant, atque, inter legendum, sententiam exponebant, dabantque intelligendam.

*Maurer.*—8 שָׁמַע distincte (שָׁמַע, distinctit), accurate, ad verbum coll. Chald. שָׁמַע (Part. pass. Pa.) Esr. iv. 18, ubi Syr., fideliter. וְשָׁמַע et explicabant scripturam inter legendum. Cf. Dan. viii. 16.

Ver. 9.

*Au. Ver.*—9 And Nehemiah, which is the Tirshatha [or, the governor], and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, &c.

*The Tirshatha.* See the notes upon Ezra ii. 63.

*Houb.*—9 נְהִמְיָא וְעִזְרָא, Nehemias (ille erat Athersata). Relinquimus nomen Hebraicum litteris expressum Latinis, quod fecit

Vulgatus; etsi credimus nomen esse appellativum, quo præfectura quædam significetur, non autem nomen proprium. Quod ut credamus persuadet Zorobabele duce reduces habet principem personam, quemadmodum etiam suprâ vii. 65, quo loco Athersata idem est, qui apud Esdrâ, loco mox citato. Docet Edm. Calmet nomen Athersata significare pincernam; nec non etiam utroque in libro Esdræ ac Nehemiæ notari eundem Nehemiam, cujus est hic liber, quique Jerosolymam rediit anno Artaxerxis vicesimo. Quam opinionem cap. i. confutavimus, ubi vide. Neque vincit Edm. Calmet וְשָׁמַע ex וְשָׁמַע originem habere, etsi quosdam Interpretes profert ita sentientes. Neque enim Nehemias munus pincernarum ita exprimit cap. i. 11 ubi etiam vide.

*Scribe.* See the notes upon 2 Sam. viii. 17, vol. ii., pp. 559, 560.

Ver. 10.

וְאֵלֵינוּ אָמַר יְהוָה הַיּוֹם הַזֶּה קִדְּשׁוּם : —

— και μη διαπίσητε, οτι ἰσὶ Κύριος ἰσχύς ἡμῶν.

*Au. Ver.*—10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.

*Pool.*—The joy of the Lord is your strength, i. e., rejoicing in God in the manner prescribed in his word, or serving him with cheerfulness and thankfulness, which is your duty always, but now especially, will give you that strength both of mind and body which you greatly need, both to perform all the duties required of you, and to endure and oppose all the malicious designs of your enemies against you; whereas this dejection of mind, if you indulge it, will both offend God, and damp your spirits, and weaken your very bodies, and make you unfit for God's service, or for your own necessary occasions, and so an easy prey to your enemies.

*Booth.*—Grieve not, but let joy from Jehovah excite your joy.

*Gesen.*—וְאֵלֵינוּ f. joy, gladness, 1 Chron. xvi. 27; Neh. viii. 10.

וְאֵלֵינוּ, and rarely וְאֵלֵינוּ, a strong or fortified place, fortress, Judg. vi. 26, al. Prov. x. 29,



a fortress to the upright is the way of God, i. e., religion, piety. Often of Jehovah, as Ps. xxvii. 1, *Jehovah is the fortress (bulwark) of my life*, xxxi. 5, al.

*Prof. Lee.*—חֹזֶק, חֹזֶק, place of strength, munition.

*Rambach.*—*Nam gaudium Domini s. de Domino*; vel sec. D. Lang. H. E., p. 825, a *Jehova vobis paratum et concessum*, et in *Jehovæ laudem ac gloriam, sine impia et profanata mente, agitandum* (2) 1 Par. xvi. 27. Conf. Deut. xvi. 11; Ps. v. 12, 13; Zach. x. 7; Col. ii. 26; iii. 12; Phil. iv. 4. חֹזֶק, est vel sit robur ac fortalitium vestrum, Jer. xvi. 19; Dan. ii. 19, h. e., divino gaudio et alacriores, et fortiores tutioresque, tum animo, tum corpore reddemini; sicut nimio contra mœrore animus et corpus labefactantur. Confer Prov. xv. 13; xvii. 22; Coh. iii. 12; 2 Cor. ii. 7; Sir. xxx. 22, 23.

*Houb.*—*Nolite plangere, nam læta hæc dies Domini est; ea est in vestrum ornamentum.*

10 חֹזֶק: ornamentum vestrum, ex significatu vocabuli חֹזֶק sat frequenti, ut alibi monuimus, et accommodatè ad sententiam. Nam populum Nehemias à planctu ad hilaritatem vocat, ne festum id fletibus inhonestent, quod erat gloratione, quàm fletu, dignius. חֹזֶק, fortitudo, nihil habet oppositum fletibus, sed gloriatio, seu ornamentum, affinitatem habet cum חִיּוּת, hilaritate. Adde non esse in hilaritate (חִיּוּת) fortitudinem. Quòd cùm sentirent Græci Intt. dixerunt, quia Dominus est fortitudo vestra, contrà hodierni, forsan etiam sui Codicis voluntatem, etsi eos Syrus imitatur.

*Dathe.*—*Nolite dolere, lætitia de Jova vos ad laudes debet excitare.*

Ver. 13.

וְהִלְשָׁקִיל אֶל־דִּבְרֵי הַתּוֹרָה —

— ἐπιστῆσαι πρὸς πάντας τοὺς λόγους τοῦ νόμου.

*Au. Ver.*—13 And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law [or, that they might instruct in the words of the law].

To understand the words of the law.

*Gesen.*—הִלְשָׁקִיל. HIPH. 1. to look at, to behold; Gen. iii. 6.

2. Trop. to look at with the mind, to consider, to attend to, absol. Dan. ix. 25, al.; seq. חֲזַק, Prov. xvi. 20; חֲזַק, Neh. viii. 13.

*Prof. Lee.*—Hiph. הִלְשָׁקִיל. Constr. immed. it. med. חֲזַק, חֲזַק, חֲזַק, חֲזַק, חֲזַק. (a) Examined the form of, looked at. (b) Reflected, considered. (c) Thought of, cared for. (d) Acted wisely, skilfully, was wise, skilful. (e) Prospered. (f) Made wise, taught.

*Rambach.*—חֲזַק חֲזַק. Schmid., et quidem ad attendendum ad verba legis, Ps. xli. 2. Al. ut erudiret eos in vel de verbis legis; h. e., secund. Grot. ut Ezras, rituum peritus, indicaret, quomodo lex, ad istud tempus pertinens, implenda esset. Conf. Dan. ii. 33; xii. 3.

*Houb.*—*Ut in verbis legis erudirentur.*

*Dathe.*—*Ad legem accuratius cognoscendam.*

Ver. 15.

וַאֲשֶׁר יִשְׁמְעוּ וַיַּעֲבִירוּ קוֹל בְּכָל־  
קִרְיָתָם וּבִירוּשָׁלָם לֵאמֹר אָמֵן הַחֵד  
וְהִבְיָא עַל־זֵית וְעַל־רִעֵץ שֶׁבְּעֵץ וְנוֹ

καὶ ὅπως σημάνωσι σάλπιγγιν ἐν πάσαις ταῖς πόλεσιν αὐτῶν καὶ ἐν Ἱερουσαλὴμ. καὶ εἶπεν Ἐσδρας, Ἐξέλθετε εἰς τὸ ὄρος, καὶ ἐνεγκάτε φύλλα ἐλαίας, καὶ φύλλα ξύλων κυπαρισσίνων, κ.τ.λ.

*Au. Ver.*—15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

*And that they should publish and proclaim, &c.*

*Pool.*—*And that they should publish, i. e., and they found this also written, which is to be supplied out of the former verse, that they should, &c., which, though it be not particularly required, so as is expressed in the words here following, yet in the general is required by virtue of that precept, Lev. xxiii. 4; Numb. x. 10. And according to this translation, it must be understood in the close of this verse, that they did accordingly publish and proclaim, &c. But these words may be rendered, which (as this Hebrew word is rendered here, ver. 14, and most commonly) also (so the particle van is used, Isaiah vi. 1; Jer. i. 3) they did publish, &c. For so they did, as is evident and acknowledged; and it seems fit that so much should be expressed; and these words being particular and proper to this special occasion, seem to intimate that this is rather an his-*

torical relation of what they now did, than a declaration of that which the law required them to do, which was but in very general terms, and not so exact and particular as this following precept is said to be.

*Houb., Booth.*—And when they heard this, they made a proclamation in all their cities, &c.

*Houb.*—15 *Quod cum audiverunt, miserunt præcones in cunctas urbes et in Jerusalem, qui sic mandarent: exite in montes, &c.*

15 וַיִּשְׁלְחוּ מִסָּבִיב וְיִשְׁלְחוּ מִסָּבִיב: Nos, quod cum audiverunt, ex scriptura וַיִּשְׁלְחוּ, verbo שָׁלַח in Kal posito. Nam *Hiphil* si relinquetur, erit convertendum (*scriptum in lege...*) ut vocem transire facerent...exite ad montem. Atqui in lege non erat scriptum, *exite ad montem*. Ut perspicuum sit hæc verba, *exite ad montem*, populi esse qui, *postquam audivit factum esse hoc mense Tabernaculorum celebrandum, mandatum facit ut eatur ad montem....* Rem sic efferunt Græci interpretes cum dicunt, *et dixit Esdras, exite ad montem, addentes, et dixit Esdras*. Quippe non nesciebant in *Lege Moisi* non sic præcipi. Sed suam scripturam ut deserunt, ita demonstrant esse mendosam. Quod mendum nos, levissima omnium mutatione, corrigimus...וַיִּשְׁלְחוּ: *Lege plene, וַיִּשְׁלְחוּ: ad faciendum tabernacula*. Ita Codices Orat. 42 et 53, priori quidem manu, hoc est, ut plurimum accuratiori.

*Unto the mount.*

*Pool.*—*Unto the mount*; the Mount of Olives, which was next Jerusalem, and stored with *olive branches*, and probably with the rest here mentioned; for these trees may seem to have been planted hereabouts principally for the use of this capital city in this very feast, which, though long neglected, should have been celebrated once every year. And therefore this place seems to be here designed as the most eminent place, but with a usual synecdoche, this place being put for any place nearest to the several cities of Judah, where these branches were to be procured.

*Bp. Patrick.*—*The mount.* The nearest mount to Jerusalem was the Mount of Olives, where it is likely all these trees grew. But the word *shaman*, which we translate *olive branches*, our famous Dr. Castell thinks signifies *citrons*, which is not material, they being such branches as the mount afforded.

*Gesen.*—וַיִּשְׁלְחוּ. 1. *fatness*. 2. *oil*, Gen. xxviii. 18. וַיִּשְׁלְחוּ, *oil-tree*, i. e., *oleaster*, VOL. III.

wild olive, (different from זית, the olive,) Neh. viii. 15; 1 Kings vi. 23.

*Prof. Lee.*—וַיִּשְׁלְחוּ, variously rendered, *the wild olive tree, the fir, the citron tree*; but, according to Celsius, a generic term for *any tree of an oily or resinous nature*.

*Rambach.*—וַיִּשְׁלְחוּ, *et frondes vel thyrsos arboris cujusalibet pinguis et oleosæ*, Vulg., *ligni pulcherrimi*, respiciens ad Lev. xxiii. 40. LXX, *ligni cupressini*. Syr. et Ar., *ramos nucum*. Al., *pinum* intelligunt. Sed nomen est non speciei, sed generis.

Ver. 16.

וַיִּשְׁלְחוּ וַיִּבְנוּ בִּתְּחִילָתָם וְגו' —

— ἀνὴρ ἐπὶ τοῦ δώματος αὐτοῦ, καὶ ἐν ταῖς αὐλαῖς αὐτῶν, κ.τ.λ.

*Au. Ver.*—16 So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

*Every one upon the roof of his house, and in, &c.*

*Booth.*—Some on their house-roofs, some in, &c.

*Street.*—See the notes upon 2 Chron. xxix. 4, p. 278.

*Water-gate.* See the notes upon ver. 1.

Ver. 17.

וַיִּבְנוּ בִּתְּחִילָתָם וְגו' —

בְּנֵי יִשְׂרָאֵל עָד הַיּוֹם הַהוּא וְגו' —

— οἱ οὐκ ἐποίησαν ἀπὸ ἡμερῶν Ἰησοῦ υἱοῦ Ναυῆ οὕτως οἱ υἱοὶ Ἰσραὴλ ἕως τῆς ἡμέρας ἐκείνης, κ.τ.λ.

*Au. Ver.*—17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

*Pool.*—*For since the days of Jeshua*, or, *surely* since the days, as the Hebrew *chi* is oft used, as hath been noted before. For the following words seem not so much to give a reason of what was last said or done concerning their dwelling in booths, as to contain the holy writer's reflection upon the present celebration of this feast. *Had not the children of Israel done so*; either, 1. *So* as to the matter or substance of the thing. So it implies that all this while the feast of

tabernacles was not observed; which seems altogether improbable, considering how expressly this was commanded to be celebrated, Lev. xxiii. &c., and what excellent kings, and priests, and prophets there had been within that time. Besides, that this feast was observed is sufficiently implied in 1 Kings viii. 2, 65; 2 Chron. vii. 9, and is particularly expressed Ezra iii. 4. Or rather, 2. So, as to the manner and circumstances. They never kept this feast so joyfully, as the next words declare: they never kept it so solemnly and religiously; for whereas at other times only the first and last day of that feast were celebrated with a holy convocation, Lev. xxiii. 35, 36; John vii. 37, now there was a holy convocation, and the people assembled, and attended upon the reading of the law, every day of this feast, as is noted in the next verse. So *Rambach*.

*Bp. Patrick*.—For since the days of *Jeshua* the son of *Nun* unto that day had not the children of Israel done so.] This is scarce credible, as Mr. Mede speaks, that for a thousand years none of the good kings in Israel should observe this festival, at least in this main circumstance “of dwelling in booths.” But so he thinks it was, and that this horrible omission of this feast alone foresignified the Jews would not acknowledge Christ, whom this signified to be Emmanuel, God dwelling in our flesh (see book i. discourse xlv. p. 354). But I think this is not the meaning, that this festival had never been observed since Joshua’s time; for we read in the foregoing book, that it was kept at their return from Babylon. But the meaning is, that the joy had never been so great as it was now since that time: for which there was a special reason, as the Jews observe in *Seder Olam Rabba*, cap. xxx., for they rejoiced in the days of Joshua, that they had got possession of the land of Canaan; and now they rejoiced that they were restored to it, and quietly settled in it, after they had been cast out of it.

#### Ver. 18.

*Au. Ver.*—18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly [Heb., a restraint], according unto the manner.

*A solemn assembly.* See the notes upon Levit. xxiii. 36, vol. i., pp. 483—485.

*Rambach*.—ויום השמיני עָצָרָה, *die vero octavo erat clausula festi, vel sec. al. erant feriae sacro-sanctae, ubi labor omnis prohibitus.* Conf. Lev. xxiii. 36.

#### CHAP. IX. 1.

*Au. Ver.*—1 Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

*Dr. A. Clarke*.—Now in the twenty and fourth day.] The feast of trumpets was on the first day of this month; on the fourteenth began the feast of tabernacles, which, lasting seven days, finished on the twenty-second; on the twenty-third they separated themselves from their illegitimate wives and children; and, on the twenty-fourth, they held a solemn day of fasting and confession of sin, and reading the law; which they closed by renewing their covenants.

#### Ver. 2.

*Au. Ver.*—2 And the seed of Israel separated themselves from all strangers [Heb., strange children], and stood and confessed their sins, and the iniquities of their fathers.

*Dr. A. Clarke*.—The seed of Israel separated themselves.] A reformation of this kind was begun by Ezra, x. 3; but it appears that either more were found out who had taken strange wives, or else those who had separated from them had taken them again.

*Bp. Patrick*.—2 Who had been guilty of taking strange women to be their wives; for which Ezra had severely censured them, and constrained them to put them away. But so depraved were some among them that it seems they transgressed again in this matter, as they did in other things, who confessed their own guilt, and the guilt of those that were before them, and, as a token of their true repentance, separated themselves from these strangers. Which they did in such a manner, that they stood at a distance from them, to show that they renounced them. For so the word *stood* is to be taken in this place, not for a posture of prayer, wherein they confessed their sins: for appearing in sackcloth, and with earth on their heads, it is more likely they lay down and bewailed themselves, as the manner was in such cases. And accordingly the Levites called upon them (ver. 5) to stand up: which supposes that

they lay on the ground or fell on their knees, and were not standing when they spake unto them.

*Rambach.*—רמכו ורחו, *et stantes confessionem ediderunt de peccatis suis.*

Ver. 3.

וַיִּקְרְאוּ עַל-עַמָּתָם וַיִּקְרָא בְּקוֹל  
תוֹרַת יְהוָה אֶלְלִיחֶם רְבִיעִית הַיּוֹם  
וּרְבִיעִית מִתְנַזִּים וּמִשְׁתַּחֲוִּים לַיהוָה  
אֶלְלִיחֶם :

καὶ ἔστησαν ἐπὶ τῇ στάσει αὐτῶν, καὶ ἀνέγνωσαν ἐν βιβλίῳ νόμου Κυρίου Θεοῦ αὐτῶν καὶ ἦσαν ἐξαργυρεύοντες τῷ Κυρίῳ καὶ προσκυνῶντες τῷ Κυρίῳ Θεῷ αὐτῶν.

*Au. Ver.*—3 And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God.

*Br. Patrick.*—3 *They stood up in their place.*] That is, the Levites stood up in a place built for them, like that whereon Ezra stood (ch. viii. 4), for otherwise they could not have been heard when they read. They read the law and confessed (that is, praised God, ver. 5), interchangeably. For in one fourth part of the day, that is, from the first hour to the third, they did the one, and from thence to the sixth hour (that is, till twelve o'clock) they did the other. Then they began the former again till the ninth hour, and from thence till the evening they spent their time in the other.

*Dr. A. Clarke.*—One fourth part of the day.] As they did no manner of work on this day of fasting and humiliation, so they spent the whole of it in religious duties. They began, says *Calmet*, on the first hour, and continued these exercises to the third hour; from the third they recommenced, and continued till the sixth hour; from the sixth, to the ninth; and from the ninth, to the twelfth or last hour. 1. They heard the law read, standing; 2. They prostrated themselves, and confessed their sins; 3. They arose to praise God for having spared and dealt thus mercifully with them.

*Booth.*—3 And they stood up in their place, and the book of the law of Jehovah, their God, was read [so *Houb.*, see below] one fourth part of the day; and another fourth part they confessed, &c.

*Fourth part of the day.*] That is, for

three hours; and then made solemn confession of their sins for other three hours.

*Rambach.*—יִקְרָא עַל עַמָּתָם, *Schm.*, *Deinde constituerunt super statione sua*, i. e., in locis atrii ordinariis, ubi alias stare solebant, cap. viii. 5, 7; cap. xiii. 11: *et legerunt in libro, cetera, scil. præeuntibus Levitis; vel per Levitas, ut cap. viii. 3; viii. 18 per quadrantem s. quartam partem diei*, i. e., per tres horas. Diem enim in xiii. horas dividebant, Joh. xi. 9, *et per alteram quartam partem*, Exod. xxix. 40. Priores tres horæ videntur ab ortu solis s. computandæ, intra quod tempus sacrificium matutinum offerebatur; tres posteriores videntur præcessisse occasum solis, quibus sacrificium vespertinum offerebatur. Al. putant, alternis eos vicibus lectioni et precibus vacasse.

*Houb.*—3 *Deinde suis in locis surrexerunt, legebaturque in libro lex Domini Dei sui quartam diei partem, et quartam aliam confitebantur, dominumque Deum suum adorabant.*

3 וַיִּקְרָא, *et legebant; supple homines, sive Levitæ, unus post alium.* Ob eam causam nos, *legebatur*; ne, si converteremus, *legebant*, id pertinere ad populum crederetur, qui legere non posset, cum unum tantummodò esset legis exemplar... רְבִיעִית הַיּוֹם, *quartam partem diei*, hoc est, partem unam totam ex quatuor diei partibus, putâ ab horâ tertiâ, ad sextam. Ita rem accepit Syrus; nec non Græci Intt. qui, το τέταρτον τῆς ἡμέρας, *quartâ parte diei*, etsi Latinus Interprea, *quater*; fortè obsequens Vulgato, qui, *quater in die*. Deserit Vulgatus verbi potestatem, in quâ notatur, non *quoties*, sed *quota diei pars*. Est רְבִיעִית distributè positum. Quâ in distributione demonstratur lectionem legis, et confessionem, fuisse aliâ atque aliâ horâ diei factam; totamque horam, sive partem diei quartam durasse tam lectionem, quàm confessionem.

Ver. 4.

וַיִּשְׁמְעוּ עַל-מַעַלְתָּם הַלְלוּם וַיִּשְׁמְעוּ  
הַדְּמִיאל שְׁבַנְיָה אֶבְי שְׂרָבְיָה בְּנֵי כְנָנִי  
וְרָבִי

καὶ ἔστη ἐπὶ ἀναβάσει τῶν Λευιτῶν Ἰησοῦς, καὶ οἱ υἱοὶ Καδμυήλ, Σεχενία υἱὸς Σαραβία, υἱοὶ Χωνεὶ, κ.τ.λ.

*Au. Ver.*—4 Then stood up upon the stairs [or, scaffold], of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, She-

rebiah, Bani, and Chenani, and cried with a loud voice unto the Lord their God.

*Pool.*—Upon the stairs, of the Levites, or, upon the scaffold, &c., i. e., upon such stairs, or rather scaffolds, or pulpits, as the Levites used to stand upon when they taught the people. But you must not think that all the persons here named stood in one place, and uttered the following words together, which would have caused great confusion in their speeches, by which means but few of the people could have distinctly heard or understood them; but that they stood upon several pulpits, each of them either teaching of that part of the congregation which was allotted to him, or praying or blessing God with them.

*Rambach.*—Constitisse opinor omnes simul, ita tamen, ut unus tantum eodem tempore fuerit precatus, ceteris ipsi adstantibus, atque sua etiam vice Deum orantibus.

*Gesen.*—סָעַדָה m. (r. עָדָה). 1. ascent, place of ascent; Neh. xii. 37, וְעָדָה 'm, ascent to the wall.

2. Spoken of any elevated place: a) a platform, suggestus, for speaking, Neh. ix. 4.

*Of the Levites* [so Rambach, Houbigant, Dathe].

*Booth.*—4 Then the Levites, Joshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, stood upon the platform.

*Jeshua, &c., and Chenani.*

*Houb.*—4...יְבִי, et Bani...Hæc nomina propria Veteres alii aliter enuntiant; quos vide in Polyglottis. Sed quoquo modo ver. 4 legentur, eodem sunt ver. 5 legenda. Nam qui ver. 4 super gradum Levitarum ascendunt, idcirco ascendunt, ut facilius, clara voce loquentes, exaudiantur. Itaque illi, qui ver. 5 clamant, surgite, benedicite Domino, iidem illi sint oportet, qui ver. 4 Levitarum gradum conscenderunt. Quodd si igitur similitudo utroque in versu servanda est, anteferenda veniunt illa nomina, quæ apud Syrum extant. Nam Syrus eadem utrobique enuntiat, nisi quodd ver. 5 omittit nomen Cabni, quod extat apud Syrum ver. 4 vide eum apud Polyglotta.\*

\* *Syr.*—4 Tum surgentes præcipui inter Levitas, Jesus, et Cadmael, Bani, Hesabia, Serabia, Chabni [ver. 5, Chabni omittitur], Hodia, Sechania, et Pethahia, &c.—Walton's Polyglott.

Ver. 5.

וַיִּמְרְדּוּ קָלָם יִשְׁעָ וְהַדְמִיָּאל בְּנֵי

חֲשֶׁבְיָהוּ שֶׁבְנֵי הַדָּדִיָּה שֶׁבְנֵי חֲתָנָה  
רָצַם בָּרָם אֶת־יְהוָה אֱלֹהֵיכֶם כִּי  
הָעוֹלָם צִדְקָתוֹלָם וַיִּבְרָכּוּ שָׁם בְּבֹדֶךָ  
וּבְמִרְמָם עַל־כֵּל־בְּרָכָה וְהַחֲלָה :  
ב

5 και ἔπασσαν οἱ Λευῖται Ἰησοῦς και Καδμὴλ, Ἀνάστητε, εὐλογεῖτε Κύριον τὸν Θεὸν ἡμῶν ἀπὸ τοῦ αἰῶνος και ἕως τοῦ αἰῶνος· και εὐλογήσουσιν ὄνομα δόξης σου, και ὑψώσουσιν ἐπὶ πάση εὐλογίᾳ και αἰνέσει.

*Au. Ver.*—5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabiah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

*Jeshua, &c., and Pethahiah.* See the note of Houb. upon ver. 4.

*Stand up and bless the Lord your God for ever and ever: and blessed be, &c., praise* [so Booth.].

*Bp. Patrick.*—[Stand up.] After the Levites before named had cried to God for mercy (the people, I suppose, begging it on their knees), another company of Levites bade the people stand up, and praise the Lord, and give him thanks as long as they had any being.

*Rambach.*—וַיִּפּוּ, surgite, vel potius agile. Surrectione enim opus non erat, quum pedibus jam starent ver. 3, conf. Gen. xix. 14; Esa. lx. 1; Ps. xcv. 1. וַיִּפּוּ, immo benedicant s. laudent omnes, 1 Par. xxix. 20. R. Sal. Nunc incipiunt loqui Levitæ versus Schechinam s. ad ipsum Deum. שָׁם שָׁם, nomen gloriæ tuæ, vel nomen tuum gloriosum. וְהִמְלִיכָהּ מֵלֵךְ כִּי בָרַךְ וְהִלָּלָהּ, et exaltatum super omnem benedictionem et laudem, h. e. sec. R. Sal. quod sublimius est, quam ut pro dignitate laudari possit. Particip. Pyl. (1) conf. Ps. lxxvi. 17, et cxxxviii. 2 et cxlviii. 13.

*Houb.*— — surgite et benedicite Domino, qui Deus vester est à sæculo et usque in sæculum. Idemque benedixerunt nomini gloriæ ejus, dicentes, magnitudo tua est super omnem benedictionem et laudem.

5 וַיִּפּוּ שָׁם כְּכֹד, et benedixerunt nomini gloriæ tuæ. Transit oratio à personâ tertiâ ad secundam, cum tamen nulla nota inest transitûs. Quod orationis vitium qui Veteres non evitant, seriem non habent; qui vitant, quod fecit Syrus, hod. Contextum deserunt. Loquuntur Levitæ in verbo וַיִּפּוּ,

*benedicite.* Non jam loquuntur in verbo ירצו, ut dicant, *et benedicant.* Neque enim desultoriè sic dicerent, *benedicite et benedicant.* Itaque vertendum ירצו, *et benedixerunt*, Nehemiâ narrante, et deinde Levitæ Deo benedixerint. Atqui hæc verba, *et benedixerunt nomini gloriæ tuæ*, non quadrant in Nehemiam narrantem, non autem Deo loquentem. Ergò superest ut legatur, non כבוד, *gloriæ tuæ*, sed כבודו, *gloriæ ejus*, quomodò legit Syrus, qui ירצוהו, *gloriæ ejus*. Etai idem aberrat à verbo ירצו; vide ipsum. Cæterùm quia Levitæ pergunt in subsequentibus rebus, ut Deo benedicant, nos supplēvimus, *dicentes*, quod verbum Hebr. lingua non semel reticet lectori supplendum. Quod iterum facit Nehemias infrà cap. xiii. 26 ubi vide.

*Dathe.* — *Agite! laudate Jovam, Deum vestrum, per omnes generationes! Imo laudetur nomen tuum gloriosum, quod omnem laudem et celebrationem superat.*

Ver. 6.

*Au. Ver.*—6 Thou, *even* thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

*The heaven of heavens.*

*Rambach.*—סמי וסמי, *caelos caelorum*, h. e. *altissimos*, vel sec. A. b. E. orbes cœlestes, supremos *Gussetius*, p. 865. Tertium illud cœlum, 2 Cor. xii. 2, 4 notatur, ita se habens ad alios cœlos, uti hi ad terram. Unde et in fine versus inducit cœli illius exercitum, capacem religionis; per quem proinde angelos ille intelligit. Conf. Deut. x. 14; 1 Reg. viii. 27; Ps. cxlviii. 4; 2 Par. ii. 5; vi. 18.

*The host of heaven.*

*Pool.*—*The host of heaven*; either, 1. The stars, which after their manner worship and praise God, as all the creatures do after their manner, of which see Psal. cxlviii.; or rather, 2. The angels, who are so called, as 1 Kings xxii. 19; Luke ii. 13, who do worship God truly and properly. And it is most usual and reasonable to understand all words properly, where there is no need of a figurative interpretation. And if this were understood of metaphorical and objective worshipping of God, there seems to be no reason to appropriate that to *the host of*

*heaven*, to wit, the stars, seeing the hosts of sea and earth do in that sense worship God no less than the stars do, namely, in giving angels and men matter and occasion of worshipping and praising of God.

*Bp. Patrick.*—*The host of heaven worshippeth thee.*] Sometimes the stars, and sometimes the angels, are called “the host of heaven.” The latter seem to be here meant; for the other are mentioned before when he saith, “the heavens with all their host.”

*Rambach.*—סמי וסמי, h. e., *sidera et angeli*, Gen. ii. 1; LXX, σπαραδι τῶν οὐρανῶν, quod pariter de utraque dicitur, Act. vii. 42; Luc. ii. 13. Postremi tamen in primis intelligendi videntur, quippe capaces religionis.

Ver. 7.

*Au. Ver.*—7 Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham.

*Abram—Abraham.* See the notes upon Gen. xvii. 5, vol. i., p. 18.

Ver. 8.

— וְקָרָאתָ צִמְחַת תְּבַרִית וְגו' —

— και διέθου πρὸς αὐτὸν διαθήκη, κ.τ.λ.

*Au. Ver.*—8 And foudnest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, &c.

*And madest a covenant.*

*Rambach.*—וְתָרַח עִם אַבְרָם, Schmid., *unde pangendo pepigisti cum eo*, tamquam amico tuo, Jac. ii. 23 *fœdus*. Conf. Gen. xv. 18 seqq. et similem constr. infra ver. 13, et supra cap. viii. 8; cap. vii. 3, &c.

*Houb.*—8 וְתָרַח: Idem ac וְתָרַח, pro וְתָרַח, *pepigisti*, ex verbo תָּרַח. Inusitatum וְתָרַח.

Ver. 10.

*Au. Ver.*—10 And shewedst signs and wonders upon Pharaoh, &c.

*Signs and wonders.* See the notes upon 2 Chron. xxxiii. 24, vol. iii., pp. 299, 300.

*Houb.*—10 וְתָרַח, *signa*. Codices Orat. 42 et 43, וְתָרַח plenè. Sic legendum plenè וְתָרַח, prodigia.

Ver. 11.

בְּמַצֹּלֶת בְּמַרְאָהוֹן בְּמַיִם עֲצִיָּם :

— εἰς βυθόν, ὥστε λίθον ἐν ὕδατι σφοδρῶς.

*Au. Ver.*—11 — and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

*Houb.*—11 במצולח: Trajectum fuisse i circulo superno innuunt codices. Vera forma est במצולח, in abyssis.

*Mighty waters.*

*Bp. Patrick.*—*Mighty waters.*] The Hebrew word signifies the *strong* or *rough* waters. And so Bochartus observes out of many Greek authors, that that sea is called, and said, in short, to be κατὰ πάντα φοβερόν, "in all regards formidable or terrible." In his Canaan, lib. i., cap. xiii.

*Gesen.*—יָד, adj. 1. *strong, vehement, fierce*, e. g., waves, Is. xliii. 16; Neh. ix. 11.

*Rambach.*—במים שים, in *aquas asperas* vel *validas*, Exod. xv. 10; Esa. xliii. 16; *Boch. Geograph. S.*, p. 437, *aquas maris rubri asperas* vocari putat, quia oram habent asperam, navigatu difficilem, importuosam atque terribilem.

Ver. 13.

וְעַל חֲרִסֵּינִי יִדְבֹק וְדָבַר עֲשָׂהם  
מִשְׁפָּטִים וְחֻמּוֹת לָהֶם מִשְׁפָּטִים יִשְׁרִים  
וְחֻמּוֹת אֱמֶת חֻקִּים וּמִצְוֹת מִצְוִים :

καὶ ἐπὶ ὅρος Σινὰ κατέβης, καὶ ἐλάλησας  
πρὸς αὐτοὺς ἐξ οὐρανοῦ, καὶ ἔδωκας αὐτοῖς  
κρίματα εὐθεία, καὶ νόμους ἀληθείας, προστάγ-  
ματα, καὶ ἐντολὰς ἀγαθὰς.

*Au. Ver.*—13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws [Heb., laws of truth], good statutes and commandments.

*And spakest with them.*

*Rambach.*—וְדַבַּר עִמָּם, et loquendo sc. locutus es cum illis, coll. supra ver. 8, vel secund. R. Sal. subintell. *Lamed:* idque ad loquendum cum eis e caelo, ver. 15, coll. Deut. iv. 36, vide Exod. xx. 1 seqq.

*Houb.*—13 וְדַבַּר: Circulo etiam superno animadvertunt codices, cum sit legendum, vel וְדַבַּר, vel וְדַבַּר, et locutus es, quomodo legunt omnes Veteres, ne persona secunda deseratur, posteaquam antecessit, וְדַבַּר, descendisti.

*Judgements, statutes, commandments.* See the notes upon Deut. vi. 1, vol. i., p. 666.

Ver. 16.

וְהָם וְאַחֲרֵיהֶם הִיָּדְדוּ וְגו'

καὶ αὐτοὶ, καὶ οἱ πατέρες ἡμῶν ὑπερη-  
φανεύσαντο, κ.τ.λ.

*Au. Ver.*—16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments.

*But they and our fathers.* So *Houb.*, *Rambach.*

*Verum ipsi et ceteri patres s. majores nostri.*—*Rambach.*

*Dathe, Maurer, Booth.*—But they, our fathers, &c.

*Dathe.*—In textu est: וְהָם וְאַחֲרֵיהֶם. *Mirror, Michaëlem* hæere ad alterum Van, quod prorsus redundat, si vertatur per *et*; quasi vero hæc littera nonnisi per *et* verti possit aut debeat. Quis nescit aut negat, eam sæpe explicandi significationem habere? Vid. *Noldii* concordantiæ particularum de h. v. num. 27.

*Dealt proudly.*

*Gesen.*—\* וָד or וָד. 1. i. q., kindr. וָד, to boil, to boil over, as water; onomatopoeitic, like Engl., to seethe.

*Hier.* 1. to seethe, to cook, see Kal. No. 1; to prepare by boiling, seething.

2. to act insolently, presumptuously, wickedly, spoken mostly of those who knowingly and purposely violate the precepts of God and commit sin. Deut. i. 43; Neh. ix. 16, 29, al.

*Prof. Lee.*—וָד, pret. f.—pres. non. occ.

Arab. وَدَّ, accessio, &c.: and hence, perhaps, the notion of boiling; the same word as seethe, as both Castell and Gesenius think. Comp. وَدَّ and وَدَّ. Constr. med., وَدَّ, وَدَّ. Swell, act insolently, against, Exod. xviii. 11; Jer. i. 29.

*Hier.* وَدَّ, pres. وَدَّ. Constr. abs. it. med. وَدَّ, i. q., Kal. I. Behave, act, insolently; swell, against; presume, Neh. ix. 10, 16, 29, al.

Ver. 17.

וַיִּתְּנָהֶם לְשִׁבְעָם לְעִבְדָתָם בְּמִדְבָּר  
וְגו'

— καὶ ἔδωκεν ἀρχὴν ἐπιστρέψαι εἰς δου-  
λείαν αὐτῶν ἐν Αἰγύπτῳ, κ.τ.λ.

*Au. Ver.*—17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage, &c.

*And in their rebellion appointed a captain to return to their bondage.* So *Rambach*, *Bp. Patrick*, *Gesen.*

*Bp. Patrick.*—*And in their rebellion appointed a captain to return to their bondage.*] See Numb. xiv. 4, where they consulted

about it, and it seems came to this resolution, that they agreed upon a captain to lead them back to Egypt: or their resolving to do it was the same with the actual appointment of a captain, as it was in the case of Abraham's offering his son.

*Rambach.*—*והם יצאו, et constituere conabantur caput s. ducem; et constituissent, ni Deus ipse impedivisset.*

*Houb., Dathe, Ken., Clarke, Booth.*—And appointed a captain to return to their bondage in Egypt.

*Ken.*—The whole impropriety of this passage does not appear, till the words are reduced to their proper order; thus—*and appointed a captain to return to their bondage in their rebellion.* But here it must be added, that, if the word *במסר* could signify in their rebellion, yet the Gr. version shews clearly, that the reading was anciently *במצרים* in Egypt. This curious emendation is confirmed by the excellent Vienna MS., where the text has this word clearly: also by the very first printed edition; and lastly, by *Numb. xiv. 4, let us make a captain, and let us return into Egypt.*

*Dr. A. Clarke.*—*במצרים, in Egypt,* is the reading of *seven of Kennicott's* and *De Rossi's MSS.*, the *Neapolitan* edition of the *Hagiographa*, and the *Septuagint.* It is also the reading in *Numb. xiv. 4.* The clause should undoubtedly be read, *They appointed a captain to return to their bondage in Egypt.*

*Houb.*—17 *במסר*: Occultat vitium Vulgatus, convertens, quasi per contentionem. Similiter occultant Recentiores, qui, in rebellionem sua. Omnino legendum *במצרים, in Egyptum*, ut legebant Græci Interpretes. Nam ad redeundum ad servitutem suam, non satis absolvit sententiam, nisi additur *Ægyptiacam.* Concordat scriptio Græcorum interpretum cum sacra historia, quæ docet filios Israel consilium cepisse, ut ducem eligerent, quo duce Ægyptum remearent.

*Dathe.*—Lectio textus recepta habet *במצרים, in rebellionem sua*, pro quo *ol ó* legerrunt *במצרים*, vertunt enim *ἐν Αἰγύπτῳ*. Quam lectionem præferendam putavi, non propter multitudinem testium, uti *Michælii*, (nam non nisi unum testem habet ex antiquis, scilicet versionem Græcam; Vulgatus, Syrus, et Arabs receptam lectionem exhibent,) sed propter substantivum *במצרים*, ad servitutem, quod præcedit, cui sane aptior est commemoratio *Ægypti*, quam *pertinaciæ.* Verum et *Kennicottus* hanc lectionem exstare observat

in codd. 259, 590, primo 207, 476, forte 535.

Ver. 18.

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֲשֶׁר יִקְרָא אֶת הָעָם מִמִּצְרָיִם וְיֵצֵאוּ מִן הָאֶרֶץ  
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֲשֶׁר יִקְרָא אֶת הָעָם מִמִּצְרָיִם וְיֵצֵאוּ מִן הָאֶרֶץ

*ἔτι δὲ καὶ ἐποίησαν ἑαυτοῖς μόσχον χυμένον, καὶ ἔβαν, οὗτοι οἱ θεοὶ οἱ ἐξαγαγόντες ἡμᾶς ἐκ Αἰγύπτου· καὶ ἐποίησαν παροργισμοὺς μέγαλους.*

*Au. Ver.*—18 Yea, when they had made them a molten calf, and said, This is thy god that brought thee up out of Egypt, and had wrought great provocations.

*Houb.*—18 *Et quidem vitulum sibi conflatilem cum fecissent, sicque dicerent, ii sunt dii tui, qui Ægypto te deduxerunt, mirisque te modis provocarent.*

18 *אֶת*: Melius *וְהָיָה*, quin etiam, cum, separato adverbio *וְהָיָה*, a conjunctione *וְ*, qua innititur verbum *אֶת*:... *הוֹדוּ*: Græci Interpretes *ὁ ἐξαγάγοντες, qui eduxerunt*; legunt *הוֹדוּ*, numero plurali. Sic legitur *Exod. xxxii. 4.* Demonstrat *אֶת*, numero in plurali, *Dii vestri*, de falsis Diis usurpatum; in singulari, *Deus vester*, de Deo vero, sive de eo, qui habeatur ut verus Deus. Itaque sententiam cum spectes, neutra scriptura neutri præstat. Illa tamen anteferenda, quæ cum *Exodo* consentit.

*Rambach.*—*וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֲשֶׁר יִקְרָא אֶת הָעָם מִמִּצְרָיִם, et dixerunt hic est Deus tuus, vel ut Ar. bene reddit: hæc est imago Dei tui, s. symbolum illius Dei, qui te eduxit ex Ægypto.* Non enim plures Deos inducere volebant, sed sub hoc externo symbolo colere unum verum Deum, ad imitationem Ægyptiorum, qui *Apidem* sub figura vivi vituli vel bovis colebant; quo ipso autem Deo gravissime displicebant.

*Provocations.*

*Prof. Lee.*—*וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֲשֶׁר יִקְרָא אֶת הָעָם מִמִּצְרָיִם, reproach, insult.* Neh. ix. 18, 25; al. So *Gesen.*

*Rambach.*—*Et fecerunt provocaciones, Schmid., incitamenta, Vulg., blasphemias magnas.*

Ver. 19.

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֲשֶׁר יִקְרָא אֶת הָעָם מִמִּצְרָיִם וְיֵצֵאוּ מִן הָאֶרֶץ  
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֲשֶׁר יִקְרָא אֶת הָעָם מִמִּצְרָיִם וְיֵצֵאוּ מִן הָאֶרֶץ

— *φωτίσει αὐτοῖς ἡν ὁδόν, ἐν ᾗ πορεύονται ἐν αὐτῇ.*

*Au. Ver.*—19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way;



neither the pillar of fire by night, to shew them light, and the way wherein they should go.

*To shew them light, and the way, &c. So Booth.*

*Houb.—*Quæ nocte illuminaret eam viam, quâ iter facerent.

ךָּחַן חַיָּה: Expungendum ṽ ante חַיָּה; quo ṽ series intercipitur, et quod omittunt omnes Veteres.

*Dathe.—*Qui eis in via, qua incedere debent, luceret.

*Maurer. —*Hæc verba ita struenda sunt: ut luceret eis et collustraret (לְחַיָּה) viam.

Ver. 20.

*Au. Ver. —*Manna. See the notes upon Exod. xvi. 15, vol. i., p. 288.

Ver. 21.

*Au. Ver.—*21 Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.

See the notes on Deut. viii. 4.

Ver. 22.

וּפָתַן לָהֶם מַמְלָכוֹת וַיְחַדְּלֵם לְפָנָהּ וַיִּירָשׁוּ אֶת־אֶרֶץ סִיחוֹן וְאֶת־אֶרֶץ מֶלֶךְ הַשָּׁבוֹן וְאֶת־אֶרֶץ עֹב מֶלֶךְ הַבָּשָׁן :

καὶ ἔδωκεν αὐτοῖς βασιλείας, καὶ λαοὺς ἐμίρυσας αὐτοῖς· καὶ ἐκλήρονόμησαν τὴν γῆν Σηὼν βασιλείῳ Ἐρεβῶν, καὶ τὴν γῆν Ὀγ βασιλείῳ τοῦ Βασάν.

*Au. Ver.—*22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

*And didst divide them into corners.* See the notes upon Deut. xxxii. 26, vol. i., p. 775.

*Pool. —*Into corners, or, into a corner. But the singular number is very commonly put for the plural. This is understood, either, 1. Of the Israelites [so *Rambach, Gesen.*], to whom God divided by lot the kingdoms and nations last mentioned, and gave them all the corners, or sides, or quarters (for all these the word signifies) of their land. Or rather, 2. Of the heathen nations, whom God in a great measure destroyed, and the remainders of them he dispersed into corners; that whereas before the Israelites

came they had large habitations and dominions, now they were cooped up into corners, some of them into one town or city, and some into another, in the several corners of their land, as indeed we find them afterward; whilst the Israelites dwelt in a large place, and had the possession of their whole land, some few and small parcels excepted. Compare Deut. xxxii. 26, where the like phrase is used in the same sense.

*Bp. Patrick.—*And didst divide them into corners.] Some translate the last words, "Thou didst divide them by angles;" that is, he parted those kingdoms among them as by a line. But others understand it of the people dispossessed by the Jews, whom he drove into corners.

*Gesen.—*רָצוֹן.

1. pp. mouth, then face, like Lat., os;

Syr., ܠܐܝܢ, id. Like other feminines, it is everywhere transferred to inanimate things, i. q., side; hence

a) Of the side or quarter of the heavens; as ܡܪܝܬܐ, the west side, the west, &c.

b) Genr., side, quarter, region. Lev. xiii. 41, if any one have lost his hair, ܡܪܝܬܐ ܕܪܝܫܐ, from the region of his face, i. e., from his forehead, in front. Neh. ix. 22, ܡܪܝܬܐ ܕܡܕܢܚܐ, and didst distribute them (the Israelites) into various regions, i. e., districts of the promised land.

*Rambach. —*ܐܘܬܝܬܝ, et divisisti s. distribuisti eos, Gen. xlix. 7; 1 Par. xxiv. 3. Suffluxum A. b. E. et alii referunt ad Canaanæos, quos Deus ex parte disperserit in angulos multos s. varias mundi partes, dum ad populi Israelitici adventum aufugerint. Alii melius ad Israëlitas referunt. ܡܪܝܬܐ, per angulum, Exod. xxvii. 9, q. d. fecisti eos per omnes terræ Cananææ angulos habitare. Gusset., distribuisti eis terram usque ad angulum, h. e., nulla vel minima regionum particula excepta; vel secund. Cler. nulla parte veteribus colonis relicta, coll. Lamed 2 Reg. xxi. 16, Am. iv. 7. Quod tamen non nimis stricte accipiendum, siquidem multæ Palæstinæ partes ob segnitiam Israelitarum sub Canaanæorum potestate relictæ sunt, coll. Jud. i. 28, seqq. R. Sal. divisisti eos versus angulum unum, ne reliquis terræ populis commiserentur. Confer Lamed, Exod. xxvi. 20; Ezech. v. 10.

*Houb.—*22 Tu dedisti eis regna populorum, quæ singulis partitus es, &c.

22 ܡܪܝܬܐ ܕܡܕܢܚܐ, et partitus es ea in caput,

i. e., *in singula capita*. Sic Syrus qui, *ܐܢܝܐ*, *in caput viri*; hoc est, *viritum*. Vulgatus, *et partitus es eis sortes*; non incommode, modò in *sortibus* non intelligatur sors ducta. Neque enim *sorte* distributa sunt ea regna, quæ hic nominantur, sed attributa iis Tribubus, quæ trans Jordanem sedes habuere.

*The land of Sihon, and the land of the king of Heshbon.*

*Bp. Patrick.*—Heshbon being the city of Sihon (Numb. xxi. 26), the first words should be rendered, "the land of Sihon, even the land of the king of Heshbon" [so Rambach].

*Dr. A. Clarke.*—It is most evident that *Sihon was king of Heshbon*. How then can it be said that they possessed *the land of Sihon, and the land of the king of Heshbon*? The words *the land of the king of Heshbon* are wanting in two of *De Rossi's* MSS. In another MS. the words *and the land of* are wanting; so that the clause is read, *They possessed the land of Sihon, king of Heshbon*. The *Septuagint* has the same reading; the *Arabic* nearly the same, viz., *the land of Sihon, the land of the king of Heshbon*. The *Syriac* has, *They possessed the land of Sihon, the land of the kings of Heshbon*. The reading of the text is undoubtedly wrong; that supported by the MSS. and by the *Septuagint* is most likely to be the true one. Those of the *Arabic* and *Syriac* contain at least no contradictory sense. The *and* in the *Hebrew* and *our version*, distinguishes two lands and two kings; the *land of Sihon* and the *land of the king of Heshbon*; when it is most certain that only *one land* and *one king* can be meant; but the *ו*, *vau*, may be translated here as it often is, *even*: *EVEN the land of the king of Heshbon*.

*Dathe.*—22 *Dedisti eis gentium regna, quæ tota inter eos distribuisti. Occuparunt terram Sihonis, a) regis Hesbonis, ut et terram Ogi, regis Basanis.*

a) Iterum *Michaëlis* laborat in littera *ו*. Nam verba textus sunt: *terram Sihonis, וְאֶת רֶגְלִי, regis Hesbonis*. Atqui constat, unam eandemque terram fuisse Sihonis et regis Hesbonis.—Potest dubium eadem ratione solvi, quæ supra dictum est ad ver. 16. Sed nolo de eo contendere, imo videtur h. l. *Vau* errore scribæ repetitum; qui ab illo homine tam facile committi potuit, quam ab ipso ill. *Michaëli*, h. l. alius est commissus, dum negat, *ullum* codicem litteram *Vau* omittere. Nam *ol ó* non solum illam litteram, sed integra verba *וְאֶת רֶגְלִי* omit-

tunt. Habet enim: *תָּהֵן יָגִן סִיחֹן בַּסִּיחֹן בְּרֶגְלִי*.

*Maurer.*—22 *וְאֶת רֶגְלִי וְאֶת רֶגְלִי*. Cf. ad ver. 16, nisi est ex vulgari loquendi genere dictum, pro *וְאֶת רֶגְלִי וְאֶת רֶגְלִי*. Constat, terram *Sichonis* et regis *Hesbonis* unam eandemque fuisse.

Ver. 25.

*Houb.*—25 *בְּצִוָּה*: *Lege*, vel *בְּצִוָּה*, *munitas*, ut fert codex *Orat.* 42, vel *בְּצִוָּה*, ut codex 53.

Ver. 27.

*Au. Ver.*—And in the time, &c.

*Booth.*—Yet in the time, &c.

Ver. 28.

*וְשָׁבוּ וְעָשׂוּ רָעָה לְיְהוָה וְלַמֶּלֶךְ הַשְּׁחִינִי* —  
*וְשָׁבוּ וְעָשׂוּ רָעָה*

— *καὶ πάλιν ἀνεβόησαν πρὸς σέ, καὶ σὺ ἐξ οὐρανοῦ ἐσήκουσας, κ.τ.λ.*

*Au. Ver.*—28 But after they had rest, they did evil again [Heb., they returned to do evil] before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies.

*Yet when they returned, and cried unto thee, &c.* So Rambach, Booth.

*Quum vero converterentur et inclamarent te.*—Rambach.

*Dathe.*—*Est iterum ad te clamantes tu de cælo exaudiens liberasti, &c.*

*Maurer.*—*וְשָׁבוּ וְעָשׂוּ רָעָה* tum iterum ad te clamarunt. Alii: tum reversi sunt, ad te se receperunt et cet. Sed cf. quæ præcedunt.

Ver. 29.

*Au. Ver.*—29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder [Heb., they gave a withdrawing shoulder, Zech. vii. 11], and hardened their neck, and would not hear.

*Dealt proudly.* See the notes upon ver. 16.

*Commandments, judgments.* See the notes upon Num. xxxvi. 13, vol. i., p. 648.

*Bp. Patrick.*—*He shall live in them.*] Not be cut off, but live long and happily in the enjoyment of all the blessings which God promised in his covenant with them.

*Rambach.*—דַּם יַעֲשֶׂה אִדָּם, *quæ si fecerit homo*, Lev. xviii. 5, subintell. partic. דַּם, ut 1 Reg. xviii. 12; 2 Reg. v. 13; Hagg. ii. 16; Prov. ii. 2. דַּם וְחַיָּה, *vivet in eis s. per ea*, Lev. xviii. 5; Ezech. xx. 11. D. Lang. H. E., p. 826. *Vivet incolumis ac beatus in terra Canaan, si fecerit externe, observatis ritibus, conf. Deut. v. 33. Vivet in Cananæa cælesti, si interne et perfecte ea compleverit. Hoc vero quia nemo præstare valet ex se, gratiam et evangelii necessitatem agnoscere tenetur unusquisque.* Conf. Rom. x. 5, sqq. Gal. iii. 12, 24.

Ver. 30.

וְהִתְקַשְׁחָם עָלֵיהֶם שָׁנִים רַבּוֹת וְהָעָד  
בָּם בְּרִיתָהּ בְּדִי-בְרִיאוֹתָ וְלֹא חֲמִינָה  
וְהִתְקַשְׁחָם בְּדִי עֲשֵׂי הָאָרֶץ :

*καὶ ἐλκυσας ἐπ' αὐτοὺς ἔτη πολλὰ, καὶ ἐπεμαρτύρω αὐτοῖς ἐν πνεύματι σου ἐν χειρὶ προφητῶν σου, καὶ οὐκ ἐνωτίσαστο, καὶ ἔδωκας αὐτοὺς ἐν χειρὶ λαῶν τῆς γῆς.*

*Au. Ver.*—30 Yet many years didst thou forbear them [Heb., protract over them], and testifiedst against them by thy spirit in thy prophets [Heb., in the hand of thy prophets]: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

*Yet many years didst thou forbear them.*

*Gesen.*—\* דָּשָׁ. 1. to draw. e) to draw out, i. e., to protract, to continue, to prolong, Neh. ix. 30 \* [\* *Thes.*, Neh. ix. 30, Ellipt., *protraxisti iis benignitatem per multos annos*]; Ps. xxxvi. 11, דָּשָׁ דָּשָׁה לְךָ, *prolong thy loving-kindness unto them that know thee*, thy worshippers. lxxxv. 6; cix. 12; Jer. xxxi. 3, דָּשָׁה לְךָ, *I have prolonged loving-kindness towards thee.* Comp. Syr. ܕܫܐ, to draw,

whence subst. ܕܫܐ, long continuance.

*Rambach.*—דָּשָׁה, *et protraxisti quidem, s. distulisti* scil. *iram*, ut quidam volunt; atque longanimitate usus, eorum resipiscentiam expectasti, coll. Ps. lxxxv. 6, ubi tamen *continuatio iræ* ita significatur. Melius itaque R. Sal. *protraxisti super eos misericordiam*, ne eos perderes. Conf. Psal. xxxvi. 11, et cix. 12; Rom. ii. 4. Verbum ad tempus translatum, *differre et prorogare* significat, uti Latini etiam dicunt *trahere comitia, bellum*, &c. Conf. Esa. v. 18; xiii. 22; Ezech. xii. 25, 28; Prov. xiii. 12; item not. Coh. ii. 3.

*Into the hand of the people of the lands.*

*Bp. Patrick.*—At last he delivered them into the hands of the Chaldeans, as we read 2 Chron. xxxvi. 15, 16, who are called the "people of the lands," because they had got possession of all the countries thereabouts, which God put under their power, as he had done other countries beyond Euphrates.

Ver. 32.

— שׁוֹמֵר תְּבָרִית וְחֶקֶד וְנוֹ

— φυλάσσω τὴν διαθήκην σου καὶ τὸ θεός σου, κ.τ.λ.

*Au. Ver.*—32 Now, therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, &c.

*Pool.*—*Covenant and mercy*, i. e., covenanted mercy, or thy covenant of mercy and peace. Or, he adds *mercy*, because the *covenant* in itself was not a sufficient ground of hope, because they having so basely broken it, God was discharged from keeping it, and therefore they fly to God's free and rich mercy for relief.

*Houb.*—*Qui fœdus misericordiamque servas.*

*Dathe.*—*Qui sêroas promissa benigne data.*

Ver. 34.

*Au. Ver.*—*Commandments—testimonies.* See the notes upon Deut. vi. 2 and 20, vol. i., pp. 666, 667.

Ver. 35.

וְתָם לְמַלְכוּתָם וּבְשׂוֹבָהּ הָרַב אֲשֶׁר  
נָתַתָּ לָהֶם וּבְאֶרֶץ הַרְחֵקָה וְהַשְׁמִנָּה  
אֲשֶׁר-נָתַתָּה לְפָנֵיהֶם לֹא עָבְדוּ וְנוֹ

*καὶ αὐτοὶ ἐν βασιλείᾳ σου καὶ ἐν ἀγαθῇ-σύνῃ σου τῇ πολλῇ, ἣν ἔδωκας αὐτοῖς, καὶ ἐν τῇ γῇ τῇ πλατείᾳ καὶ λιπαρῇ, ἣν ἔδωκας ἐνώπιον αὐτῶν, οὐκ ἔδοϋλευσάν σοι, κ.τ.λ.*

*Au. Ver.*—35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

*In their kingdom.* So *Rambach*, *Houb.*, *Dathe.*

*Rambach.*—*Ipsi vero in regno suo, h. e., quum regnum adhuc florens et integrum haberent*, Dan. viii. 23.

*Houb.*—35 *Qui, dum regnarent, dumque in plurimis bonis essent, quæ tu eis concesserās, et in terrâ latâ et pingui, in quâ tu eos posueras, non tibi servierunt*, &c.

*Bp. Warburton, Ken., Clarke, Booth.*—In thy kingdom.

*Dr. A. Clarke.*—Instead of בְּמַלְכוּתוֹ, “in **THEIR** kingdom,” בְּמַלְכוּתָם, “in **THEY** kingdom,” is the reading of two of *Kennicott's* MSS.; as also of the *Septuagint*, *Syriac*, and *Arabic*. This is most likely to be the true reading.

Ver. 37.

וַתִּבְרָאָתָהּ מִרְצָהּ לְמַלְכֵיהֶם  
וְנָתַתָּה עָלֵינוּ בְּחַטֹּאתֵינוּ וְנוֹ

καὶ οἱ καρποὶ αὐτῆς πολλοὶ τοῖς βασιλεῦσιν,  
οἷς ἔδωκας ἐφ' ἡμᾶς ἐν ἀμαρτίαις ἡμῶν, κ.τ.λ.

*Au. Ver.*—37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins, &c.

And it yieldeth much increase unto the kings, &c.

*Dathe, Booth.*—And its abundant increase we are obliged to give to the kings, &c.

*Rambach.*—וְנוֹתַנָּהּ מִרְצָהּ, et proventum suum multiplicat. למלכים, q. d., Multas quidem terra fert fruges, verum non nobis, sed regibus, quibus servimus, profuturas.

*Houb.*—37 Et terræ proventus, ut multi sunt, ita eorum sunt regum, quos nobis pro peccatis nostris imposuisti, &c.

Heb., X. 1; LXX, Au. Ver., IX. 38.

וַיִּכְלֹל־לָאֵת אֶתְּנוּנוּ לְרִתִּים אֲמָנָה  
וְלַחֲבִיבִים וְעַל הַחֲתֻמֹּת אֲלָרְנוּ לְוִיָּה  
לְחִיגִי:

38 καὶ ἐν πᾶσι τούτοις ἡμεῖς διατιθέμεθα πίστιν, καὶ γράφομεν, καὶ ἐπισφραγίζουσιν ἄρχοντες ἡμῶν, Λευῖται ἡμῶν, ἱερεῖς ἡμῶν.

*Au. Ver.*—38 And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it [Heb., are at the sealing, or, sealed].

*Dathe, Booth.*—X. 1 Now after all these things, we made a firm covenant, which we wrote, and which our chiefs, Levites, and priests, sealed.

*Rambach.*—וְנוֹתַנָּהּ מִרְצָהּ, Schmid., ceterum post hoc omne, vel cum hoc omni; quum nimirum precati et culpam nostram confessi essemus, cap. ix. 1 sqq. coll. Jerem. iii. 10. R. Sal. et A. b. E., Et in omni hoc malo, quod nobis obtigerat, cap. ix. 32, pepigimus fœdus cum Deo, quod vellemus ipsi confidere, et in eo sperare. Conf. Psal. xlv. 18; Job. i. 22. Vel etiam de hoc omni, quod

sequitur infra ver. 29 sqq. coll. 2, Dent. iii. 26; Job. xxvi. 14. Illud tamen simplicius est. Universus nimirum populus heic I. fœdus super lege Dei facit, scribit et obsignat, ver. 1. Cui II. obsignato subscribunt 1) duo principes Nehemias et Tsidkias, ver. 2. 2) xxi. sacerdotes, ver. 3—9. 3) xvii. Levitæ, ver. 10—14. 4) xlv. capita populi, ver. 15—28. Populus vero III. in verba fœderis jurat, ver. 29, 30, et quidem speciatim 1) se non contracturum adfinitatem cum gentibus, ver. 31. 2) sabbata servaturum, &c., &c. וְנוֹתַנָּהּ, idque scripsimus etiam; vel et subscripsimus scil. nomina nostra. Jer. xxxii. 12. וְעַל הַחֲתֻמֹּת, Schm., ac super obsignatum scripserunt, vel in tabula signata s. subsigillata, in qua testes sigilla sua expresserant, scripti erant, h. e. sec. Tig., sigillati fœderis testes erant. Syr., et de sigillo vel per sigillum testati sunt, ver. 2; Jerem. xxxii. 10, 11, 14; Esth. viii. 8. שָׂרֵי, principes nostri, Nehemias et Tsidkias ver. 2. לְוִיָּה, Levitæ nostri, vers. 10, 13.

*Houb.*—38 Propter hæc omnia nos fidem nostram scripto eo sancimus, quod obsignaturi sunt nostri principes, nostrique Levitæ ac Sacerdotes.

*Dathe.*—1 Post ista omnia fœdus pepigimus firmum, quod litteris conceptum obsignarunt principes nostri, Levitæ, sacerdotes.

Heb., Ver. 2; LXX, Au. Ver., 1.

וְעַל הַחֲתֻמֹּת נִחְמִיָּה הַתִּרְשָׁתָא  
בְּרַחֲלֵיהֶם וְצִדְקִיָּה:

1 καὶ ἐπὶ τῶν σφραγισμένων Νεεμίας ἄρτα-  
σασθὰ υἱὸς Ἀχαλία, καὶ Σεδεκίας.

*Au. Ver.*—1 Now those that sealed [Heb., at the sealings] were Nehemiah, the Tirshatha [or, the governor], the son of Hachaliah, and Zidkijah.

Now those that sealed were, &c.

*Rambach.*—2 וְעַל הַחֲתֻמֹּת, Schm., Inter vero obsignatos erant ex principibus coll. 2, Num. xxxi. 8; Ezech. xvi. 37. Vel: Et super obsignatos, tanquam principes et præfectus erat; coll. infra, cap. ii. ver. 9; xiii. 13, 26. Signati autem vocantur, quorum sigilla expressa erant in libro s. tabula, vel qui se observatione obstrinxerant. Vide ver. 1, et conf. Joh. iii. 33.

*Houb.*—1 Subscriptores autem hi fuerunt. Nehemias, Athersata, &c.

1 וְעַל הַחֲתֻמֹּת, et ad signacula; supple adfuere. Nos, perspicuitatis causâ, sub-

*scriptores.* Nam כתיב, ex verbi proprietate habet *sigillum*, non *subscriptionem*. In iis verbis initium sumit membrana illa, cui subscriperunt viri infra nominati, ut liquet ex personâ primâ, quæ in eâ viget ab initio ad extremum. Atque ea causa est cur, ex hoc verso, initium sumamus hujus capitis, ut in Polyglottis. Cæterùm melius, vel כתיבם sine י, vel כתיבם, retro-acto י. Nam alibi legitur כתיב, vel כתיב, nusquam כתיבם.

*The Tirshatha.* See the notes upon Ezra ii. 63, p. 343.

*Pool.*—Those that sealed, both in their own names, and in the name of all the rest. It may seem strange that Ezra doth not appear among them. But that might be because he was prevented, either by death, or by some sickness, or other extraordinary impediment, for which we have this presumption, that whereas Ezra appears, and preacheth, and prayeth with Jeshua and Bani, &c., before the feast of tabernacles, chap. viii. 4, &c., we have no mention of him, chap. ix., but the whole work of that solemn fast day was managed by them alone, without any mention of Ezra, whose name would not have been omitted, if he had been then present. It is true, we meet with Ezra after this, at the dedication of the wall of Jerusalem, chap. xii. 36, and therefore he was then freed from this impediment, whatsoever it was; but thence it appears that he was not dead. *Nehemiah, the Tirshatha*: this is added to distinguish him from others of that name, whereof we have one, chap. iii. 16.

*Dr. A. Clarke.*—1 Now those that sealed.] Four classes here seal. *Nehemiah first*, as their governor. And after him, *secondly*, The priests, ver. 2—8. Thirdly, The Levites, ver. 9—13. Fourthly, The chiefs of the people, ver. 14—27.

It is strange that among all these, we hear nothing of *Ezra*, nor of the high-priest *Eliashib*. Nor are any of the prophets mentioned, though there must have been some of them at Jerusalem at this time.

The whole of this chapter, the two first verses excepted, is wanting in the *Arabic*; the word *Pashur* of the third verse is retained; and the rest of the chapter is summed up in these words, *and the rest of their assembly*.

Ver. 8.

*Au. Ver.*—8 Maaziah, Bilgai, Shemaiah: these were the priests.

*Bp. Patrick.*—These were the priests, that is, the chief of them, for there are but twenty and one of them in all; and there is no mention of Ezra the priest among them; of which it is hard to give an account, unless we suppose him to be now gone to Babylon; which must be very lately: for he was at Jerusalem in the beginning of the seventh month (ch. viii. 2); though on the twenty-fourth day of it, when they fasted and prayed, we do not find him named throughout the whole ninth chapter; yet at the feast of the dedication he was come to Jerusalem again (ch. xii. 36). Some therefore think he was now hindered by sickness from being present at this sealing.

*Rambach.*—Hi erant sacerdotes, ver. 1, excepto nimirum *Nehemia* et fortassis etiam *Tsidkia* ver. 2. Ceterum mirum est, non memorari hic summum sacerdotem *Eliashibum*, cap. iii. ver. 1, quod Auctor H. E. Goth., p. 329, inde forte factum existimat, quod parum laudabiliter officio suo functus videatur; si idem est, ejus adfinitas cum *Tobia Ammonita*, et sacri ædificii profanatio taxatur, cap. xiii. vers. 4, 7, ubi tamen vide not.

Heb., Ver. 20; LXX, Au. Ver., 19.

*Houb.*—19 כתיב, Nebai. Masora כתיב, ex quorundam videlicet Codicum fide. Nam sic habet Codex Orat. 53. Sed cum Græci legant כתיב, Syrus, כתיב, dempto י, negligendum est id כתיב Masoretarum.

Heb., Vers. 29, 30; LXX, Au. Ver., 28, 29.

29 וְשָׂאֵר הָעָם הַלְוִיִּים הַכֹּהֲנִים וְכָל-הַשְּׂוֹעִיִּים הַמְשָׁרְרִים הַחֲתָנִים וְכָל-הַנְּבָלִים כַּעֲשֵׂי הָאֲרָצוֹת אֶל-תְּהִיָּה הָאֱלֹהִים לְשִׁיחָם בְּנִיתָם וּבְנֵי־הֶעָם לְיָבֵץ בָּקִין : 30 מְחִיזִיקִים עַל-אַחֵיהֶם אֲחֵי־יֶחֱם וּבָאִים בְּאֵלֶיהָ וּבְשִׁבְעָה לְלֶכֶת בְּחֹרֶת הָאֱלֹהִים וְנָוִי

28 καὶ οἱ κατάλοιποι τοῦ λαοῦ, οἱ λευῖται, οἱ λευῖται, οἱ πύλῳροι, οἱ ἄδοντες, οἱ Ναθὺνι, καὶ πᾶς ὁ προσπορευόμενος ἀπὸ λαῶν τῆς γῆς πρὸς νόμον τοῦ Θεοῦ, γυναῖκες αὐτῶν, υἱοὶ αὐτῶν, θυγατέρες αὐτῶν 29 πᾶς ὁ εἰδὼς καὶ συνὼν, ἐνίσχυον ἐπὶ τοὺς ἀδελφοὺς αὐτῶν, καὶ καταράσαντο αὐτοὺς, καὶ εἰσῆλθον ἐν ἁρᾷ καὶ ἐν ὀργῇ τοῦ πορεύεσθαι ἐν νόμῳ τοῦ Θεοῦ, κ.τ.λ.

*Au. Ver.*—28 And the rest of the people, the priests, the Levites, the porters, the singers,

the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by [Heb., by the hand of] Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgements and his statutes.

28 *Nethinims.* See the notes upon 1 Chron. ix. 2, p. 46.

28 *And the rest of the people, &c. They clave to their brethren, their nobles, &c.* So Rambach, Dathe, Booth., and most commentators.

Rambach.—30 (29) כְּדִרְכָּם עַל אֲדֻמָּם, Schmid., *Firmiter sese adjungebant, vel adhærescebant fratribus suis*, i. e., consentiebant et confirmabant ea, quæ principes loco ceterorum stipulati erant, coll. not. ver. 15; Prov. xxvi. 17; Job. ii. 3, 9. Al., *Alacres erant, vel confirmabant fœdus una cum fratribus suis*. Confer Esa. xli. 6, et ad particul. Exod. xxxv. 22. אֲדֻמָּם, scil. *illustribus* s. *magnatibus ipsorum*, iii. 5; Jer. xiv. 3; 2 Par. xxiii. 20. *Clericus*: Non subscripsit quidem populus, sed ratum habuit, quidquid nomine totius populi a proceribus factum erat, juravitque, id a se observatum iri.

Houb.—28 *Et reliqua turba Sacerdotum, Levitarum, Janitorum, Cantorum, Nethinæorum, et ii omnes, qui ex terrarum populis ad Dei Legem se contulerunt, uxores eorum, filii eorum, filiae eorum, omnesque ii, qui intelligentiâ præditi sunt*; 29 *Spondentes pro fratribus suis, optimates eorum, venimus ut iurjurandum juremus, nos, in Lege Domini, quæ per Moysen servum Dei data est, inaccessuros, ut præcepta Domini nostri, jura et statuta diligenter observemus.*

29 כְּדִרְכָּם: Tolle punctum majus, ante id verbum positum. Nam oratio continuatur, ut doceat cæteram plebem ac feminas, quæ membrauæ non subscripserunt, *adhæsisse* (כְּדִרְכָּם) iis, qui vicariam subscriptionem fecerunt... אֲדֻמָּם אֲדֻמָּם. Nos quidem, interpretando, sequimur Vulgatum, qui *spondentes pro fratribus suis Optimates eorum*. Tamen credimus veriolem quàm אֲדֻמָּם, scripturam esse שְׂדֵימָם, *spondentes pro ipsis*, ut liceat totum id membrum sic vertere, *participes fratrum ipsorum, qui pro ipsis spondent*. Diximus ad iii. 5, non carere apud

Nehemiam verbum אֲדֻמָּם mendi suspicione, quoniam Nehemias, cùm sæpè memoret *Optimates*, nunquam tamen utitur verbo אֲדֻמָּם. Hæc autem sunt, quæ augent suspicionem. 10. Græci Intt. non legunt אֲדֻמָּם. Nam cùm vertant *κατηράσαντο* *ἀπορῶς*, *maledixerunt illis*, demonstrant se legere אֲדֻמָּם, ex אֲדֻמָּם *maledicere*. 20. Nusquam venit אֲדֻמָּם ut significet capita ordinum eorum, quibus constabat Respublica Judæorum. Nam אֲדֻמָּם habet propriè hominem gloriâ vel divitiis præstantem, non autem eum qui sit caput virorum sui ordinis; et *capita populû* ver. 14 dicta sunt אֲדֻמָּם, non אֲדֻמָּם. Atqui aguntur hoc loco *capita*, seu principes familiarum, iique imprimis, alienas uxores qui duxerant. 30. Etsi omnes Judæi erant *fratres*, nusquam tamen sacris in Codicibus plebei homines nominantur *fratres Optimatum*; nec venit usquam אֲדֻמָּם, *magnifici*, nisi oppositio est divitum cum pauperibus, quæ oppositio non est hujus loci. Denique כְּדִרְכָּם, quod hic de *Optimatibus* effertur, *adhærentes Optimates* (*fratribus ipsorum*) melius aptatur in cæteram plebem, quæ in contextu antecessit. Nam qui *adhærent* illi sunt, qui non subscribunt, sed adhærent subscriptoribus; qui subscriptores sunt hoc loco viri ordinis cujusque principes. Ergo כְּדִרְכָּם veritûs effertur de plebe, quæ *adhæreat* עֲרֵבֵיהֶם אֲדֻמָּם, *fratribus suis, qui pro ipsis spondent*, nempè ordinum singulorum familiarumque capitibus.

Dathe.—29 *Reliquus autem populus, sacerdotes, Levitæ, janitores, cantores, famuli sanctuarii, omnesque, qui se a gentibus separaverant ad legem Dei observandam, horumque mulieres et liberi, omnes intelligentes*, 30 *Assentiebantur fratribus suis nobilioribus*, a) *et se quoque jurejurando obstringebant, velle se ex lege Dei vivere per Moysen, ejus ministrum, lata, atque diligenter observare omnia præcepta Jovæ, Dei nostri, ejus jura et statuta.*

a) H. e., non subscripserunt illi quidem formulæ promissi dati; sed approbaverunt omnia, quæ conclusa essent a proceribus.

*Commandments, judgments, statutes.* See the notes upon Deut. vi. 1, vol. i., p. 666.

Heb., Ver. 32; LXX, Au. Ver., 31.

וְכָל הָעָם הַשְּׂדֵימָם אֲדֻמָּם — כְּדִרְכָּם  
וְכָל הָעָם הַשְּׂדֵימָם אֲדֻמָּם

עַל אֲדֻמָּם

31 — καὶ ἀνήσομεν τὸ ἔτος τὸ ἔβδομον, καὶ ἀπαίτησιν πάσης χειρός.

*Au. Ver.*—31 — and *that* we would leave the seventh year, and the exaction of every debt.

*Pool.*—*That we would leave the seventh year*, i. e., leave the land at rest from ploughing or tilling it in that year, according to God's command, Exod. xxiii. 10, 11; Lev. xxv. 4. *The exaction of every debt*, Heb., *hand*: debts are called *hands*, because they are commonly contracted or confirmed by a bill under the hand of a debtor.

*Gesen.*—מִשְׁכָּן m. (r. מִשְׁכָּן II. to lend on usury.) 1. usury, Neh. v. 7. 10.

2. debt, loan, money borrowed, i. q., מִשְׁכָּן. Neh. x. 32, דָּבָר מִשְׁכָּן, debt of every hand, i. e., every debt, perh. so called either because the debtor promised to pay by giving his right hand, or because the hand is the instrument and emblem of deposit, trust. Some editions read here מִשְׁכָּן, burden, which is less well.

Heb., Ver. 33; LXX, *Au. Ver.*, 32.

וְהָעֶמְדָּנִי עָלֵינוּ מִצֹּחַ לְתֶת  
עָלֵינוּ שְׁלִישִׁית הַשֶּׁקֶל בְּשָׁנָה לַעֲבֹדָת  
בֵּית מִלְחֵינוּ :

32 καὶ στήσομεν ἐφ' ἡμᾶς ἐντολὰς δοῦναι ἐφ' ἡμᾶς τρίτον τοῦ διδράχμου κατ' ἐνιαυτὸν εἰς δουλείαν οἴκου τοῦ Θεοῦ ἡμῶν.

*Au. Ver.*—32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God.

*Shekel.* See the notes upon 2 Chron. xxvii. 5, pp. 269—271.

*Bp. Patrick.*—*Charge ourselves yearly with the third part of a shekel.* We do not find this enjoined anywhere by an express law: but reason required it at this time; and therefore they obliged themselves to it by an ordinance of the elders, that the service of God at the temple might be maintained by this small duty which was laid upon every one. So *Pool*.

*Dr. A. Clarke.*—*Charge ourselves yearly with the third part of a shekel.* According to the law every one above twenty years of age was to give half a shekel to the sanctuary, which was called a ransom for their souls. See Exod. xxx. 11—16. But why is one third of a shekel now promised instead of the half shekel, which the law required? To this question no better answer can be

given than this: the general poverty of the people, occasioned by their wars, overthrows, heavy tributes, &c., in the land of their captivity: and now on their return, having little property, it was impossible for them to give more; and we know, from the terms of the law in this case, that the poor and the rich were obliged to give alike, because it was a ransom for their souls; and the souls of the poor and the rich were of like value, and stood equally in need of redemption; for all were equally fallen, and all had come equally short of the glory of God.

Though only a third part of a shekel was given at this time, and probably for the reason above assigned, yet when the people got into a state of greater prosperity, the half shekel was resumed: for it is clear that this sum was paid in the time of our Lord, though not to the temple, but to the Roman government. Hence when those who collected this as a tribute came to our Lord, it was for the διδράχμα, didrachma, which was half a shekel; and the coin with which our Lord paid for himself and Peter was a stater, which contained exactly two half shekels. See Matt. xvii. 24—27.

*Rambach.*—הַחֲבֹרֶת מִטְּסֵחָה. Et constitimus super nobis, vel imposuimus nobis ipsas leges, ita nimirum exigente necessitate cultus Dei. Licet enim hic ordo discrete non imperatus esset lege divina, res ipsa tamen erat injuncta. Confer 1 Par. xxvi. 27; 2 Par. xxxi. 3; Sir. vii. 31. חֲבֹרֶת מִטְּסֵחָה, imponendo nobis. Confer י, cap. xiii. 7; 2 Reg. x. 9; c. xvi. 9, &c. חֲבֹרֶת מִטְּסֵחָה, tertiam partem sicli sacri, Num. xxviii. 14. LXX, τρίτον τοῦ διδράχμου, Matth. xvii. 24. Stipendium hoc differebat ab illo, quod Moses populo imponebat Exod. xxx. 12, 13, ubi semisiclus imperabatur. Putat igitur A. b. E. hanc tertiam partem sicli supra semisiclum esse datam, adeoque non tam tertiam partem, quam tres partes sicli quotannis collatas. Alii tamen existimant, hanc tertiam sicli partem loco semisicli Mosaiici esse ex necessitate substitutam, quia populus pauper fuerit, et tributis exhaustus.

Heb., Ver. 34; LXX, *Au. Ver.*, 33.

לָלֶחֶם הַמִּצֵּדָה וּמִנְחַת הַתֵּמִיד  
וּלְעֹלֵת הַתֵּמִיד וְלִשְׁעֵרוֹת הַחֲדָשִׁים  
לְמִזְבֵּחַ וְלִלְבָּשֵׁי וְלִחֲשָׁאוֹת לְכַפֵּר  
עַל-אֲשֶׁר־לָלֶחֶם וְלָל מִלֵּאכָה בֵּית-מִלְחֵינוּ :  
נִי אֲלִקְדָּשִׁים





*Houb.*—11 במצולו: Trajectum fuisse i circulo superno innuunt codices. Vera forma est *abyssis*, in *abyssis*.

*Mighty waters.*

*Bp. Patrick.*—*Mighty waters.*] The Hebrew word signifies the *strong* or *rough* waters. And so Bochartus observes out of many Greek authors, that that sea is called, and said, in short, to be *κατὰ πάντα φοβερόν*, "in all regards formidable or terrible." In his *Canaan*, lib. i., cap. xiii.

*Gesen.*—*עז*, adj. 1. *strong, vehement, fierce*, e. g., waves, Is. xliii. 16; Neh. ix. 11.

*Rambach.*—*במים עזים*, in *aquas asperas* vel *validas*, Exod. xv. 10; Esa. xliii. 16; *Boch.* Geograph. S., p. 437, *aquas maris rubri asperas* vocari putat, quia oram habent asperam, navigatu difficilem, importuosam atque terribilem.

Ver. 13.

ועל הר־סיני יִדְבַּר וְדָבַר עֲשָׂהם  
מִשְׁפָּטֵיהֶם וְהִלָּחֵם לָהֶם מִשְׁפָּטֵיהֶם יִשְׁרָם  
וְתוֹרוֹתֵיהֶם אֲמַת חֻקִּים וּמִצְוֹת מִצְוִים :

καὶ ἐπὶ ὄρος Σινὰ κατέβη, καὶ ἐλάλησας  
πρὸς αὐτοὺς ἐξ οὐρανοῦ, καὶ ἔδωκας αὐτοῖς  
κρίματα εὐθεία, καὶ νόμους ἀληθείας, προστάγ-  
ματα, καὶ ἐντολὰς ἀγαθὰς.

*Au. Ver.*—13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws [Heb., laws of truth], good statutes and commandments.

*And spakest with them.*

*Rambach.*—*דבר עמהם*, et *loquendo* sc. locutus es *cum illis*, coll. supra ver. 8, vel secund. R. Sal. subintell. *Lamed: idque ad loquendum cum eis e caelo*, ver. 15, coll. Deut. iv. 36, vide Exod. xx. 1 seqq.

*Houb.*—13 *דבר*: Circulo etiam superno animadvertunt codices, cum sit legendum, vel *דברה*, vel *דבר*, et *locutus es*, quomodo legunt omnes Veteres, ne persona secunda deseratur, posteaquam antecessit, *דבר*, *descendisti*.

*Judgements, statutes, commandments.* See the notes upon Deut. vi. 1, vol. i., p. 666.

Ver. 16.

וְהָם וְאַבְרָהָם הַיִּידוֹ וְגו'  
καὶ αὐτοί, καὶ οἱ πατέρες ἡμῶν ὑπερη-  
φάνευσαντο, κ.τ.λ.

*Au. Ver.*—16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments.

*But they and our fathers.* So *Houb.*, *Rambach*.

*Verum ipsi et ceteri patres s. majores nostri.*—*Rambach*.

*Dathe, Maurer, Booth.*—But they, our fathers, &c.

*Dathe.*—In textu est: *וְהָם וְאַבְרָהָם*. *Miror*, *Michaëlem* hærere ad alterum *Vau*, quod prorsus redundat, si vertatur per *et*; quasi vero hæc littera nonnisi per *et* verti possit aut debeat. Quis nescit aut negat, eam sæpe explicandi significationem habere? Vid. *Noldii* concordantiæ particularum de h. v. num. 27.

*Dealt proudly.*

*Gesen.*—\* *ו* or *ו*. 1. i. q., kindr. *ו*, to boil, to boil over, as water; onomatopoeitic, like Engl., to seethe.

*Hiph.* 1. to seethe, to cook, see Kal, No. 1; to prepare by boiling, seething.

2. to act insolently, presumptuously, wickedly, spoken mostly of those who knowingly and purposely violate the precepts of God and commit sin. Deut. i. 43; Neh. ix. 16, 29, al.

*Prof. Lee.*—*ו*, pret. f.—pres. non. occ.

Arab. *وَجَدَ*, *accessio*, &c.: and hence, perhaps, the notion of boiling; the same word as seethe, as both Castell and Gesenius think. Comp. *נָבַח* and *נָבַח*.

Constr. med., *ו*, *ו*. *Swell, act insolently*, against, Exod. xviii. 11; Jer. i. 29.

*Hiph.* *ו*, pres. *ו*. Constr. abs. it. med. *ו*, i. q., Kal. 1. *Behave, act, insolently; swell*, against; *presume*, Neh. ix. 10, 16, 29, al.

Ver. 17.

וַיִּתְּנָהּ אֱלֹהִים לְעֹבְדֵיהֶם בְּמִרְיָם  
וְגו'

— καὶ ἔδωκεν ἀρχὴν ἐπιστρέψαι εἰς δου-  
λείαν αὐτῶν ἐν Αἰγύπτῳ, κ.τ.λ.

*Au. Ver.*—17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage, &c.

*And in their rebellion appointed a captain to return to their bondage.* So *Rambach*, *Bp. Patrick*, *Gesen*.

*Bp. Patrick.*—*And in their rebellion appointed a captain to return to their bondage.*] See Numb. xiv. 4, where they consulted

about it, and it seems came to this resolution, that they agreed upon a captain to lead them back to Egypt: or their resolving to do it was the same with the actual appointment of a captain, as it was in the case of Abraham's offering his son.

*Rambach.*—*והם*, et constituere conabantur caput a. duce; et constituissent, ni Deus ipso impedivisset.

*Houb., Dathe, Ken., Clarke, Booth.*—And appointed a captain to return to their bondage in Egypt.

*Ken.*—The whole impropriety of this passage does not appear, till the words are reduced to their proper order; thus—*and appointed a captain to return to their bondage in their rebellion.* But here it must be added, that, if the word *במרים* could signify in their rebellion, yet the Gr. version shews clearly, that the reading was anciently *במצרים* in Egypt. This curious emendation is confirmed by the excellent *Vienna MS.*, where the text has this word clearly: also by the very first printed edition; and lastly, by *Numb. xiv. 4, let us make a captain, and let us return into Egypt.*

*Dr. A. Clarke.*—*במצרים*, in Egypt, is the reading of seven of *Kennicott's* and *De Rossi's* MSS., the *Neapolitan* edition of the *Hagiographa*, and the *Septuagint*. It is also the reading in *Numb. xiv. 4.* The clause should undoubtedly be read, *They appointed a captain to return to their bondage in Egypt.*

*Houb.*—17 *במצרים*: Occultat vitium Vulgatus, convertens, quasi per contentionem. Similiter occultant Recentiores, qui, in rebellionem sua. Omnino legendum *במצרים*, in Egyptum, ut legebant Græci Interpretes. Nam ad redeundum ad servitutem suam, non satis absolvit sententiam, nisi additur *Ægyptiacam*. Concordat scriptio Græcorum interpretum cum sacra historia, quæ docet filios Israel consilium cepisse, ut ducem eligerent, quo ducere Ægyptum remearent.

*Dathe.*—Lectio textus recepta habet *במצרים*, in rebellionem sua, pro quo *ol ó* legerrunt *במצרים*, vertunt enim *ἐν Αἰγύπτῳ*. Quam lectionem præferendam putavi, non propter multitudinem testium, uti *Michailis*, (nam non nisi unum testem habet ex antiquis, scilicet versionem Græcam; Vulgatus, Syrus, et Arabs receptam lectionem exhibent,) sed propter substantivum *במצרים*, ad servitutem, quod præcedit, cui sane aptior est commemoratio *Ægypti*, quam *perstinacia*. Verum et *Kennicottus* hanc lectionem exstare observat

in codd. 259, 590, primo 207, 476, forte 535.

Ver. 18.

אֶת־קִרְיָאֵשׁוֹ לָחֵם עָגֹל מִסֶּכֶךְ וּנְאֻמָּה  
וְהָאֱלֹהִים מֵאֶרֶץ מִצְרָיִם וְהָאֱלֹהִים  
בְּמִצְרָיִם גְּדֻלּוֹת :

*ἐτι δὲ καὶ ἐποίησαν ἑαυτοῖς μόσχον χρυσεύδον, καὶ εἶπαν, Οὗτος ὁ θεὸς ὁ ἐξαγαγόντες ἡμᾶς ἐξ Αἰγύπτου· καὶ ἐποίησαν παροργισμοὺς μεγάλους.*

*Au. Ver.*—18 Yea, when they had made them a molten calf, and said, This is thy god that brought thee up out of Egypt, and had wrought great provocations.

*Houb.*—18 *Et quidem vitulum sibi conflatilem cum fecissent, sicque dicerent, ii sunt dii tui, qui Ægypto te deduxerunt, mirisque te modis provocarent.*

18 *אֶת־קִרְיָאֵשׁוֹ* Melius *קִרְיָאֵשׁוֹ*, quin etiam, cum, separato adverbio *וְהָאֱלֹהִים*, a conjunctione *וְ*, qua innititur verbum *עָגֹל*:... *הָאֱלֹהִים*: Græci Interpretes *ὁ ἐξαγάγοντες, qui eduxerunt*; legunt *הָאֱלֹהִים*, numero plurali. Sic legitur *Exod. xxxii. 4.* Demonstrat *וְהָאֱלֹהִים*, numero in plurali, *Dii vestri*, de falsis Diis usurpatum; in singulari, *Deus vester*, de Deo vero, sive de eo, qui habeatur ut verus Deus. Itaque sententiam cum spectes, neutra scriptura neutri præstat. Illa tamen anteferenda, quæ cum *Exodo* consentit.

*Rambach.*—*וְהָאֱלֹהִים*, et dixerunt hic est Deus tuus, vel ut Ar. bene reddit: *hæc est imago Dei tui*, s. symbolum illius Dei, qui te eduxit ex Ægypto. Non enim plures Deos inducere volebant, sed sub hoc externo symbolo colere unum verum Deum, ad imitationem Ægyptiorum, qui *Apidem* sub figura vivi vituli vel bovis colebant; quo ipso autem Deo gravissime displicebant.

*Provocations.*

*Prof. Lee.*—*וְהָאֱלֹהִים*, reproach, insult. *Neh. ix. 18, 25*; al. *So Gesen.*

*Rambach.*—*Et fecerunt provocaciones, Schmid., incitamenta, Vulg., blasphemias magnas.*

Ver. 19.

— לְהָאִיר לָהֶם וְאֶת־הַדְּהָרָה מֵאֶרֶץ  
יְלִכְרִיָּה :

— *φωτίσει αὐτοῖς τὴν ὁδόν, ἐν ᾗ πορεύσονται ἐν αὐτῇ.*

*Au. Ver.*—19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way;

neither the pillar of fire by night, to shew them light, and the way wherein they should go.

*To shew them light, and the way, &c.* So *Booth*.

*Houb.*—*Quæ nocte illuminaret eam viam, quâ iter facerent.*

חָדָר אֶחָד: Expungendum וְ ante אֶחָד; quo series intercipitur, et quod omittunt omnes Veteres.

*Dathe.*—*Qui eis in via, qua incedere debent, luceret.*

*Maurer.*—*Hæc verba ita struenda sunt: ut luceret eis et collustraret (לְחַדְדָה) viam.*

Ver. 20.

*Aug. Ver.*—*Manna.* See the notes upon Exod. xvi. 15, vol. i., p. 288.

Ver. 21.

*Aug. Ver.*—21 Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.

See the notes on Deut. viii. 4.

Ver. 22.

וַתִּתֵּן לָהֶם מִלְכּוֹת וַעֲמָקִים  
וַתִּפְחֲלֵם לְבָשָׁה וַיִּירָשׁוּ אֶת-אֶרֶץ  
סִיחֹן וְאֶת-אֶרֶץ מֶלֶךְ חֶשְׁבֹן וְאֶת-  
אֶרֶץ עֹג מֶלֶךְ-הַבָּשָׁן:

καὶ ἔδωκας αὐτοῖς βασιλείας, καὶ λαοὺς ἐμίμρσας αὐτοῖς· καὶ ἐκκληρονόμησαν τὴν γῆν Σιχὼν βασιλείως Ἑσβεθὼν, καὶ τὴν γῆν Ὠγ βασιλείως τοῦ Βασάν.

*Aug. Ver.*—22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

*And didst divide them into corners.* See the notes upon Deut. xxxii. 26, vol. i., p. 775.

*Pool.*—*Into corners, or, into a corner.* But the singular number is very commonly put for the plural. This is understood, either, 1. Of the Israelites [so *Rambach*, *Gesen.*], to whom God divided by lot the kingdoms and nations last mentioned, and gave them all the corners, or sides, or quarters (for all these the word signifies) of their land. Or rather, 2. Of the heathen nations, whom God in a great measure destroyed, and the remainders of them he dispersed into corners; that whereas before the Israelites

came they had large habitations and dominions, now they were cooped up into corners, some of them into one town or city, and some into another, in the several corners of their land, as indeed we find them afterward; whilst the Israelites dwelt in a large place, and had the possession of their whole land, some few and small parcels excepted. Compare Deut. xxxii. 26, where the like phrase is used in the same sense.

*Bp. Patrick.*—*And didst divide them into corners.*] Some translate the last words, "Thou didst divide them by angles;" that is, he parted those kingdoms among them as by a line. But others understand it of the people dispossessed by the Jews, whom he drove into corners.

*Gesen.*—מִפְחָה.

1. pp. mouth, then face, like Lat., os;

Syr., ܡܢܗ, id. Like other feminines, it is everywhere transferred to inanimate things, i. q., side; hence

a) Of the side or quarter of the heavens; as ܡܢ ܡܡܝܬ, the west side, the west, &c.

b) Genr., side, quarter, region. Lev. xiii. 41, if any one have lost his hair, ܡܢ ܡܡܝܬ, from the region of his face, i. e., from his forehead, in front. Neh. ix. 22, ܡܢ ܡܡܝܬ, and didst distribute them (the Israelites) into various regions, i. e., districts of the promised land.

*Rambach.*—ܡܢܗ, et divisisti s. distribuisti eos, Gen. xlix. 7; 1 Par. xxiv. 3. Suffragum A. b. E. et alii referunt ad Canaanæos, quos Deus ex parte disperserit in angulos multos s. varias mundi partes, dum ad populi Israelitici adventum aufugerint. Alii melius ad Israëlitas referunt. ܡܢܗ, per angulum, Exod. xxvii. 9, q. d. fecisti eos per omnes terræ Cananææ angulos habitare. Gusset, distribuisi eis terram usque ad angulum, h. e., nulla vel minima regionum particula excepta; vel secund. Cler. nulla parte veteribus colonis relictæ, coll. Lamed 2 Reg. xxi. 16, Am. iv. 7. Quod tamen non nimis stricte accipiendum, siquidem multæ Palæstinæ partes ob segnitiam Israelitarum sub Canaanæorum potestate relictæ sunt, coll. Jud. i. 28, seqq. R. Sal. divisisti eos versus angulum unum, ne reliquis terræ populis commiserentur. Confer Lamed, Exod. xxvi. 20; Ezech. v. 10.

*Houb.*—22 Tu dedisti eis regna populorum, quæ singulis partitus es, &c.

22 ܡܢܗ ܡܡܝܬ, et partitus es ea in caput,

i. e., in singula capita. Sic Syrus qui, *ܠܝܠܐ*, *in caput viri*; hoc est, *viritim*. Vulgatus, *et partitus es eis sortes*; non incommode, modò in *sortibus* non intelligatur sors ducta. Neque enim sorte distributa sunt ea regna, quæ hic nominantur, sed attributa iis Tribubus, quæ trans Jordanem sedes habuere.

*The land of Sihon, and the land of the king of Heshbon.*

*Bp. Patrick.*—Heshbon being the city of Sihon (Numb. xxi. 26), the first words should be rendered, "the land of Sihon, even the land of the king of Heshbon" [so Rambach].

*Dr. A. Clarke.*—It is most evident that Sihon was king of Heshbon. How then can it be said that they possessed the land of Sihon, and the land of the king of Heshbon? The words the land of the king of Heshbon are wanting in two of *De Rossi's* MSS. In another MS. the words *and the land of* are wanting; so that the clause is read, *They possessed the land of Sihon, king of Heshbon.* The Septuagint has the same reading; the Arabic nearly the same, viz., *the land of Sihon, the land of the king of Heshbon.* The Syriac has, *They possessed the land of Sihon, the land of the kings of Heshbon.* The reading of the text is undoubtedly wrong; that supported by the MSS. and by the Septuagint is most likely to be the true one. Those of the Arabic and Syriac contain at least no contradictory sense. The and in the Hebrew and our version, distinguishes two lands and two kings; the land of Sihon and the land of the king of Heshbon; when it is most certain that only one land and one king can be meant; but the *ו*, *vau*, may be translated here as it often is, *even*: *EVEN the land of the king of Heshbon.*

*Dathe.*—22 *Dedisti eis gentium regna, quæ tota inter eos distribuiti. Occuparunt terram Sihonis, a) regis Hesbonis, ut et terram Ogi, regis Basanii.*

a) Iterum Michaëlis laborat in littera *ו*. Nam verba textus sunt: *terram Sihonis, וְאֶת מְלָכָהּ, regis Hesbonis.* Atqui constat, unam eandemque terram fuisse Sihonis et regis Hesbonis.—Potest dubium eadem ratione solvi, qua supra dictum est ad ver. 16. Sed nolo de eo contendere, imo videtur h. l. *Vau* errore scribæ repetitum; qui ab illo homine tam facile committi potuit, quam ab ipso Ill. Michaëli, h. l. alius esse commissus, dum negat, *ullum* codicem litteram *Vau* omittere. Nam *οι* *ο* non solum illam litteram, sed integra verba *וְאֶת מְלָכָהּ* omit-

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tunt. Habet enim: *τὴν γῆν Σιὼν βασιλέως Ἑσβεὼν.*

*Maurer.*—22 *וְאֶת מְלָכָהּ*. Cf. ad ver. 16, nisi est ex vulgari loquendi genere dictum, pro *וְאֶת מְלָכָהּ* *וְאֶת מְלָכָהּ*. Constat, terram Sichonis et regis Hesbonis unam eandemque fuisse.

Ver. 25.

*Houb.*—25 *בְּצֹחַ*: Lege, vel *בְּצֹחַ*, *munis*, ut fert codex Orat. 42, vel *בְּצֹחַ*, ut codex 53.

Ver. 27.

*Au. Ver.*—And in the time, &c.

*Booth.*—Yet in the time, &c.

Ver. 28.

*וַיָּשׁוּבוּ וַיַּעַשׂוּ רָעָה לַיהוָה וְלַמֶּלֶךְ הָעִיר הַהִיא* —  
*וַיָּשׁוּבוּ וַיַּעַשׂוּ רָעָה לַיהוָה וְלַמֶּלֶךְ הָעִיר הַהִיא*

— *καὶ πάλιν ἀνεβόησαν πρὸς σέ, καὶ σὺ ἐξ οὐρανοῦ εἰσέκουσας, κ.τ.λ.*

*Au. Ver.*—28 But after they had rest, they did evil again [Heb., they returned to do evil] before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies.

*Yet when they returned, and cried unto thee, &c.* So Rambach, Booth.

*Quum vero converterentur et inclamarent te.*—Rambach.

*Dathe.*—*Est iterum ad te clamantes tu de cælo exaudiens liberasti, &c.*

*Maurer.*—*וַיָּשׁוּבוּ וַיַּעַשׂוּ רָעָה לַיהוָה וְלַמֶּלֶךְ הָעִיר הַהִיא* *tum iterum ad te clamarunt.* Alii: *tum reversi sunt*, ad te se receperunt et cet. Sed cf. quæ præcedunt.

Ver. 29.

*Au. Ver.*—29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder [Heb., they gave a withdrawing shoulder, Zech. vii. 11], and hardened their neck, and would not hear.

*Dealt proudly.* See the notes upon ver. 16.

*Commandments, judgments.* See the notes upon Num. xxxvi. 13, vol. i., p. 648.

*Bp. Patrick.*—*He shall live in them.*] Not be cut off, but live long and happily in the enjoyment of all the blessings which God promised in his covenant with them.

*Rambach.*—אִם עָשָׂה אִם, *quæ si fecerit homo*, Lev. xviii. 5, subintell. partic. אִם, ut 1 Reg. xviii. 12; 2 Reg. v. 13; Hagg. ii. 16; Prov. ii. 2. וַיֵּחַד בָּהֶם, *vivēt in eis s. per ea*, Lev. xviii. 5; Ezech. xx. 11. D. Lang. H. E., p. 826. *Vivēt incolumis ac beatus in terra Canaan, si fecerit externe, observatis ritibus, conf. Deut. v. 33. Vivēt in Cananæa cælesti, si interne et perfecte ea compleverit. Hoc vero quia nemo præstare valet ex se, gratiam et evangelii necessitatem agnoscere tenetur unusquisque.* Conf. Rom. x. 5, sqq. Gal. iii. 12, 24.

Ver. 30.

וַתִּקְשָׁה עֲלֵיהֶם שָׁנִים רַבּוֹת וְהָעַד  
בָּם בְּרִחְוָה בְּדִבְיָאָה וְלֹא הִתְחַנְּנוּ  
וְהָיָה בְּיָד עַמִּי הָאֲרָצָה :

καὶ ἐῤλκυσας ἐπ' αὐτοὺς ἔτη πολλὰ, καὶ ἐπεμαρτύρω αὐτοῖς ἐν πνεύματί σου ἐν χειρὶ προφητῶν σου, καὶ οὐκ ἐνωτίσωντο, καὶ ἔδωκας αὐτοὺς ἐν χειρὶ λαῶν τῆς γῆς.

*Au. Ver.*—30 Yet many years didst thou forbear them [Heb., protract over them], and testifedst against them by thy spirit in thy prophets [Heb., in the hand of thy prophets]: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

*Yet many years didst thou forbear them.*

*Gesen.*—\* קָשָׂה. 1. to draw. e) to draw out, i. e., to protract, to continue, to prolong, Neh. ix. 30 [\* *Thes.*, Neh. ix. 30, Ellipt., *protraxisti* *is* benignitatem per multos annos]; Ps. xxxvi. 11, וְהָיָה יְהוָה קָשָׂה לְיֹדְעֵיךָ, *prolong thy loving-kindness unto them that know thee, thy worshippers.* lxxxv. 6; cix. 12: Jer. xxxi. 3, וְהָיָה יְהוָה קָשָׂה, *I have prolonged loving-kindness towards thee.* Comp. Syr. كَسَحَ, to draw,

whence subst. كَسَحٌ, long continuance.

*Rambach.*—וַתִּקְשָׁה עֲלֵיהֶם, *et protraxisti quidem, s. distulisti scil. iram, ut quidam volunt; atque longanimitate usus, eorum resipiscentiam expectasti, coll. Ps. lxxxv. 6, ubi tamen continuatio iræ ita significatur. Melius itaque R. Sal. protraxisti super eos misericordiam, ne eos perderes.* Conf. Psal. xxxvi. 11, et cix. 12; Rom. ii. 4. Verbum ad tempus translatum, *differre et prorogare* significat, uti Latini etiam dicunt *trahere comitia, bellum, &c.* Conf. Esa. v. 18; xiii. 22; Ezech. xii. 25, 28; Prov. xiii. 12; item not. Coh. ii. 3.

*Into the hand of the people of the lands.*

*Bp. Patrick.*—At last he delivered them into the hands of the Chaldeans, as we read 2 Chron. xxxvi. 15, 16, who are called the "people of the lands," because they had got possession of all the countries thereabouts, which God put under their power, as he had done other countries beyond Euphrates.

Ver. 32.

שׁוֹמֵר תְּבָרִית וְהַחֲקֹף וְגו'

— φυλάσσω τὴν διαθήκην σου καὶ τὸ θεός σου, κ.τ.λ.

*Au. Ver.*—32 Now, therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, &c.

*Pool.*—*Covenant and mercy*, i. e., covenanted mercy, or thy covenant of mercy and peace. Or, he adds *mercy*, because the covenant in itself was not a sufficient ground of hope, because they having so basely broken it, God was discharged from keeping it, and therefore they fly to God's free and rich mercy for relief.

*Houb.*—*Qui fecidus misericordiamque servas.*

*Dathe.*—*Qui servas promissa benigne data.*

Ver. 34.

*Au. Ver.*—*Commandments—testimonies.* See the notes upon Deut. vi. 2 and 20, vol. i., pp. 666, 667.

Ver. 35.

וְתָם לָהֶם וּבְמִלְכוּתָם וּבְמִקְרָאָהוּ הָרַב מִשְׁכָּנָה  
נִתְּנָה לָהֶם וּבְאֶרֶץ הַרְחֵבָה וְהַשְׂמִנָּה  
אֲשֶׁר-נִתְּנָתָם לִפְנֵיהֶם לֹא עָבְרוּהָ וְגו'

καὶ αὐτοὶ ἐν βασιλείᾳ σου καὶ ἐν ἀγαθῇ σὺνῃ σου τῇ πολλῇ, ἣ ἔδωκας αὐτοῖς, καὶ ἐν τῇ γῇ τῇ πλατειᾷ καὶ λιπαρᾷ, ἣ ἔδωκας ἐνώπιον αὐτῶν, οὐκ ἐβούλευσάν σοι, κ.τ.λ.

*Au. Ver.*—35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

*In their kingdom.* So *Rambach*, *Houb.*, *Dathe.*

*Rambach.*—*Ipei vero in regno suo, h. e., quum regnum adhuc florens et integrum haberent, Dan. viii. 23.*

*Houb.*—35 *Qui, dum regnarent, dumque in plurimis bonis essent, quæ tu eis concesserās, et in terrâ latâ et pingui, in quâ tu eos posueras, non tibi servierunt, &c.*

*Bp. Warburton, Ken., Clarke, Booth.*—In thy kingdom.

*Dr. A. Clarke.*—Instead of במלכות, “in thy kingdom,” במלכות, “in thy kingdom,” is the reading of two of *Kennicott's* MSS.; as also of the *Septuagint*, *Syriac*, and *Arabic*. This is most likely to be the true reading.

Ver. 37.

וְתִבְרָכָהּ בְּרִבְיָהּ לְמַלְכִּים  
וְתִתֶּנָּה עֲלֵינוּ בְּחַטֹּאתֵינוּ וְנוֹ

*καὶ οἱ καρποὶ αὐτῆς πολλοὶ τοῖς βασιλεῦσιν, οἷς ἔδωκας ἐφ' ἡμᾶς ἐν ἀμαρτίαις ἡμῶν, κ.τ.λ.*

*Au. Ver.*—37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins, &c.

And it yieldeth much increase unto the kings, &c.

*Dathe, Booth.*—And its abundant increase we are obliged to give to the kings, &c.

*Rambach.*—וְתִבְרָכָהּ, et *proventus eorum multiplicat*. למלכים, q. d., Multas quidem terra fert fruges, verum non nobis, sed *regibus*, quibus servimus, profuturas.

*Houb.*—37 Et terræ proventus, ut multi sunt, ita eorum sunt regum, quos nobis pro peccatis nostris imposuisti, &c.

Heb., X. 1; LXX, Au. Ver., IX. 38.

וּבְכָל־לֵאמֹת מְנַחֵנִי לְיָרֵתִים מִמֶּנָּה  
וְלַחֲבִיבִים וְעַל הַחֲתֻמֹּת עֲלֵינוּ לְוִיגֵנָה  
בְּחֻמֵּינוּ :

38 καὶ ἐν πᾶσι τούτοις ἡμεῖς διατιθέμεθα πίστιν, καὶ γράφομεν, καὶ ἐπισφραγίζουσιν ἄρχοντες ἡμῶν, δευῖται ἡμῶν, ἱερεῖς ἡμῶν.

*Au. Ver.*—38 And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it [Heb., are at the sealing, or, sealed].

*Dathe, Booth.*—X. 1 Now after all these things, we made a firm covenant, which we wrote, and which our chiefs, Levites, and priests, sealed.

*Rambach.*—וּבְכָל, Schmid., *ceterum post hoc omne*, vel *cum hoc omni*; quum nimirum precati et culpam nostram confessi essemus, cap. ix. 1 sqq. coll. Jerem. iii. 10. R. Sal. et A. b. E., Et in omni hoc malo, quod nobis obtigerat, cap. ix. 32, pepigimus fœdus cum Deo, quod vellemus ipsi confidere, et in eo sperare. Conf. Psal. xlv. 18; Job. i. 22. Vel etiam de hoc omni, quod

sequitur infra ver. 29 sqq. coll. 1, Deut. iii. 26; Job. xxvi. 14. Illud tamen simplicius est. Universus nimirum populus heic I. fœdus super lege Dei facit, scribit et obsignat, ver. 1. Cui II. obsignato subscribunt 1) duo principes Nehemias et Tsidkias, ver. 2. 2) xxi. *sacerdotes*, ver. 3—9. 3) xvii. *Levitæ*, ver. 10—14. 4) xlv. *capita populi*, ver. 15—28. Populus vero III. in verba fœderis jurat, ver. 29, 30, et quidem speciatim 1) se non contracturum *adfnitatem* cum gentibus, ver. 31. 2) *sabbata* servaturum, &c., &c. וְנוֹתַבִּים, idque *scripsimus* etiam; vel et *subscripsimus* scil. nomina nostra. Jer. xxxii. 12. וְעַל הַחֻמֹּת, Schm., ac super *obsignatum* scripserunt, vel in tabula *signata* s. *subsiggillata*, in qua testes sigilla sua expresserant, scripti erant, h. e. sec. Tig., *sigillati fœderis testes erant*. Syr., et de sigillo vel per sigillum testati sunt, ver. 2; Jerem. xxxii. 10, 11, 14; Eath. viii. 8. שָׂרֵט, principes nostri, Nehemias et Tsidkias ver. 2. לְוִיטָה, Levitæ nostri, vers. 10, 13.

*Houb.*—38 Propter hæc omnia nos fidem nostram scripto eo sancimus, quod obsignaturi sunt nostri principes, nostrisque Levitæ ac Sacerdotes.

*Dathe.*—1 Post ista omnia fœdus pepigimus firmum, quod litteris conceptum obsignarunt principes nostri, Levitæ, sacerdotes.

Heb., Ver. 2; LXX, Au. Ver., 1.

וְעַל הַחֲתֻמֹּתֵינוּ בְּחֻמֵּי הַתִּשְׁתָּהּ  
בְּחֻמֵּינוּ וְצִדְקִיָּה :

1 καὶ ἐπὶ τῶν σφραγιζόντων Νεεμίᾳς ἀπρασασθὰ υἱὸς Ἀχαθία, καὶ Σεδεκίας.

*Au. Ver.*—1 Now those that sealed [Heb., at the sealings] were Nehemiah, the Tishathah [or, the governor], the son of Hachaliah, and Zidkijah.

Now those that sealed were, &c.

*Rambach.*—2 וְעַל הַחֻמֹּתֵינוּ, Schm., *Inter vero obsignatos erant* ex principibus coll. 1, Num. xxxi. 8; Ezech. xvi. 37. Vel: Et super obsignatos, tanquam principes et præfectus erat; coll. infra, cap. ii. ver. 9; xiii. 13, 26. *Signati* autem vocantur, quorum sigilla expressa erant in libro s. tabula, vel qui se obsignatione obstrinxerant. Vide ver. 1, et conf. Joh. iii. 33.

*Houb.*—1 Subscriptores autem hi fuerunt. Nehemias, Athersata, &c.

וְעַל הַחֻמִּים, et ad signacula; supple adfuere. Nos, perspicuitatis causâ, sub-

a fortress to the upright is the way of God, i. e., religion, piety. Often of Jehovah, as Ps. xxvii. 1, *Jehovah is the fortress (bulwark) of my life*, xxxi. 5, al.

*Prof. Lee.*—*צוֹר, צָרָה*, place of strength, munition.

*Rambach.*—*Nam gaudium Domini s. de Domino*; vel sec. D. Lang. H. E., p. 825, a *Jehova vobis paratum et concessum*, et in *Jehovæ laudem ac gloriam, sine impia et profanata mente, agitandum* (2) 1 Par. xvi. 27. Conf. Deut. xvi. 11; Ps. v. 12, 13; Zach. x. 7; Col. ii. 26; iii. 12; Phil. iv. 4. *וְיָמָא כִּסּוּסָא*, *est vel sit robur ac fortalitium vestrum*, Jer. xvi. 19; Dan. ii. 19, h. e., divino gaudio et alacriores, et fortiores tutioresque, tum animo, tum corpore reddemini; sicut nimio contra morore animus et corpus labefactantur. Confer Prov. xv. 13; xvii. 22; Coh. iii. 12; 2 Cor. ii. 7; Sir. xxx. 22, 23.

*Houb.*—*Nolite plangere, nam læta hæc dies Domini est; ea est in vestrum ornamentum.*

10 *סִמְנָה*: *ornamentum vestrum*, ex significatione vocabuli *ו* sat frequenti, ut alibi monuimus, et accommodatè ad sententiam. Nam populum Nehemias à planctu ad hilaritatem vocat, ne festum id fletibus inhonestent, quod erat gloratione, quàm fletu, dignius. *ו*, *fortitudo*, nihil habet oppositum fletibus, sed *gloriatio*, seu *ornamentum*, affinitatem habet cum *חִיּוּת*, *hilaritate*. Adde non esse in *hilaritate* (*חִיּוּת*) *fortitudinem*. Quodd cùm sentirent Græci Intt. dixerunt, quia *Domini est fortitudo vestra*, contrà hodierni, forsan etiam sui Codicis voluntatem, etsi eos Syrus imitatur.

*Dathe.*—*Nolite dolere, lætitia de Jova vos ad laudes debet excitare.*

Ver. 13.

וְהַשְׁקִיף אֶל־דְּבָרֵי הַתּוֹרָה —

— ἐπιστῆσαι πρὸς πάντας τοὺς λόγους τοῦ νόμου.

*Au. Ver.*—13 And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law [or, that they might instruct in the words of the law].

*To understand the words of the law.*

*Gesen.*—*שָׁקַל*. Hiph. 1. to look at, to behold; Gen. iii. 6.

2. Trop. to look at with the mind, to consider, to attend to, absol. Dan. ix. 25, al.; seq. *עַל*, Prov. xvi. 20; *אֶל*, Neh. viii. 13.

*Prof. Lee.*—Hiph. *שָׁקַל*. Constr. immed. it. med. *רָא, אָרָא, אָרָא, אָרָא, אָרָא*. (a) *Examined the form of, looked at.* (b) *Reflected, considered.* (c) *Thought of, cared for.* (d) *Acted wisely, skilfully, was wise, skilful.* (e) *Prospered.* (f) *Made wise, taught.*

*Rambach.*—*וְהַשְׁקִיף*. Schmid., et *quidem ad attendendum ad verba legis*, Ps. xli. 2. Al. *ut erudiret eos in vel de verbis legis*; h. e., secund. Grot. ut *Ezras, rituum peritus, indicaret, quomodo lex, ad istud tempus pertinens, implenda esset*. Conf. Dan. ii. 33; xii. 3.

*Houb.*—*Ut in verbis legis erudirentur.*

*Dathe.*—*Ad legem accuratius cognoscendam.*

Ver. 15.

וַיִּשְׁמְעוּ וַיְבָרִירוּ קוֹל בְּרָכָה  
קְרִיָּהֶם וּבְרִיּוֹשָׁלָם לְאֹמֶר צָמָא הָחָר  
וְהָבִיאוּ עַל־זֵיתֵי וְעַל־רִעְצֵי שִׁטָּן וְנוֹ

καὶ ὅπως σημάνουσι σάλπιγγιν ἐν πάσαις ταῖς πόλεσιν αὐτῶν καὶ ἐν Ἱερουσαλὴμ. καὶ εἶπεν Ἐσδρας, Ἐξέλθετε εἰς τὸ ὄρος, καὶ ἐνέγκατε φύλλα ἐλαίας, καὶ φύλλα ξύλων κυπαρισσίνων, κ.τ.λ.

*Au. Ver.*—15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

*And that they should publish and proclaim, &c.*

*Pool.*—*And that they should publish*, i. e., and they found this also written, which is to be supplied out of the former verse, *that they should, &c.*, which, though it be not particularly required, so as is expressed in the words here following, yet in the general is required by virtue of that precept, Lev. xxiii. 4; Numb. x. 10. And according to this translation, it must be understood in the close of this verse, that they did accordingly publish and proclaim, &c. But these words may be rendered, *which* (as this Hebrew word is rendered here, ver. 14, and most commonly) *also* (so the particle *vau* is used, Isaiah vi. 1; Jer. i. 3) *they did publish, &c.* For so they did, as is evident and acknowledged; and it seems fit that so much should be expressed; and these words being particular and proper to this special occasion, seem to intimate that this is rather an his-

torical relation of what they now did, than a declaration of that which the law required them to do, which was but in very general terms, and not so exact and particular as this following precept is said to be.

*Houb., Booth.*—And when they heard this, they made a proclamation in all their cities, &c.

*Houb.*—15 *Quod cum audiverunt, miserunt præcones in cunctas urbes et in Jerusalem, qui sic mandarent: exite in montes, &c.*

15 וַיִּשְׁלְחוּ מִסָּבִיב וַיִּשְׁלְחוּ: Nos, quod cum audiverunt, ex scriptura וַיִּשְׁלְחוּ, verbo שָׁלַח in Kal posito. Nam *Hiphil* si relinquetur, erit convertendum (*scriptum in lege...*) ut vocem *transire facerent...exite ad montem*. Atqui in lege non erat scriptum, *exite ad montem*. Ut perspicuum sit hæc verba, *exite ad montem*, populi esse qui, *postquam auditiv festum esse hoc mense Tabernaculorum celebrandum, mandatum facit ut eatur ad montem....* Rem sic effertur Græci interpretes cum dicunt, *et dixit Esdras, exite ad montem, addentes, et dixit Esdras*. Quippe non nesciebant in Lege Moisi non sic præcipi. Sed suam scripturam ut deserunt, ita demonstrant esse mendosam. Quod mendum nos, levissima omnium mutatione, corrigimus... וַיִּשְׁלְחוּ: Lege plene, וַיִּשְׁלְחוּ: *ad faciendum tabernacula*. Ita Codices Orat. 42 et 53, priori quidem manu, hoc est, ut plurimum accuratori.

*Unto the mount.*

*Pool.*—*Unto the mount*; the Mount of Olives, which was next Jerusalem, and stored with olive branches, and probably with the rest here mentioned; for these trees may seem to have been planted herabouts principally for the use of this capital city in this very feast, which, though long neglected, should have been celebrated once every year. And therefore this place seems to be here designed as the most eminent place, but with a usual synecdoche, this place being put for any place nearest to the several cities of Judah, where these branches were to be procured.

*Bp. Patrick.*—*The mount*. The nearest mount to Jerusalem was the Mount of Olives, where it is likely all these trees grew. But the word *shaman*, which we translate *olive branches*, our famous Dr. Castell thinks signifies *citrons*, which is not material, they being such branches as the mount afforded.

*Gesen.*—שָׁמַן. 1. *fatness*. 2. *oil*, Gen. xxviii. 18. שָׁמַן שָׁמַן, *oil-tree*, i. e., *oleaster*,

wild olive, (different from זית, the olive,) Neh. viii. 15; 1 Kings vi. 23.

*Prof. Lee.*—שָׁמַן שָׁמַן, variously rendered, *the wild olive tree, the fir, the citron tree*; but, according to Celsius, a generic term for *any tree of an oily or resinous nature*.

*Rambach.*—וַיִּשְׁלְחוּ שָׁמַן, *et frondes vel thyrsos arboris cujuslibet pinguis et oleosæ*, Vulg., *ligni pulcherrimi*, respiciens ad Lev. xxiii. 40. LXX, *ligni cupressini*. Syr. et Ar., *ramos nucum*. Al., *pinum* intelligunt. Sed nomen est non speciei, sed generis.

Ver. 16.

אִישׁ עַל-גֻּבְּוֹ וַיִּקְרְצוּ לְהִיטִים וְגו' —

— ἀνὴρ ἐπὶ τοῦ δώματος αὐτοῦ, καὶ ἐν ταῖς αὐλαῖς αὐτῶν, κ.τ.λ.

*Au. Ver.*—16 So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

*Every one upon the roof of his house, and in, &c.*

*Booth.*—Some on their house-roofs, some in, &c.

*Street.*—See the notes upon 2 Chron. xxix. 4, p. 278.

*Water-gate.* See the notes upon ver. 1.

Ver. 17.

כִּי לֹא-עָשׂוּ כִּמְהֵרָה יִשְׂרָאֵל וְגו' —

כִּי בְּכֵן יִשְׂרָאֵל עָד הַיּוֹם הַזֶּה וְגו' —

— οὐκ ἐποίησαν ἀπὸ ἡμερῶν Ἰησοῦ υἱοῦ Ναυῆ οὕτως οἱ υἱοὶ Ἰσραὴλ ὥς τῆς ἡμέρας ἐκείνης, κ.τ.λ.

*Au. Ver.*—17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

*Pool.*—*For since the days of Jeshua*, or, *surely* since the days, as the Hebrew *chi* is oft used, as hath been noted before. For the following words seem not so much to give a reason of what was last said or done concerning their dwelling in booths, as to contain the holy writer's reflection upon the present celebration of this feast. *Had not the children of Israel done so*; either, 1. *So as to the matter or substance of the thing*. So it implies that all this while the feast of



tabernacles was not observed; which seems altogether improbable, considering how expressly this was commanded to be celebrated, Lev. xxiii., &c., and what excellent kings, and priests, and prophets there had been within that time. Besides, that this feast was observed is sufficiently implied in 1 Kings viii. 2, 65; 2 Chron. vii. 9, and is particularly expressed Ezra iii. 4. Or rather, 2. So, as to the manner and circumstances. They never kept this feast so joyfully, as the next words declare: they never kept it so solemnly and religiously; for whereas at other times only the first and last day of that feast were celebrated with a holy convocation, Lev. xxiii. 35, 36; John vii. 37, now there was a holy convocation, and the people assembled, and attended upon the reading of the law, every day of this feast, as is noted in the next verse. So Rambach.

*Bp. Patrick.*—For since the days of Jeshua the son of Nun unto that day had not the children of Israel done so.] This is scarce credible, as Mr. Mede speaks, that for a thousand years none of the good kings in Israel should observe this festival, at least in this main circumstance “of dwelling in booths.” But so he thinks it was, and that this horrible omission of this feast alone foresignified the Jews would not acknowledge Christ, whom this signified to be Emmanuel, God dwelling in our flesh (see book i. discourse xlv. p. 354). But I think this is not the meaning, that this festival had never been observed since Joshua’s time; for we read in the foregoing book, that it was kept at their return from Babylon. But the meaning is, that the joy had never been so great as it was now since that time: for which there was a special reason, as the Jews observe in Seder Olam Rabba, cap. xxx., for they rejoiced in the days of Joshua, that they had got possession of the land of Canaan; and now they rejoiced that they were restored to it, and quietly settled in it, after they had been cast out of it.

#### Ver. 18.

*Au. Ver.*—18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly [Heb., a restraint], according unto the manner.

*A solemn assembly.* See the notes upon Levit. xxiii. 36, vol. i., pp. 483—485.

*Rambach.*—ויום השמיני נצחו, *die vero octavo erat clausula festi, vel sec. al. erant feriæ sacro-sanctæ, ubi labor omnis prohibitus.* Conf. Lev. xxiii. 36.

#### CHAP. IX. 1.

*Au. Ver.*—1 Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

*Dr. A. Clarke.*—Now in the twenty and fourth day.] The feast of trumpets was on the first day of this month; on the fourteenth began the feast of tabernacles, which, lasting seven days, finished on the twenty-second; on the twenty-third they separated themselves from their illegitimate wives and children; and, on the twenty-fourth, they held a solemn day of fasting and confession of sin, and reading the law; which they closed by renewing their covenants.

#### Ver. 2.

*Au. Ver.*—2 And the seed of Israel separated themselves from all strangers [Heb., strange children], and stood and confessed their sins, and the iniquities of their fathers.

*Dr. A. Clarke.*—The seed of Israel separated themselves.] A reformation of this kind was begun by Ezra, x. 3; but it appears that either more were found out who had taken strange wives, or else those who had separated from them had taken them again.

*Bp. Patrick.*—2 Who had been guilty of taking strange women to be their wives; for which Ezra had severely censured them, and constrained them to put them away. But so depraved were some among them that it seems they transgressed again in this matter, as they did in other things, who confessed their own guilt, and the guilt of those that were before them, and, as a token of their true repentance, separated themselves from these strangers. Which they did in such a manner, that they stood at a distance from them, to show that they renounced them. For so the word stood is to be taken in this place, not for a posture of prayer, wherein they confessed their sins: for appearing in sackcloth, and with earth on their heads, it is more likely they lay down and bewailed themselves, as the manner is in such cases. And accordingly the Levites called upon them (ver. 5) to stand up: which supposes that

they lay on the ground or fell on their knees, and were not standing when they spake unto them.

*Rambach.*—*וַיִּשְׁתַּחֲוּוּ וַיִּתְּנוּ*, *et stantes confessionem ediderunt de peccatis suis.*

Ver. 3.

וַיִּקְרְאוּ עַל-עַמָּתָם וַיִּתְּנוּ  
תְּהִלַּת יְהוָה מִלְחֵיתָם רְבִיעִית הַיּוֹם  
וּרְבִיעִית מִתְּהִלָּתָם וּמִשְׁתַּחֲוִיָּה לַיהוָה  
מִלְחֵיתָם :

*kai ἔστησαν ἐπὶ τῇ στασίσει αὐτῶν, καὶ ἀνέγνωσαν ἐν βιβλίῳ νόμου Κυρίου Θεοῦ αὐτῶν καὶ ἦσαν ἐξαγορεύοντες τῷ Κυρίῳ καὶ προσκυνοῦντες τῷ Κυρίῳ Θεῷ αὐτῶν.*

*Au. Ver.*—3 And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God.

*Ep. Patrick.*—3 *They stood up in their place.*] That is, the Levites stood up in a place built for them, like that whereon Ezra stood (ch. viii. 4), for otherwise they could not have been heard when they read. They read the law and confessed (that is, praised God, ver. 5), interchangeably. For in one fourth part of the day, that is, from the first hour to the third, they did the one, and from thence to the sixth hour (that is, till twelve o'clock) they did the other. Then they began the former again till the ninth hour, and from thence till the evening they spent their time in the other.

*Dr. A. Clarke.*—One fourth part of the day.] As they did no manner of work on this day of fasting and humiliation, so they spent the whole of it in religious duties. They began, says *Calmet*, on the first hour, and continued these exercises to the third hour; from the third they recommenced, and continued till the sixth hour; from the sixth, to the ninth; and from the ninth, to the twelfth or last hour. 1. They heard the law read, standing; 2. They prostrated themselves, and confessed their sins; 3. They arose to praise God for having spared and dealt thus mercifully with them.

*Booth.*—3 And they stood up in their place, and the book of the law of Jehovah, their God, was read [so *Houb.*, see below] one fourth part of the day; and another fourth part they confessed, &c.

*Fourth part of the day.*] That is, for

three hours; and then made solemn confession of their sins for other three hours.

*Rambach.*—*וַיִּשְׁתַּחֲוּוּ עַל עֲוֹנוֹתָם*, *Schm.*, *Deinde constituerunt super statione sua*, i. e., in locis atrii ordinariis, ubi alias stare solebant, cap. viii. 5, 7; cap. xiii. 11: *et legerunt in libro, cetera*, scil. præeuntibus Levitis; vel per Levitas, ut cap. viii. 3; viii. 18 per *quadrantem* s. *quartam partem diei*, i. e., per tres horas. Diem enim in xiii. horas dividebant, Joh. xi. 9, *et per alteram quartam partem*, Exod. xxix. 40. Priores tres horæ videntur ab ortu solis s. computandæ, intra quod tempus sacrificium matutinum offerebatur; tres posteriores videntur præcessisse occasum solis, quibus sacrificium vespertinum offerebatur. Al. putant, alternis eos vicibus lectioni et precibus vacasse.

*Houb.*—3 *Deinde suis in locis surrexerunt, legebaturque in libro lex Domini Dei sui quartam diei partem, et quartam aliam confitebantur, dominumque Deum suum adorabant.*

3 *וַיִּשְׁתַּחֲוּוּ*, *et legebant*; supple *homines*, sive Levitæ, unus post alium. Ob eam causam nos, *legebatur*; ne, si converteremur, *legebant*, id pertinere ad populum crederetur, qui legere non posset, cum unum tantummodò esset legis exemplar... *רְבִיעִית הַיּוֹם, quartam partem diei*, hoc est, partem unam totam ex quatuor diei partibus, putà ab horâ tertiâ, ad sextam. Ita rem accepit Syrus; nec non Græci Intt. qui, *το τέταρτον τῆς ἡμέρας, quartâ parte diei*, etsi Latinus Interpreta, *quater*; fortè obsequens Vulgato, qui, *quater in die*. Deserit Vulgatus verbi *quater* potestatem, in quâ notatur, non *quoties*, sed *quota diei pars*. Est *רְבִיעִית* distributè positum. Quâ in distributione demonstratur lectionem legis, et confessionem, fuisse aliâ atque aliâ horâ diei factam; totamque horam, sive partem diei quartam durasse tam lectionem, quàm confessionem.

Ver. 4.

וַיָּקֻם עַל-מַעְלָה הַלְלוֹם וַיִּשְׁתַּחֲוּוּ  
וַיִּתְּנוּ תְּהִלָּה לַיהוָה עַל שְׁמֵהּ בְּנֵי בְנֵי  
וְגו'

*kai ἔστη ἐπὶ ἀναβάσει τῶν Λευιτῶν Ἰησοῦς, καὶ οἱ υἱοὶ Καδμὴλ, Σεχενία υἱὸς Σαραβία, υἱοὶ Χωνεὶ, κ.τ.λ.*

*Au. Ver.*—4 Then stood up upon the stairs [or, scaffold], of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, She-



*benedicite.* Non jam loquuntur in verbo ירצו, ut dicant, *et benedicant.* Neque enim desultoriè sic dicerent, *benedicite et benedicant.* Itaque vertendum ירצו, *et benedixerunt,* Nehemiâ narrante, ut deindè Levitæ Deo benedixerint. Atqui hæc verba, *et benedixerunt nomini gloriæ tuæ,* non quadrant in Nehemiam narrante, non autem Deo loquentem. Ergò superest ut legatur, non כבוד, *gloriæ tuæ,* sed כבודו, *gloriæ ejus,* quomodo legit Syrus, qui ירצוהו, *gloriæ ejus.* Etai idem aberrat à verbo ירצו; vide ipsum. Cæterùm quia Levitæ pergunt in subsequentibus rebus, ut Deo benedicant, nos supplementum, *dicentes,* quod verbum Hebr. lingua non semel reticet lectori supplendum. Quod iterum facit Nehemias infrà cap. xiii. 26 ubi vide.

*Dathe.* — *Agite! laudate Jovam, Deum vestrum, per omnes generationes! Imo laudetur nomen tuum gloriosum, quod omnem laudem et celebrationem superat.*

Ver. 6.

*Au. Ver.*—6 Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

*The heaven of heavens.*

*Rambach.*—שמי השמים, *cælos cælorum,* h. e. altissimos, vel sec. A. b. E. orbes cælestes, supremos *Gussetius,* p. 865. Tertium illud cælum, 2 Cor. xii. 2, 4 notatur, ita se habens ad alios cælos, uti hi ad terram. Unde et in fine versus inducit cœli illius exercitum, capacem religionis; per quem proinde angelos ille intelligit. Conf. Deut. x. 14; 1 Reg. viii. 27; Ps. cxlviii. 4; 2 Par. ii. 5; vi. 18.

*The host of heaven.*

*Pool.*—*The host of heaven;* either, 1. The stars, which after their manner worship and praise God, as all the creatures do after their manner, of which see Psal. cxlviii.; or rather, 2. The angels, who are so called, as 1 Kings xxii. 19; Luke ii. 13, who do worship God truly and properly. And it is most usual and reasonable to understand all words properly, where there is no need of a figurative interpretation. And if this were understood of metaphorical and objective worshipping of God, there seems to be no reason to appropriate that to the host of

heaven, to wit, the stars, seeing the hosts of sea and earth do in that sense worship God no less than the stars do, namely, in giving angels and men matter and occasion of worshipping and praising of God.

*Bp. Patrick.*—*The host of heaven worshippeth thee.* Sometimes the stars, and sometimes the angels, are called "the host of heaven." The latter seem to be here meant; for the other are mentioned before when he saith, "the heavens with all their host."

*Rambach.*—רצו השמים, h. e., *sidera et angeli,* Gen. ii. 1; LXX, σπαραγμὸν τῶν οὐρανῶν, quod pariter de utrisque dicitur, Act. vii. 42; Luc. ii. 13. Postremi tamen in primis intelligendi videntur, quippe capaces religionis.

Ver. 7.

*Au. Ver.*—7 Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham.

*Abram—Abraham.* See the notes upon Gen. xvii. 5, vol. i., p. 18.

Ver. 8.

— וְקִבְּלֹתָ עָלָיו חֶבְרִית וְנָא

— και διέθου πρὸς αὐτὸν διαθήκην, κ.τ.λ.

*Au. Ver.*—8 And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, &c.

*And madest a covenant.*

*Rambach.*—וְנָא עָלָיו חֶבְרִית, Schmid., *unde pangendo pepigisti cum eo,* tamquam amico tuo, Jac. ii. 23 *fœdus.* Conf. Gen. xv. 18 seqq. et similem constr. infra ver. 13, et supra cap. viii. 8; cap. vii. 3, &c.

*Houb.*—8 וְנָא עָלָיו חֶבְרִית: Idem ac וְנָא עָלָיו חֶבְרִית, pro וְנָא עָלָיו חֶבְרִית, ex verbo חֶבְרִית. Inusitatum חֶבְרִית.

Ver. 10.

*Au. Ver.*—10 And shewedst signs and wonders upon Pharaoh, &c.

*Signs and wonders.* See the notes upon 2 Chron. xxxii. 24, vol. iii., pp. 299, 300.

*Houb.*—10 וְנָא עָלָיו חֶבְרִית, *signa.* Codices Orat. 42 et 43, אמרו plenè. Sic legendum plenè וְנָא עָלָיו חֶבְרִית, prodigia.

Ver. 11.

בְּמַצּוֹלֹת קְבוּרָתָם בְּמַיִם עֲצִיָּם

— εις βυθόν, ὥστε λίθον ἐν ὕδατι σφοδρῶς.

*Au. Ver.*—11 — and their persecutors thou throwest into the deeps, as a stone into the mighty waters.

*Houb.*—11 במצולה: Trajectum fuisse i circulo superno innuunt codices. Vera forma est *מצולות*, in *abyssis*.

*Mighty waters.*

*Bp. Patrick.*—*Mighty waters.*] The Hebrew word signifies the *strong* or *rough* waters. And so Bochartus observes out of many Greek authors, that that sea is called, and said, in short, to be *κατὰ πάντα φοβερόν*, "in all regards formidable or terrible." In his *Canaan*, lib. i., cap. xiii.

*Gesen.*—*עז*, adj. 1. *strong, vehement, fierce*, e. g., waves, Is. xliii. 16; Neh. ix. 11.

*Rambach.*—*במים עזים*, in *aquas asperas* vel *validas*, Exod. xv. 10; Esa. xliii. 16; *Boch. Geograph. S.*, p. 437, *aquas maris rubri asperas* vocari putat, quia oram habent asperam, navigatu difficilem, importuosam atque terribilem.

Ver. 13.

וְעַל תִּרְסִינִי יְדֹתַי וְדִפְרִי עֲשָׂתָם  
כְּשֶׁמָּהִם וְתַמְּנִן לָהֶם כְּשֶׁפָּתִים יִשְׂרָאֵל  
וְתוֹרֹת אֱמֶת חֻקִּים וּמִצְוֹת מִלִּיקָם :

*καὶ ἐπὶ ὄρος Σινὰ κατέβης, καὶ ἐλάλησας πρὸς αὐτοὺς ἐξ οὐρανοῦ, καὶ ἔδωκας αὐτοῖς κρίματα εὐθέα, καὶ νόμους ἀληθείας, προστάγματα, καὶ ἐντολὰς ἀγαθὰς.*

*Au. Ver.*—13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws [Heb., laws of truth], good statutes and commandments.

*And spakest with them.*

*Rambach.*—*וְדַר עִמָּם*, et loquendo sc. locutus es *cum illis*, coll. supra ver. 8, vel secund. R. Sal. subintell. *Lamed*: *idque ad loquendum cum eis e caelo*, ver. 15, coll. Deut. iv. 36, vide Exod. xx. 1 seqq.

*Houb.*—13 *וְדַר*: Circulo etiam superno animadvertunt codices, cum sit legendum, vel *וְדַר*, vel *וְדַר*, et locutus es, quomodo legunt omnes Veteres, ne persona secunda deseratur, posteaquam antecessit, *וְדַר*, descendisti.

*Judgements, statutes, commandments.* See the notes upon Deut. vi. 1, vol. i., p. 666.

Ver. 16.

וְהָם וְאַבְרָהָם הַיִּידוּ וְגו'

*καὶ αὐτοὶ, καὶ οἱ πατέρες ἡμῶν ὑπερηφάνευσαντο, κ.τ.λ.*

*Au. Ver.*—16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments.

*But they and our fathers.* So *Houb., Rambach.*

*Verum ipsi et ceteri patres s. majores nostri.*—*Rambach.*

*Dathe, Maurer, Booth.*—But they, our fathers, &c.

*Dathe.*—In textu est: *וְהָם וְאַבְרָהָם*. *Mirror, Michaëlem* hæreere ad alterum *Vau*, quod prorsus redundat, si vertatur per *et*; quasi vero hæc littera nonnisi per *et* verti possit aut debeat. Quis nescit aut negat, eam sæpe explicandi significationem habere? Vid. *Noldii* concordantiæ particularum de h. v. num. 27.

*Dealt proudly.*

*Gesen.*—*וְדַר* or *וְדַר*. 1. i. q., kindr. *וְדַר*, to boil, to boil over, as water; onomatopoeitic, like Engl., to seethe.

*Hier.* 1. to seethe, to cook, see Kal, No. 1; to prepare by boiling, seething.

2. to act insolently, presumptuously, wickedly, spoken mostly of those who knowingly and purposely violate the precepts of God and commit sin. Deut. i. 43; Neh. ix. 16, 29, al.

*Prof. Lee.*—*וְדַר*, pret. f.—pres. non. occ. *עַל*.

Arab. *زَجَدَ*, accessio, &c.: and hence, perhaps, the notion of *boiling*; the same word as *seethe*, as both Castell and Gesenius think. Comp. *נָבַע*. Arab. *نَبَعَ* and *نَبَغَ*.

Constr. med., *וְדַר*, *וְדַר*. *Swell, act insolently*, against, Exod. xviii. 11; Jer. i. 29.

*Hier.* *וְדַר*, pres. *וְדַר*. Constr. abs. it. med. *וְדַר*, i. q., Kal. I. *Behave, act, insolently; swell, against; presume*, Neh. ix. 10, 16, 29, al.

Ver. 17.

וַיִּתְּנָהּ יְהוָה לְשִׁבְעָם לְעִבְדָּתָם בְּמִרְיָם וְגו'

— καὶ ἔδωκεν ἀρχὴν ἐπιστράφηαι εἰς δουλείαν αὐτῶν ἐν Αἰγύπτῳ, κ.τ.λ.

*Au. Ver.*—17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage, &c.

*And in their rebellion appointed a captain to return to their bondage.* So *Rambach, Bp. Patrick, Gesen.*

*Bp. Patrick.*—*And in their rebellion appointed a captain to return to their bondage.*] See Numb. xiv. 4, where they consulted

about it, and it seems came to this resolution, that they agreed upon a captain to lead them back to Egypt: or their resolving to do it was the same with the actual appointment of a captain, as it was in the case of Abraham's offering his son.

*Rambach.*—אֶת־רֹאשׁוֹ, *et constituere conabantur caput s. ducem*; et constituissent, ni Deus ipse impedivisset.

*Houb., Dathe, Ken., Clarke, Booth.*—And appointed a captain to return to their bondage in Egypt.

*Ken.*—The whole impropriety of this passage does not appear, till the words are reduced to their proper order; thus—and appointed a captain to return to their bondage in their rebellion. But here it must be added, that, if the word בָּסִיִּים could signify in their rebellion, yet the Gr. version shews clearly, that the reading was anciently בָּסִיִּים in Egypt. This curious emendation is confirmed by the excellent *Vienna MS.*, where the text has this word clearly: also by the very first printed edition; and lastly, by *Numb. xiv. 4, let us make a captain, and let us return into Egypt.*

*Dr. A. Clarke.*—בָּסִיִּים, in Egypt, is the reading of seven of *Kennicott's* and *De Rossi's MSS.*, the *Neapolitan* edition of the *Hagiographa*, and the *Septuagint*. It is also the reading in *Numb. xiv. 4*. The clause should undoubtedly be read, *They appointed a captain to return to their bondage in Egypt.*

*Houb.*—17 בָּסִיִּים: Occultat vitium Vulgatus, convertens, quasi per contentionem. Similiter occultant Recentiores, qui, in rebellionem sua. Omnino legendum בָּסִיִּים, in Egyptum, ut legebant Græci Interpretes. Nam ad redeundum ad servitutem suam, non satis absolvit sententiam, nisi additur *Ægyptiacam*. Concordat scriptio Græcorum interpretum cum sacra historia, quæ docet filios Israel consilium cepisse, ut ducem eligerent, quo duce Ægyptum remearent.

*Dathe.*—Lectio textus recepta habet בָּסִיִּים, in rebellionem sua, pro quo ol ó legerrunt בָּסִיִּים, vertunt enim ἐν Αἰγύπτῳ. Quam lectionem præferendam putavi, non propter multitudinem testium, uti *Michaëlis*, (nam non nisi unum testem habet ex antiquis, scilicet versionem Græcam; Vulgatus, Syrus, et Arabs receptam lectionem exhibent,) sed propter substantivum בָּסִיִּים, ad servitutem, quod præcedit, cui sane aptior est commemoratio *Ægypti*, quam *peritinae*. Verum et *Kennicottus* hanc lectionem exstare observat

in codd. 259, 590, primo 207, 476, forte 535.

Ver. 18.

אֶת־קִרְעָלוֹ לָהֶם עָגַל מִסֶּכֶּה וַיִּמְאֹרָה  
נָח אֶל־יְהוָה מִשֶּׁר הִעֲלָה מִצְרַיִם וַיַּעֲשֵׂה  
מִנְצוֹת וְדָלּוֹת :

ἔτι δὲ καὶ ἐποίησαν ἑαυτοῖς μόσχον χρυσεύον, καὶ εἶπαν, Ὁδοὶ οἱ θεοὶ οἱ ἐξαγαγόντες ἡμᾶς ἐξ Αἰγύπτου· καὶ ἐποίησαν παροργισμοὺς μεγάλους.

*Au. Ver.*—18 Yea, when they had made them a molten calf, and said, This is thy god that brought thee up out of Egypt, and had wrought great provocations.

*Houb.*—18 *Et quidem vitulum sibi conflatilem cum fecissent, sicque dicerent, ii sunt dii tui, qui Ægypto te deduxerunt, mirisque te modis provocarent.*

18 אֶת־כִּי Melius אֶת־כִּי, cum, separato adverbio אֶת, a conjunctione כִּי, qua innititur verbum עָשָׂה... הָעֵגֶל: Græci Interpretes οἱ ἐξαγάγοντες, qui eduxerunt; legunt אֶת־כִּי, numero plurali. Sic legitur Exod. xxxii. 4. Demonstrat אֶת־כִּי, numero in plurali, *Dii vestri*, de falsis Diis usurpatum; in singulari, *Deus vester*, de Deo vero, sive de eo, qui habeatur ut verus Deus. Itaque sententiam cum spectes, neutra scriptura neutri præstat. Illa tamen anteferenda, quæ cum Exodo consentit.

*Rambach.*—אֶת־כִּי אֶת־כִּי, *et dixerunt hic est Deus tuus*, vel ut Ar. bene reddit: hæc est imago Dei tui, s. symbolum illius Dei, qui te eduxit ex Ægypto. Non enim plures Deos inducere volebant, sed sub hoc externo symbolo colere unum verum Deum, ad imitationem Ægyptiorum, qui *Apidem* sub figura vivi vituli vel bovis colebant; quo ipso autem Deo gravissime displicebant.

*Provocations.*

*Prof. Lee.*—אֶת־כִּי, reproach, insult. Neh. ix. 18, 25; al. So Gesen.

*Rambach.*—*Et fecerunt provocaciones, Schmid, incitamenta, Vulg., blasphemias magnas.*

Ver. 19.

— לְהַאֲרִיךְ לָהֶם וְאֶת־תִּדְרֵךְ מִשֶּׁר  
יִלְכֹּדָהּ :

— φωτίειν αὐτοῖς ὁδὸν, ἐν ᾗ πορεύονται ἐν αὐτῇ.

*Au. Ver.*—19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way;

neither the pillar of fire by night, to shew them light, and the way wherein they should go.

*To shew them light, and the way, &c. So Booth.*

*Houb.—Quæ nocte illuminaret eam viam, quid iter facerent.*

יָצַד : Expungendum י ante יצ; quo series intercipitur, et quod omittunt omnes Veteres.

*Dathe.—Qui eis in via, qua incedere debebant, luceret.*

*Maurer. — Hæc verba ita struenda sunt: ut luceret eis et collustraret (לְיָצַד) viam.*

Ver. 20.

*Au. Ver. — Manna. See the notes upon Exod. xvi. 15, vol. i., p. 288.*

Ver. 21.

*Au. Ver. — 21 Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.*

See the notes on Deut. viii. 4.

Ver. 22.

וְתָבֵן לָהֶם מִמְּלָכוֹת וְעַמִּים  
וְתִחְלָקֵם לְפָתָח וְיִירָשׁוּ אֶת-אַרְצֵי  
סִיחוֹן וְאֶת-אֶרֶץ מֶלֶךְ חֶשְׁבּוֹן וְאֶת-  
אֶרֶץ עֹג מֶלֶךְ-בַּשָּׁן :

καὶ ἔδωκεν αὐτοῖς βασιλείας, καὶ λαοὺς ἐμίμρσας αὐτοῖς· καὶ ἐκκληρονόμησαν τὴν γῆν Σιὼν βασιλείῳς Ἑσθῶν, καὶ τὴν γῆν Ὠγ βασιλείῳς τοῦ Βασάν.

*Au. Ver. — 22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.*

*And didst divide them into corners. See the notes upon Deut. xxxii. 26, vol. i., p. 775.*

*Pool. — Into corners, or, into a corner. But the singular number is very commonly put for the plural. This is understood, either, 1. Of the Israelites [so Rambach, Gesen.], to whom God divided by lot the kingdoms and nations last mentioned, and gave them all the corners, or sides, or quarters (for all these the word signifies) of their land. Or rather, 2. Of the heathen nations, whom God in a great measure destroyed, and the remainders of them he dispersed into corners; that whereas before the Israelites*

came they had large habitations and dominions, now they were cooped up into corners, some of them into one town or city, and some into another, in the several corners of their land, as indeed we find them afterward; whilst the Israelites dwelt in a large place, and had the possession of their whole land, some few and small parcels excepted. Compare Deut. xxxii. 26, where the like phrase is used in the same sense.

*Bp. Patrick.—And didst divide them into corners.] Some translate the last words, "Thou didst divide them by angles;" that is, he parted those kingdoms among them as by a line. But others understand it of the people dispossessed by the Jews, whom he drove into corners.*

*Gesen.—יָצַד.*

1. pp. *mouth*, then *face*, like Lat., *os*;

Syr., ܐܠܝܢ, id. Like other feminines, it is everywhere transferred to inanimate things, i. q., *side*; hence

a) Of the *side* or *quarter* of the heavens; as ܐܡܝܢ, *the west side*, the west, &c.

b) Genr., *side, quarter, region. Lev. xiii. 41, if any one have lost his hair, ܐܝܢܐ, from the region of his face, i. e., from his forehead, in front. Neh. ix. 22, ܐܝܢܐ, and didst distribute them (the Israelites) into various regions, i. e., districts of the promised land.*

*Rambach. — ܐܝܢܐ, et divisisti s. distribuisti eos, Gen. xlix. 7; 1 Par. xxiv. 3. Suffizum A. b. E. et alii referunt ad Canaanæos, quos Deus ex parte disperserit in angulos multos s. varias mundi partes, dum ad populi Israelitici adventum aufugerint. Alii melius ad Israelitas referunt. ܐܝܢܐ, per angulum, Exod. xxvii. 9, q. d. fecisti eos per omnes terræ Canaanæ angulos habitare. Guasset., distribuisti eis terram usque ad angulum, h. e., nulla vel minima regionum particula excepta; vel secund. Cler. nulla parte veteribus colonis relicta, coll. Lamed 2 Reg. xxi. 16, Am. iv. 7. Quod tamen non nimis stricte accipiendum, siquidem multæ Palæstinæ partes ob signitatem Israelitarum sub Canaanæorum potestate relicte sunt, coll. Jud. i. 28, seqq. R. Sal. divisisti eos versus angulum unum, ne reliquis terræ populis commiserentur. Confer Lamed, Exod. xxvi. 20; Ezech. v. 10.*

*Houb. — 22 Tu dedisti eis regna populorum, quæ singulis partitus es, &c.*

22 ܐܝܢܐ, et partitus es ea in caput,

i. e., in singula capita. Sic Syrus qui, *ܠܠܝܢܐ*, in caput viri; hoc est, viritum. Vulgatus, *et partitus es eis sortes*; non incommode, modò in sortibus non intelligatur sors ducta. Neque enim sorte distributa sunt ea regna, quæ hic nominantur, sed attributa iis Tribubus, quæ trans Jordanem sedes habuere.

*The land of Sihon, and the land of the king of Heshbon.*

*Bp. Patrick.*—Heshbon being the city of Sihon (Numb. xxi. 26), the first words should be rendered, "the land of Sihon, even the land of the king of Heshbon" [so Rambach].

*Dr. A. Clarke.*—It is most evident that *Sihon was king of Heshbon*. How then can it be said that they possessed the land of *Sihon, and the land of the king of Heshbon*? The words the land of the king of Heshbon are wanting in two of *De Rossi's* MSS. In another MS. the words *and the land of* are wanting; so that the clause is read, *They possessed the land of Sihon, king of Heshbon*. The *Septuagint* has the same reading; the *Arabic* nearly the same, viz., *the land of Sihon, the land of the king of Heshbon*. The *Syriac* has, *They possessed the land of Sihon, the land of the kings of Heshbon*. The reading of the text is undoubtedly wrong; that supported by the MSS. and by the *Septuagint* is most likely to be the true one. Those of the *Arabic* and *Syriac* contain at least no contradictory sense. The *and* in the *Hebrew* and *our version*, distinguishes two lands and two kings; the land of Sihon and the land of the king of Heshbon; when it is most certain that only one land and one king can be meant; but the *ו*, *vau*, may be translated here as it often is, *even*: *EVEN the land of the king of Heshbon*.

*Dathe.*—22 *Dedisti eis gentium regna, quæ tota inter eos distribuisti. Occuparunt terram Sihonis, a) regis Hesbonis, ut et terram Ogi, regis Basanis.*

a) Iterum *Michaëlis* laborat in littera *ו*. Nam verba textus sunt: *terram Sihonis, וְאֶת אֶרֶץ חֶשְׁבֹן, regis Hesbonis*. Atqui constat, unam eandemque terram fuisse Sihonis et regis Hesbonis.—Potest dubium eadem ratione solvi, qua supra dictum est ad ver. 16. Sed nolo de eo contendere, imo videtur h. l. *Vau* errore scribæ repetitum; qui ab illo homine tam facile committi potuit, quam ab ipso Ill. *Michaëli*, h. l. alius est commissus, dum negat, *ullum* codicem litteram *Vau* omittere. Nam *οι* *δ* non solum illam litteram, sed integra verba *וְאֶת אֶרֶץ חֶשְׁבֹן* omit-

tunt. Habet enim: *τὴν γῆν Σηὼν βασιλέως Ἑρεβὼν*.

*Maurer.*—22 *וְאֶת אֶרֶץ חֶשְׁבֹן*. Cf. ad ver. 16, nisi est ex vulgari loquendi genere dictum, pro *וְאֶת אֶרֶץ חֶשְׁבֹן*. Constat, terram Sichonis et regis Hesbonis unam eandemque fuisse.

Ver. 25.

*Houb.*—25 *וְאֶת אֶרֶץ חֶשְׁבֹן*: Lege, vel *וְאֶת אֶרֶץ חֶשְׁבֹן*, *munitas*, ut fert codex Orat. 42, vel *וְאֶת אֶרֶץ חֶשְׁבֹן*, ut codex 53.

Ver. 27.

*Au. Ver.*—And in the time, &c.

*Booth.*—Yet in the time, &c.

Ver. 28.

*וַיָּשׁוּבוּ וַיַּעַשׂוּ חֵשֶׁךְ וַיִּשְׁמְרוּ אֶת פְּנֵיהֶם* —  
*וַיָּשׁוּבוּ וַיַּעַשׂוּ חֵשֶׁךְ וַיִּשְׁמְרוּ אֶת פְּנֵיהֶם*

— καὶ πάλιν ἀνεβόησαν πρὸς σέ, καὶ σὺ ἐξ οὐρανοῦ εἰσέκουσας, κ.τ.λ.

*Au. Ver.*—28 But after they had rest, they did evil again [Heb., they returned to do evil] before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies.

*Yet when they returned, and cried unto thee, &c.* So Rambach, Booth.

*Quum vero converterentur et inclamarent te.*—Rambach.

*Dathe.*—*Ast iterum ad te clamantes tu de cælo exaudiens liberasti, &c.*

*Maurer.*—*וַיָּשׁוּבוּ וַיַּעַשׂוּ חֵשֶׁךְ* *tum iterum ad te clamarunt*. Alii: *tum reversi sunt*, ad te se receperunt et cet. Sed cf. quæ præcedunt.

Ver. 29.

*Au. Ver.*—29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder [Heb., they gave a withdrawing shoulder, Zech. vii. 11], and hardened their neck, and would not hear.

*Dealt proudly.* See the notes upon ver. 16.

*Commandments, judgments.* See the notes upon Num. xxxvi. 13, vol. i., p. 648.

*Bp. Patrick.*—*He shall live in them.*] Not be cut off, but live long and happily in the enjoyment of all the blessings which God promised in his covenant with them.



*Rambach.*—אדם יעשה אדם, *quæ si fecerit homo*, Lev. xviii. 5, subintell. partic. אדם, ut 1 Reg. xviii. 12; 2 Reg. v. 13; Hagg. ii. 16; Prov. ii. 2. ויהי בהם, *viviet in eis s. per ea*, Lev. xviii. 5; Ezech. xx. 11. D. *Lang.* H. E., p. 826. *Viviet incolumis ac beatus in terra Canaan, si fecerit externe, observatis ritibus*, conf. Deut. v. 33. *Viviet in Cananæa cælesti, si interne et perfecte ea compleverit.* Hoc vero quia nemo præstare valet ex se, gratiam et evangelii necessitatem agnoscere tenetur unusquisque. Conf. Rom. x. 5, sqq. Gal. iii. 12, 24.

Ver. 30.

וְתִמְשָׁךְ עֲלֵיהֶם שָׁנִים רַבּוֹת וְהָעֶד  
כָּם בְּרִיחָהּ בְּרִיבִיאוּחַ וְלֹא הִמָּנְנוּ  
:וְתִתְּנֵם בְּיָד עַמִּי הָאֲרָצִית :

*καὶ εἰλκυσας ἐπ' αὐτοὺς ἔτη πολλὰ, καὶ ἐπεμαρτύρω αὐτοῖς ἐν πνεύματί σου ἐν χειρὶ προφητῶν σου, καὶ οὐκ ἐνωτίσαστο, καὶ ἔδωκας αὐτοὺς ἐν χειρὶ λαῶν τῆς γῆς.*

*Au. Ver.*—30 Yet many years didst thou forbear them [Heb., protract over them], and testifiedst against them by thy spirit in thy prophets [Heb., in the hand of thy prophets]: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

*Yet many years didst thou forbear them.*

*Gesen.*—\* תִּשָּׂךְ. 1. to draw. e) to draw out, i. e., to protract, to continue, to prolong, Neh. ix. 30 \* [*\* Thes.*, Neh. ix. 30, Ellipt., *protraxisti iis benignitatem per multos annos*]; Ps. xxxvi. 11, תִּשָּׂךְ חַסְדְּךָ הֵימָּנְנוּ, *prolong thy loving-kindness unto them that know thee*, thy worshippers. lxxxv. 6; cix. 12; Jer. xxxi. 3, וְהִפְתִּיךָ, *I have prolonged loving-kindness towards thee*. Comp. Syr. ܬܝܫܝܬܐ, to draw, whence subat. ܬܝܫܝܬܐ, long continuance.

*Rambach.*—עֲלֵיהֶם וְתִמְשָׁךְ, *et protraxisti quidem, s. distulisti scil. iram*, ut quidam volunt; atque longanimitate usus, eorum respicientiam expectasti, coll. Ps. lxxxv. 6, ubi tamen *continuatio iræ* ita significatur. Melius itaque R. Sal. *protraxisti super eos misericordiam*, ne eos perderes. Conf. Psal. xxxvi. 11, et cix. 12; Rom. ii. 4. Verbum ad tempus translatum, *differe et prorogare* significat, uti Latini etiam dicunt *trahere comitia, bellum*, &c. Conf. Esa. v. 18; xiii. 22; Ezech. xii. 25, 28; Prov. xiii. 12; item not. Coh. ii. 3.

*Into the hand of the people of the lands.*

*Bp. Patrick.*—At last he delivered them into the hands of the Chaldeans, as we read 2 Chron. xxxvi. 15, 16, who are called the “people of the lands,” because they had got possession of all the countries thereabouts, which God put under their power, as he had done other countries beyond Euphrates.

Ver. 32.

— שׁוֹמֵר חֲבֵרִית וְחֶסֶד וְנוֹ

— φυλάσσαν τὴν διαθήκην σου καὶ τὸ ἔλεός σου, κ.τ.λ.

*Au. Ver.*—32 Now, therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, &c.

*Pool.*—Covenant and mercy, i. e., covenanted mercy, or thy covenant of mercy and peace. Or, he adds *mercy*, because the covenant in itself was not a sufficient ground of hope, because they having so basely broken it, God was discharged from keeping it, and therefore they fly to God's free and rich mercy for relief.

*Houb.*—*Qui fœdus misericordiamque servas.*

*Dathe.*—*Qui servas promissa benigne data.*

Ver. 34.

*Au. Ver.*—Commandments—testimonies. See the notes upon Deut. vi. 2 and 20, vol. i., pp. 666, 667.

Ver. 35.

וְתָם לָהֶם וְכִסְיוֹתָם וְכִסְיוֹתָם  
נִתְּנָה לָהֶם וְכִסְיוֹתָם וְכִסְיוֹתָם  
וְכִסְיוֹתָם לֹא עָבְדָהּ וְנוֹ

*καὶ αὐτοὶ ἐν βασιλείᾳ σου καὶ ἐν ἀγαθῇ σὺν τῇ πολλῇ, ἣ ἔδωκας αὐτοῖς, καὶ ἐν τῇ γῇ τῇ πλατειᾷ καὶ λιπαρῇ, ἣ ἔδωκας ἐνώπιον αὐτῶν, οὐκ ἐδούλευσάν σοι, κ.τ.λ.*

*Au. Ver.*—35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

*In their kingdom.* So *Rambach*, *Houb.*, *Dathe*.

*Rambach.*—*Ipsi vero in regno suo, h. e., quum regnum adhuc florens et integrum haberent*, Dan. viii. 23.

*Houb.*—35 *Qui, dum regnarent, dumque in plurimis bonis essent, quæ tu eis concesserās, et in terrâ latâ et pingui, in quâ tu eos ponerās, non tibi servierunt, &c.*

*Bp. Warburton, Ken., Clarke, Booth.*—In thy kingdom.

*Dr. A. Clarke.*—Instead of בְּמַלְכוּתוֹ, "in **THEIR** kingdom," בְּמַלְכוֹת, "in **thy** kingdom," is the reading of two of *Kennicott's* MSS.; as also of the *Septuagint*, *Syriac*, and *Arabic*. This is most likely to be the true reading.

Ver. 37.

וַתִּבְרָאֲתָהּ מִרְבָּה לְמַלְכִּים אֲשֶׁר  
נִתְּנָה עָלֵינוּ בְּחַטּוֹתֵינוּ וְנֹרָא

καὶ οἱ καρποὶ αὐτῆς πολλοὶ τοῖς βασιλεῦσιν, οἷς ἔδωκας ἐφ' ἡμᾶς ἐν ἀμαρτίαις ἡμῶν, κ.τ.λ.

*Au. Ver.*—37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins, &c.

And it yieldeth much increase unto the kings, &c.

*Dathe, Booth.*—And its abundant increase we are obliged to give to the kings, &c.

*Rambach.*—וְנִתְּנָה מִכֶּסֶף, et proventum suum multiplicat. למלכים, q. d., Multas quidem terra fert fruges, verum non nobis, sed regibus, quibus servimus, profuturas.

*Houb.*—37 Et terræ proventus, ut multi sunt, ita eorum sunt regum, quos nobis pro peccatis nostris imposuisti, &c.

Heb., X. 1; LXX, Au. Ver., IX. 38.

וּבְכָל־אֲחֵת אֲנַחְנוּ לְרֵתִים אֲמָנָה  
וְלִכְתָּבִים וְעַל הַחֲתוּמִּים אֲשֶׁר־נָתַן עָלֵינוּ  
לְכַתְּבָנִי :

38 καὶ ἐν πᾶσι τούτοις ἡμεῖς διατιθέμεθα πίστιν, καὶ γράφομεν, καὶ ἐπισφραγίζουσιν ἄρχοντες ἡμῶν, Δευταὶ ἡμῶν, ἱερεῖς ἡμῶν.

*Au. Ver.*—38 And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it [Heb., are at the sealing, or, sealed].

*Dathe, Booth.*—X. 1 Now after all these things, we made a firm covenant, which we wrote, and which our chiefs, Levites, and priests, sealed.

*Rambach.*—וְכָל, Schmid., ceterum post hoc omne, vel cum hoc omni; quum nimirum precati et culpam nostram confessi essemus, cap. ix. 1 sqq. coll. Jerem. iii. 10. R. Sal. et A. b. E., Et in omni hoc malo, quod nobis obtigerat, cap. ix. 32, pepigimus fœdus cum Deo, quod vellemus ipsi confidere, et in eo sperare. Conf. Psal. xlv. 18; Job. i. 22. Vel etiam de hoc omni, quod

sequitur infra ver. 29 sqq. coll. 1, Deut. iii. 26; Job. xxvi. 14. Illud tamen simplicius est. Universus nimirum populus heic I. fœdus super lege Dei facit, scribit et obsignat, ver. 1. Cui II. obsignato subscribunt 1) duo principes Nehemias et Taidkias, ver. 2. 2) xxi. sacerdotes, ver. 3—9. 3) xvii. Levitæ, ver. 10—14. 4) xlv. capita populi, ver. 15—28. Populus vero III. in verba fœderis jurat, ver. 29, 30, et quidem speciatim 1) se non contracturum adfinitatem cum gentibus, ver. 31. 2) sabbata servaturum, &c., &c. וְכָתוּבִים, idque scripsimus etiam; vel et subscripsimus scil. nomina nostra. Jer. xxxii. 12. וְעַל הַחֲתוּמִּים, Schm., ac super obsignatum scripserunt, vel in tabula signata s. subsigillata, in qua testes sigilla sua expresserant, scripti erant, h. e. sec. Tig., sigillati fœderis testes erant. Syr., et de sigillo vel per sigillum testati sunt, ver. 2; Jerem. xxxii. 10, 11, 14; Eath. viii. 8. שָׂרֵי, principes nostri, Nehemias et Taidkias ver. 2. לֵוִיִּי, Levitæ nostri, vers. 10, 13.

*Houb.*—38 Propter hæc omnia nos fidem nostram scripto eo sancimus, quod obsignaturi sunt nostri principes, nostrique Levitæ ac Sacerdotes.

*Dathe.*—1 Post ista omnia fœdus pepigimus firmum, quod litteris conceptum obsignarunt principes nostri, Levitæ, sacerdotes.

Heb., Ver. 2; LXX, Au. Ver., 1.

וְעַל הַחֲתוּמִּים נִתְּנָה חֶתֶם הַתְּשָׁתָא  
בְּיַד כָּל־אֶחָד וְאֶחָד מֵהֵם :

1 καὶ ἐπὶ τῶν σφραγισάντων Νεεμίας ἄρτα-  
σασθὰ υἱὸς Ἀχαλία, καὶ Σεδεκίας.

*Au. Ver.*—1 Now those that sealed [Heb., at the sealings] were Nehemiah, the Tirshatha [or, the governor], the son of Hachaliah, and Zidkijah.

Now those that sealed were, &c.

*Rambach.*—2 וְעַל הַחֲתוּמִּים, Schm., Inter vero obsignatos erant ex principibus coll. 1, Num. xxxi. 8; Ezech. xvi. 37. Vel: Et super obsignatos, tanquam principes et præfectus erat; coll. infra, cap. ii. ver. 9; xiii. 13, 26. Signati autem vocantur, quorum sigilla expressa erant in libro s. tabula, vel qui se obsignatione obstrinxerant. Vide ver. 1, et conf. Joh. iii. 33.

*Houb.*—1 Subscriptores autem hi fuerunt. Nehemias, Athersata, &c.

1 וְעַל הַחֲתוּמִּים, et ad signacula; supple adfuere. Nos, perspicuitatis causâ, sub-

*scriptores.* Nam **דרי**, ex verbi proprietate habet *sigillum*, non *subscriptionem*. In iis verbis initium sumit membrana illa, cui subscriperunt viri infrâ nominati, ut liquet ex personâ primâ, quæ in eâ viget ab initio ad extremum. Atque ea causa est cur, ex hoc versu, initium sumamus hujus capitis, ut in Polyglottis. Cæterùm meliùs, vel **דרי**, sine **י**, vel **דרי**, retro-acto **י**. Nam alibi legitur **דרי**, vel **דרי**, nusquam **דרי**.

*The Tirshatha.* See the notes upon Ezra ii. 63, p. 343.

*Pool.*—Those that sealed, both in their own names, and in the name of all the rest. It may seem strange that Ezra doth not appear among them. But that might be because he was prevented, either by death, or by some sickness, or other extraordinary impediment, for which we have this presumption, that whereas Ezra appears, and preacheth, and prayeth with Jeshua and Bani, &c., before the feast of tabernacles, chap. viii. 4, &c., we have no mention of him, chap. ix., but the whole work of that solemn fast day was managed by them alone, without any mention of Ezra, whose name would not have been omitted, if he had been then present. It is true, we meet with Ezra after this, at the dedication of the wall of Jerusalem, chap. xii. 36, and therefore he was then freed from this impediment, whatsoever it was; but thence it appears that he was not dead. *Nehemiah, the Tirshatha:* this is added to distinguish him from others of that name, whereof we have one, chap. iii. 16.

*Dr. A. Clarke.*—1 *Now those that sealed.*] Four classes here seal. *Nehemiah first*, as their governor. And after him, *secondly*, The *priests*, ver. 2—8. Thirdly, The *Levites*, ver. 9—13. *Fourthly*, The *chiefs of the people*, ver. 14—27.

It is strange that among all these, we hear nothing of *Ezra*, nor of the high-priest *Eliashib*. Nor are any of the *prophets* mentioned, though there must have been some of them at Jerusalem at this time.

The whole of this chapter, the two first verses excepted, is wanting in the *Arabic*; the word *Pashur* of the third verse is retained; and the rest of the chapter is summed up in these words, *and the rest of their assembly*.

Ver. 8.

*Au. Ver.*—8 Maaziah, Bilgai, Shemaiah: these were the priests.

*Bp. Patrick.*—These were the priests, that is, the chief of them, for there are but twenty and one of them in all; and there is no mention of Ezra the priest among them; of which it is hard to give an account, unless we suppose him to be now gone to Babylon; which must be very lately: for he was at Jerusalem in the beginning of the seventh month (ch. viii. 2); though on the twenty-fourth day of it, when they fasted and prayed, we do not find him named throughout the whole ninth chapter; yet at the feast of the dedication he was come to Jerusalem again (ch. xii. 36). Some therefore think he was now hindered by sickness from being present at this sealing.

*Rambach.*—Hi erant sacerdotes, ver. 1, excepto nimirum *Nehemia* et fortassis etiam *Tsidkia* ver. 2. Ceterum mirum est, non memorari hic summum sacerdotem *Eliashibum*, cap. iii. ver. 1, quod Auctor H. E. Goth., p. 329, inde forte factum existimat, quod parum laudabiliter officio suo functus videatur; si idem est is, cujus adfinitas cum *Tobia Ammonita*, et sacri ædificii profanatio taxatur, cap. xiii. vers. 4, 7, ubi tamen vide not.

Heb., Ver. 20; LXX, Au. Ver., 19.

*Houb.*—19 נבי, *Nebai*. Masora נבי, ex quorundam videlicet Codicum fide. Nam sic habet Codex Orat. 53. Sed cùm Græci legant נבי, Syrus, נבי, dempto י, negligendum est id נבי Masoretarum.

Heb., Vers. 29, 30; LXX, Au. Ver., 28, 29.

וְשָׂאָר הָעָם הַכֹּהֲנִים הַלְוִיִּם  
הַשֹּׁעֲרִים הַמְשָׁלִיִּם הַתִּיִּלִּים וְכָל־  
חַנְּנִיָּל מַעֲצֵי הָאֲרָצוֹת אֶל־תּוֹרַת  
הַיִּלָּלִים וְשִׁירָם גְּבִיָּתָם וּבְנֵיהֶם לְלֹא  
יִבֹּצַע מִקֹּדֶשׁ 30  
וְהַיִּיִּיִּם וְכָל־הָאֲנָשִׁים וְכָל־הַנְּשִׂאִים  
בְּחֹרֶת הַיִּלָּלִים וְנָא

28 καὶ οἱ κατάλογοι τοῦ λαοῦ, οἱ λερεῖς, οἱ Λευῖται, οἱ πυλῶροι, οἱ ᾄδοντες, οἱ Ναβυῖ, καὶ πᾶς ὁ προσπορευόμενος ἀπὸ λαῶν τῆς γῆς πρὸς νόμον τοῦ Θεοῦ, γυναῖκες αὐτῶν, υἱοὶ αὐτῶν, θυγατέρες αὐτῶν 29 πᾶς ὁ εἰδὼς καὶ συνιών, Ἐνίσχυνον ἐπὶ τοὺς ἀδελφούς αὐτῶν, καὶ κατηράσαντο αὐτούς, καὶ εἰσήλθοσαν ἐν ἀρχῇ καὶ ἐν ὄρκῳ τοῦ πορεύεσθαι ἐν νόμῳ τοῦ Θεοῦ, κ.τ.λ.

*Au. Ver.*—28 And the rest of the people, the priests, the Levites, the porters, the singers,

the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by [Heb., by the hand of] Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgements and his statutes.

28 *Nethinims.* See the notes upon 1 Chron. ix. 2, p. 46.

28 *And the rest of the people, &c. They clave to their brethren, their nobles, &c. So Rambach, Dathe, Booth., and most commentators.*

*Rambach.*—30 (29) מְדֻכְּתִים עַל אֲדֻמִּים, Schmid., *Firmiter sese adjungebant, vel adherescebant fratribus suis*, i. e., consentiebant et confirmabant ea, quæ principes loco ceterorum stipulati erant, coll. not. ver. 15; Prov. xxvi. 17; Job. ii. 3, 9. Al., *Alacres erant, vel confirmabant fœdus una cum fratribus suis.* Confer Esa. xli. 6, et ad particul. Exod. xxxv. 22. אֲדֻמִּים, scil. *illustribus s. magnatibus ipsorum*, iii. 5; Jer. xiv. 3; 2 Par. xxiii. 20. *Clericus*: Non subscripsit quidem populus, sed ratum habuit, quidquid nomine totius populi a proceribus factum erat, juravitque, id a se observatum iri.

*Houb.*—28 *Et reliqua turba Sacerdotum, Levitarum, Janitorum, Cantorum, Nethinæorum, et ii omnes, qui ex terrarum populis ad Dei Legem se contulerunt, uxores eorum, filii eorum, filiæ eorum, omnesque ii, qui intelligentiâ præditi sunt*; 29 *Spondentes pro fratribus suis, optimates eorum, venimus ut iurjurandum juremus, nos, in Lege Domini, quæ per Moysen servum Dei data est, incesuros, ut præcepta Domini nostri, jura et statuta diligenter observemus.*

29 מְדֻכְּתִים: Tolle punctum majus, ante id verbum positum. Nam oratio continuatur, ut doceat cæteram plebem ac feminas, quæ membranæ non subscripserunt, *adhæsisse* (מְדֻכְּתִים) iis, qui vicariam subscriptionem fecerunt... עַל אֲדֻמִּים אֲדֻמִּים. Nos quidem, interpretando, sequimur Vulgatum, qui *spondentes pro fratribus suis Optimates eorum.* Tamen credimus veriolem quàm אֲדֻמִּים, scripturam esse שְׂבִיחִים, *spondentes pro ipsis*, ut liceat totum id membrum sic vertere, *participes fratrum ipsorum, qui pro ipsis spondent.* Diximus ad iii. 5, non carere apud

Nehemiam verbum אֲדֻמִּים mendi suspicione, quoniam Nehemias, cùm sæpè memoret *Optimates*, nunquam tamen utitur verbo אֲדֻמִּים. Hæc autem sunt, quæ augent suspicionem. 1o. Græci Intt. non legunt אֲדֻמִּים. Nam cùm vertant *κατηράσαντο* *δύοις*, *maledixerunt illis*, demonstrant se legere אֲדֻמִּים, ex אָדָם *maledicere*. 2o. Nusquam venit אֲדֻמִּים ut significet capita ordinum eorum, quibus constabat Respublica Judæorum. Nam אָדָם habet propriè hominem gloriâ vel divitiis præstantem, non autem eum qui sit caput virorum sui ordinis; et *capita populi* ver. 14 dicta sunt ראשי העם, non אֲדֻמִּים. Atqui aguntur hoc loco *capita*, seu principes familiarum, iique imprimis, alienas uxores qui duxerant. 3o. Etsi omnes Judæi erant *fratres*, nusquam tamen sacris in Codicibus plebeii homines nominantur *fratres Optimatum*; nec venit usquam אֲדֻמִּים, *magnifici*, nisi oppositio est divitum cum pauperibus, quæ oppositio non est hujus loci. Denique מְדֻכְּתִים, quod hic de *Optimatibus* effertur, *adherentes Optimates (fratribus ipsorum)* meliùs aptatur in cæteram plebem, quæ in contextu antecessit. Nam qui *adherent* illi sunt, qui non subscribunt, sed adherent subscriptoribus; qui subscriptores sunt hoc loco viri ordinis cujusque principes. Ergo מְדֻכְּתִים veriùs effertur de plebe, quæ *adheret* אֲדֻמִּים אֲדֻמִּים, *fratribus suis, qui pro ipsis spondent*, nempè ordinum singulorum familiarumque capitibus.

*Dathe.*—29 *Reliquis autem populus, sacerdotes, Levitæ, janitores, cantores, famuli sanctuarii, omnesque, qui se a gentibus separaverant ad legem Dei observandam, horumque mulieres et liberi, omnes intelligentes, 30 Assentiebantur fratribus suis nobilioribus, a) et se quoque jurejurando obstringebant, velle se ex lege Dei vivere per Moysen, ejus ministram, lata, alque diligenter observare omnia præcepta Jovæ, Dei nostri, ejus jura et statuta.*

a) H. e., non subscripserunt illi quidem formulæ promissi dati; sed approbaverunt omnia, quæ conclusa essent a proceribus.

*Commandments, judgments, statutes.* See the notes upon Deut. vi. 1, vol. i., p. 666.

Heb., Ver. 32; LXX, Au. Ver., 31.

וְנָשֵׁי אֶתְחַשְׁבָּה הַשְּׂבִיחִים — 32  
וּמִתְּחִלָּה כָּל־יֶזֶד:

עַם" וּמִתְּחִלָּה

31 — καὶ ἀνήσομεν τὸ ζῆτος τὸ ἐβδομον, καὶ ἀπαιτήσω πάσης χειρός.

*Au. Ver.*—31 — and that we would leave the seventh year, and the exaction of every debt.

*Pool.*—That we would leave the seventh year, i. e., leave the land at rest from ploughing or tilling it in that year, according to God's command, Exod. xxiii. 10, 11; Lev. xxv. 4. The exaction of every debt, Heb., *hand*: debts are called *hands*, because they are commonly contracted or confirmed by a bill under the hand of a debtor.

*Gesen.*—מִשְׁכָּן m. (r. מִשְׁכָּן II. to lend on usury.) 1. usury, Neh. v. 7. 10.

2. debt, loan, money borrowed, i. q., מִשְׁכָּן. Neh. x. 32, מִשְׁכָּן, debt of every hand, i. e., every debt, perh. so called either because the debtor promised to pay by giving his right hand, or because the hand is the instrument and emblem of deposit, trust. Some editions read here מִשְׁכָּן, burden, which is less well.

Heb., Ver. 33; LXX, *Au. Ver.*, 32.

וְהָעֶמְקָדָנוּ עָלֵינוּ מִצִּית לְתֶרֶס  
עָלֵינוּ שְׁלִישִׁית הַשֶּׁקֶל בְּשָׁנָה לְעֶבְרָתָהּ  
בֵּית מִלְחָמָה :

32 καὶ στήσομεν ἐφ' ἡμᾶς ἐντολὰς δοῦναι ἐφ' ἡμᾶς τρίτον τοῦ διδράχμου κατ' ἐνιαυτὸν εἰς δουλείαν οἴκου τοῦ Θεοῦ ἡμῶν.

*Au. Ver.*—32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God.

*Shekel.* See the notes upon 2 Chron. xxvii. 5, pp. 269—271.

*Bp. Patrick.*—Charge ourselves yearly with the third part of a shekel.] We do not find this enjoined anywhere by an express law: but reason required it at this time; and therefore they obliged themselves to it by an ordinance of the elders, that the service of God at the temple might be maintained by this small duty which was laid upon every one. So *Pool*.

*Dr. A. Clarke.*—Charge ourselves yearly with the third part of a shekel.] According to the law every one above twenty years of age was to give half a shekel to the sanctuary, which was called a ransom for their souls. See Exod. xxx. 11—16. But why is one third of a shekel now promised instead of the half shekel, which the law required? To this question no better answer can be

given than this: the general poverty of the people, occasioned by their wars, overthrows, heavy tributes, &c., in the land of their captivity: and now on their return, having little property, it was impossible for them to give more; and we know, from the terms of the law in this case, that the poor and the rich were obliged to give alike, because it was a ransom for their souls; and the souls of the poor and the rich were of like value, and stood equally in need of redemption; for all were equally fallen, and all had come equally short of the glory of God.

Though only a third part of a shekel was given at this time, and probably for the reason above assigned, yet when the people got into a state of greater prosperity, the half shekel was resumed: for it is clear that this sum was paid in the time of our Lord, though not to the temple, but to the Roman government. Hence when those who collected this as a tribute came to our Lord, it was for the διδράχμα, didrachma, which was half a shekel; and the coin with which our Lord paid for himself and Peter was a stater, which contained exactly two half shekels. See Matt. xvii. 24—27.

*Rambach.*—חֲצִית מִלְחָמָה. Et constituimus super nobis, vel imposuimus nobis ipsas leges, ita nimirum exigente necessitate cultus Dei. Licet enim hic ordo diserte non imperatus esset lege divina, res ipsa tamen erat injuncta. Confer 1 Par. xxvi. 27; 2 Par. xxxi. 3; Sir. vii. 31. חֲצִית מִלְחָמָה, imponendo nobis. Confer ל', cap. xiii. 7; 2 Reg. x. 9; c. xvi. 9, &c. חֲצִית מִלְחָמָה, tertiam partem sicli sacri, Num. xxviii. 14. LXX, τρίτον τοῦ διδράχμου, Matth. xvii. 24. Stipendium hoc differebat ab illo, quod Moses populo imponebat Exod. xxx. 12, 13, ubi semisiclus imperabatur. Putat igitur A. b. E. hanc tertiam partem sicli supra semisiclum esse datam, adeoque non tam tertiam partem, quam tres partes sicli quotannis collatas. Alii tamen existimant, hanc tertiam sicli partem loco semisicli Mosaici esse ex necessitate substitutam, quia populus pauper fuerit, et tributis exhaustus.

Heb., Ver. 34; LXX, *Au. Ver.*, 33.

לְלִחְם הַשְּׁעָרָה וּמִנְחַת הַתֵּמִיד  
וּלְעֹלֹת הַתֵּמִיד חֲשֵׁבֹתוֹת הַחֲדָשִׁים  
לְמִזְבֵּדִים וּלְקֹדָשִׁים וּלְחֲטָאוֹת לְכַפֵּר  
עַל־יִשְׂרָאֵל וְכָל מְלָאכָה בֵּית־מִלְחָמָה  
נִיָּא וּלְקֹדָשִׁים



31 — καὶ ἀνήσομεν τὸ ἔτος τὸ ἐβδομον, καὶ ἀπαιτήσω πάσης χειρός.

*Au. Ver.*—31 — and *that* we would leave the seventh year, and the exaction of every debt.

*Pool.*—*That we would leave the seventh year*, i. e., leave the land at rest from ploughing or tilling it in that year, according to God's command, Exod. xxiii. 10, 11; Lev. xxv. 4. *The exaction of every debt*, Heb., *hand*: debts are called *hands*, because they are commonly contracted or confirmed by a bill under the hand of a debtor.

*Gesen.*—מִשְׁכָּן m. (r. מִשְׁכָּן II. to lend on usury.) 1. usury, Neh. v. 7. 10.

2. debt, loan, money borrowed, i. q., מִשְׁכָּן. Neh. x. 32, מִשְׁכָּן, debt of every hand, i. e., every debt, perh. so called either because the debtor promised to pay by giving his right hand, or because the hand is the instrument and emblem of deposit, trust. Some editions read here מִשְׁכָּן, burden, which is less well.

Heb., Ver. 33; LXX, *Au. Ver.*, 32.

תְּחַלְּנוּ שְׁלִישִׁית הַשֶּׁקֶל לְעִבְדָּתָא בֵּית אֱלֹהֵינוּ : 33

32 καὶ στήσομεν ἐφ' ἡμᾶς ἐντολὰς δοῦναι ἐφ' ἡμᾶς τρίτον τοῦ διδράχμου κατ' ἐνιαυτὸν εἰς δουλείαν οἴκου τοῦ Θεοῦ ἡμῶν.

*Au. Ver.*—32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God.

*Shekel.* See the notes upon 2 Chron. xxvii. 5, pp. 269—271.

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*Dr. A. Clarke.*—*Charge ourselves yearly with the third part of a shekel.*] According to the law every one above twenty years of age was to give *half a shekel* to the sanctuary, which was called a ransom for their souls. See Exod. xxx. 11—16. But why is one *third* of a shekel now promised instead of the *half shekel*, which the law required? To this question no better answer can be

given than this: the general poverty of the people, occasioned by their wars, overthrows, heavy tributes, &c., in the land of their captivity: and now on their return, having little property, it was impossible for them to give more; and we know, from the terms of the law in this case, that the *poor* and the *rich* were obliged to give *alike*, because it was a ransom for their souls; and the souls of the *poor* and the *rich* were of *like value*, and stood *equally* in need of redemption; for all were *equally fallen*, and all had come equally short of the glory of God.

Though only a *third part* of a shekel was given at this time, and probably for the reason above assigned, yet when the people got into a state of greater prosperity, the *half shekel* was resumed: for it is clear that this sum was paid in the time of our Lord, though not to the temple, but to the Roman government. Hence when those who collected this as a tribute came to our Lord, it was for the διδράχμα, didrachma, which was *half a shekel*; and the coin with which our Lord paid for himself and Peter was a *stater*, which contained exactly *two half shekels*. See Matt. xvii. 24—27.

*Rambach.*—וְעָלְנוּ מִשְׁכָּן מִשְׁכָּן. Et constituimus super nobis, vel imposuimus nobis ipsas leges, ita nimirum exigente necessitate cultus Dei. Licet enim hic ordo diserte non imperatus esset lege divina, res ipsa tamen erat injuncta. Confer 1 Par. xxvi. 27; 2 Par. xxxi. 3; Sir. vii. 31. מִשְׁכָּן מִשְׁכָּן, imponendo nobis. Confer 1, cap. xiii. 7; 2 Reg. x. 9; c. xvi. 9, &c. וְעָלְנוּ מִשְׁכָּן, tertiam partem sicli sacri, Num. xxviii. 14. LXX, τρίτον τοῦ διδράχμου, Matth. xvii. 24. Stipendium hoc differebat ab illo, quod Moses populo imponebat Exod. xxx. 12, 13, ubi semisiclus imperabatur. Putat igitur A. b. E. hanc tertiam partem sicli supra semisiclum esse datam, adeoque non tam tertiam partem, quam tres partes sicli quotannis collatas. Alii tamen existimant, hanc tertiam sicli partem loco semisicli Mosaici esse ex necessitate substitutam, quia populus pauper fuerit, et tributis exhaustus.

Heb., Ver. 34; LXX, *Au. Ver.*, 33.

לְהֵם הַמִּשְׁכָּן וּבְמִנְחַת הַתִּמְד 34  
וְלַעֲוֹלַת הַתִּמְד הַשְּׁבָחוֹת הַחֲדָשִׁים  
לְמִשְׁפָּחִים וְלַקְדָּשִׁים וְלַחֲשָׁאוֹת לְכַפֵּר  
עַל־אֲשָׁמָא וְלֵל קִלְמָת בֵּית־אֱלֹהֵינוּ :  
יֵא 27 לְקָדָשִׁים

33 εἰς ἄρτους τοῦ προσώπου, καὶ θυσίαν τοῦ ἐνδελειχισμοῦ, καὶ εἰς ὀλοκαύτωμα τοῦ ἐνδελειχισμοῦ τῶν σαββάτων, τῶν νομνηνῶν, εἰς τὰς ἑορτὰς καὶ εἰς τὰ ἅγια, καὶ τὰ περὶ ἀμαρτίας, ἐξιλάσασθαι περὶ Ἰσραὴλ, καὶ εἰς ἔργα οἴκου τοῦ Θεοῦ ἡμῶν.

*Au. Ver.* — 33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings, to make an atonement for Israel, and for all the work of the house of our God.

*Shewbread.* See the notes upon 1 Chron. xxviii. 16, vol. iii., p. 139.

*Meat offering.* See the notes upon Levit. ii. 1, vol. i., p. 391.

*Pool.*—Formerly the shew-bread, and the continual meat-offering, and the continual burnt-offering, were provided out of the treasures of the temple, 1 Chron. xxvi. 20; and when those failed, out of the king's treasure, 2 Chron. xxxi. 3. But now, both these failing, provision is here made for them another way. For the holy things, i. e., for the sacrifices, all which were holy. The sin-offerings. Which are particularly mentioned, as most necessary and suitable to their present state, which was exceeding sinful, and therefore miserable, and calling aloud for atoning sacrifices.

Heb., Ver. 35; LXX, Au. Ver., 34.

וַתִּזְכְּרוּ לִפְנֵי ה' 35  
וַתִּזְכְּרוּ לִפְנֵי ה' 35  
וַתִּזְכְּרוּ לִפְנֵי ה' 35  
וַתִּזְכְּרוּ לִפְנֵי ה' 35  
וַתִּזְכְּרוּ לִפְנֵי ה' 35  
וַתִּזְכְּרוּ לִפְנֵי ה' 35  
וַתִּזְכְּרוּ לִפְנֵי ה' 35  
וַתִּזְכְּרוּ לִפְנֵי ה' 35  
וַתִּזְכְּרוּ לִפְנֵי ה' 35  
וַתִּזְכְּרוּ לִפְנֵי ה' 35

34 καὶ κλήρους ἐβάλονεν περὶ κλήρου ξυλοφορίας, οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ ὁ λαὸς, ἐνέγκαι εἰς οἶκον Θεοῦ ἡμῶν, εἰς οἶκον πατριῶν ἡμῶν, εἰς καιροὺς ἀπὸ χρόνων, ἐνιαυτὸν κατ' ἐνιαυτὸν, ἐκκαῦσαι ἐπὶ τὸ θυσιαστήριον Κυρίου Θεοῦ ἡμῶν, ὡς γέγραπται ἐν τῷ νόμῳ.

*Au. Ver.*—34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as it is written in the law.

*Rp. Patrick.*—34 They determined, by

casting of lots, how much wood every one should bring in for his share, to maintain their fire continually upon the altar to burn the sacrifices; and in what order it should be brought (what family, that is, should begin first, and what should follow next), and at what times of the year. For there was another solemn feast (besides those I mentioned before), called "the feast of the wood-offering," which took its original from hence; and, as Scaliger observes, was kept on the twenty-second day of the month Ab. But Mr. Thorndike observes, out of the Mishna, (in his Religious Assemblies, p. 269,) that it was held nine days in several months, whereof a great part fell in that month; and is meant by these words, "at times appointed, year by year." The Talmudists also say, that every family, on the day when they brought in the wood, sacrificed a voluntary burnt-offering, called the "koroan of wood," as Petrus Cuneus observes, in his book De Republica Hebræorum, lib. ii., cap. 13, where he notes also, that herein Josephus differs from the Talmudists; that he mentions but one day of the feasts, which he calls ξυλοφορία: which was such a solemn festival (as Maimonides saith, in his Furniture of the Temple, ch. vi.), that none might mourn on this day, nor fast, nor do any work.

*Dr. A. Clarke.*—Cast the lots—for the wood-offering.] There does not appear to have been any wood-offering under the law. It was the business of the *Nethinim* to procure this; and hence they were called *hewers of wood and drawers of water* to the congregation. But it is very likely that after the captivity few *Nethinim* were found; for as such, who were the descendants of the Gibeonites, were considered only as *slaves* among the Israelites, they would doubtless find it as much, if not more, their interest to abide in the land of their captivity, than to return with their former masters. As there was not enough of such persons to provide wood for the fires of the temple, the people now cast lots, not *who* should furnish the wood, but what class or district should furnish it at a particular time of the year, so that there might be a constant supply. One district furnished it for one whole year, or for the *first* month or year; another for the second month or year; and so on. Now the lot was to determine which district should bring the supply on



the first month or year; which, on the second; and so on. When the wood was brought it was delivered to the *Levites*: they cut, prepared, and stacked it; and when wanted, delivered it to the *priests*, whose business it was to lay it upon the altar. Perhaps this providing of the wood was done only *once a year* by one district, the next year by another district, and so on: and this bringing the wood to the temple at last became a great day; and was constituted into a *feast*, called by Josephus *Ξυλοφορία*, the *carrying of the wood*.—See *De Bell. Jud.*, lib. ii., cap. xvii., sect. vi., p. 194. This feast is not mentioned in the sacred writings: then there was no need for such an institution, as the Nethinim were sufficiently numerous.

*Booth.*—34 And we cast lots respecting the oblation of wood among the priests, the Levites, and the people, that it might be brought to the house of our God, by each family, at appointed times yearly, to burn upon the altar of Jehovah, our God, &c.

*Gesen.*—Pi. 𐤒𐤁, inf. 𐤒𐤁 1) *depavit agrum*, vineam *Jes.* iii. 14, al. 2) i. q., *Kal* No. 2, *accendit*, velut ignem *Ex.* xxxv. 3, *lignum*, *Lev.* vi. 5 (10), it. *crenavit, combussit*, *Neh.* x. 35; *Jes.* xlv. 15; xl. 16.

*Houb.*—34 *Item nos* [s. *venimus ut jurandum juremus nos*, &c., ver. 29], *Sacerdotes, Levitas populumque, sortes ducturos pro lignorum donis ex sud cujusque familiâ, temporibus statutis, singulis annis, domum Dei nostri advehendorum, quæ ligna in altari Dei nostri comburantur, ut in Lege scriptum est.*

*Dathe.*—35 *Sortes quoque jecimus super lignorum collatione, sacerdotes inter et Levitas et populum, ut ligna advehentur ad templum Dei nostri a singulis familiis quotannis certis temporibus, ad ignem alendum super altari Jovæ, Dei nostri, prouti in lege est præscriptum.*

Heb., Ver. 36; LXX, Au. Ver., 35.

גַּלְתִּיכִי אֶת־עֲפַרְיָהוּ 36  
וּבְעַפְרִי קָלִיפָרִי קְלִיעֶץ וְנֹר

35 καὶ ἐνέγκαι τὰ πρωτογενήματα τῆς γῆς ἡμῶν, καὶ πρωτογενήματα καρποῦ παντὸς ξύλου, κ.τ.λ.

*Au. Ver.*—35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the Lord.

*And to bring, &c.*

*Booth.*—35 Also we engaged to bring the first-fruits of our ground, and the first-fruits of all the fruit-trees, &c.

*Rambach.*—36 חֲרִיבָא, *Cler.* Præterea *juravimus*, vel stipulati sumus, *nos adlaturus etiam*, ver. 35, 37. Neque enim de hisce sors jaciebatur; quippe unusquisque primitias suas ad templum ferre poterat, prout ipsi commodum. וְנִסְדִּיכִי מִכָּל פֶּחַךְ, *et primitiva omnis generis fructuum arborum*, *Lev.* xix. 23; *Ezech.* xlv. 30, licet Judæi tantum ad uvas, ficus, malgranata, olivas et dactylos id restringant, coll. *Deut.* viii. 8, notante *Relando*, *Ant.*, *Hebr.*, P. iii., cap. viii., sec. 3.

*Houb.*—35 *Item nos* [s. *venimus ut juremus nos*, &c., ver. 29], *terre nostre primitias, primogenitosque arborum fructus, domum Dei nostri, singulis annis, allaturus.*

*Dathe.*—36 *Porro promissimus afferre, &c.*

Heb., Ver. 38; LXX, Au. Ver., 37.

וְאֶת־הַמִּשְׁחָה עֲרִיבְתִּינוּ וְהָרִדְמָהּ 38  
אֶפְרִי קְלִיעֶץ הָיִדְוֹשׁ וְיִצְחָר נָבִיא  
לְפָדְהֵם אֶל־לִשְׁכֹּת בְּיַת־מִלְחָמָה  
וּמִצְעָר אֶדְחָהֶם לְלוּגִם וְהֵם חֲלוּגִם  
חֲמִשָּׁשִׁים קָלָל עָרִי עֲדָרָהֶם :  
חֲמִשָּׁשִׁים חֲמִשָּׁשִׁים

37 καὶ τὴν ἀπαρχὴν σίτων ἡμῶν, καὶ τὸν καρπὸν παντὸς ξύλου, οἶνου, καὶ ἐλαίου, οἰσομεν τοῖς ἱερεῦσιν εἰς τὸ θαξοφυλάκιον οἴκου τοῦ Θεοῦ, καὶ δεκάτην γῆς ἡμῶν τοῖς Λευίταις· καὶ αὐτοὶ οἱ Λευῖται δεκατοῦντες ἐν πάσαις πόλεσι δουλείας ἡμῶν.

*Au. Ver.*—37 And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

*Dough. Wine.*

*Gesen.*—עָרִי, f. (r. עָרַץ), only in plur. חֲמִשָּׁשִׁים, *Num.* xv. 20, 21; *Neh.* x. 38; *Ex.* xlv. 30, *groats, grits, coarse meal, ptisana*. Talmud., עָרַץ, ptisana of barley, barley-groats, pearled barley; also a drink made

from it. Syr., ܐܪܝܐ id.—Sept., Vulg., in *Num.*, φύραμα, *pulentum*; in *Neh.* and *Ex.*, σίτος, *cibus*.

וַיִּתֵּן and וַיִּתֵּן, m. *new wine, must*, Gen. xxvii. 28. A frequent phrase is, וַיִּתֵּן וַיִּתֵּן, *a land full of corn and must*.

*Prof. Lee.*—*ḥmṣ*, fem. plur. "*Massa, mistio, farina cum aqua.* Chald., ܡܫܚ, *commiscuit.*" Eichhorn's *Simonia*. Gesen., "*Polenta.*" For which he gives the Syr., ܡܫܚ; id. But the Syr., according to Castell, signifies, "*xythum, ptisana.*" *Dough*, Num. xv. 20, 21; Ezek. xlv. 30; Neh. x. 38, al. non occ.

*And the tithes of our ground unto the Levites, that the same Levites might have the tithes in all cities of our tillage.*

**Gesen.** — ~~תִּשְׁ~~ (denom. from ~~תִּשְׁ~~), seq.  
acc. to take the tenth part of any thing, to  
tithe, 1 Sam. viii. 15, 17.

**PIEL**, to give the tenth part, to pay tithes. Neh. x. 38, and the tithes of our fields (must we bring) to the Levites וְהַלְוִיִּם יִתְּנוּ **PIEL**, for they, the Levites, must (in turn) pay tithes. Seq. acc. of that of which the tithe is paid, Deut. xiv. 22; dat. of him to whom it is paid, Gen. xxviii. 22.

HIRN. like Piel, *to give tithes*, Deut. xxvi. 12; Neh. x. 39.

**Booth.**—37 And likewise, that we would bring the first of our dough, and our offerings, of the fruit of all manner of trees, of wine, and of oil, to the priests, to the chambers of the house of our God ; and the tithes of our ground, through all our agricultural cities, to the Levites, who, in their turn, might give tithes to the priests.

*Rambach.* — 38 מִנְחָה רַחֵם, *Similiter primitias*, Deut. xviii. 4; Prov. iii. 9; Sir. vii. 31; cap. xxxv. 8, quæ hic אֲמִתָּה, s. *primitivis*, ver. 36, aperte distinguuntur, uti etiam fit Num. xviii. 12, 13, conf. *Reland.* l. c., sec. 1. LXX, τὴν ἀπαρχήν, confer Apoc. xiv. 4. מִנְחָה, *massarum nostrarum*, i. e., sec. *Pisc.* farinæ aqua subactæ, et ad pinsendum maceratæ. Vulg., *ciborum* (4); Num. xv. 20, 21; Ezech. xlv. 30. Conf. Lev. xxiii. 27. מִנְחָה, et *donaria nostra*, q. d. *oblaciones*, *delibationes* et *oblaciones primas*. *Reland.*, l. c., cap. viii., sec. 7. Hoc nomine intelligimus fructu, quæ Israeliticæ sacerdotibus dabant e fructibus terræ Israeliticæ, jam ad usum humanum præparatis, qua ratione אֲמִתָּה, sive *Primitivis* distinguuntur, quæ constant e fructibus non elaboratis, conf. cap. xiii. 5; Num. xv. 20; cap. xviii. 11; Mal. iii. 8; 2 Par. xxxi. 12.

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נאדערעמא, *adferemus sacerdotibus*, ver. 37. **א**, *ad conclavia* s. *cellas templi* quod *Relando* l. c. sec. 9, factum hoc tempore videtur, ut major frequentia sacerdotum ad templum conflueret, coll. 2 Par. xxxi. 4, quum alias primitiæ sacerdoti dabantur, cuiuscumque dominus vellet. **וּמִשְׁעָרֵינוּ**, et decimas terræ nostræ. **לֵוִיִּם**, conf. Num. xlviii. 21, 24; Heb. vii. 5. **וְהָיוּ לֵוִיִּם**, iidemque *Levitæ* vicissim essent decimas dantes sacerdotibus, ut versu seq. declaratur, coll. Num. xviii. 26; Sir. xlv. 20. At LXX, Vulg., Syr., R. Sal., A. b. E., Schmid., Cle- ricus, &c., *Levitæ* vero decimas acciperent vel colligerent. LXX, *δεκατοῦντες*, Heb. vii. 6. Sed illud ob constantem usum con- jugat. Piel præferimus. (5) Gen. xxviii. 22; Deut. xiv. 22; c. xxvi. 12, conf. Kal. 1 Sam. viii. 15, 16; **בְּכָל שָׂרֵי עִירָם**, in omnibus urbibus culturæ nostræ, i. e., quarum agros coleremus, cap. v. 18. Nam decimæ pro- ventuum tantum solvebantur, non incul- torum prædiorum. Adparet simul hinc secund. *Burmmanum*, quod agricolæ decimas non portaverint Hierosolymam, sed suis locis ad Levitas attulerint, qui rursus eas Hierosolymam adlatas sacerdotibus decima- bant, ver. 39.

*Houb. — Item nos, massarumstrarum, frugumque offerendarum primitias, tam fructuum omnis arboris, quam musti et olei, ad Sacerdotes, in domus Dei nostri cellas comportaturos: pariter ad Levitas terræ nostræ decumas; qui Levitæ decumas capient ex cunctis urbibus, in quibus agrarias operas exercemus.*

*Datæ.*—38 *Item primitias massarum et oblationum nostrarum, fructuum ex arboribus, musti et olei, ut eas sacerdotes inferrent in cellas templi Dei nostri, et decimas terræ nostræ Levitis, qui vicissim suas decimas darent, a idque in omnibus oppidis agriculturæ nostræ.*

a) Sc. sacerdotibus, coll. cap. xii. 47, et Num. xviii. 26 seqq.

**Heb., Ver. 39; LXX, Au. Ver., 38.**

39 וְהָיָה חֶפְזוֹ בְּרִאשֹׁתָיו עִם־מְלִיכִים  
בַּעֲשֹׁר קָלִיִּים וְחִלּוּלִים יַעֲלֶה אֶת־מַעֲשָׁיו  
מִמַּעַל לְבַיִת אֱלֹהֵינוּ אֶל־חִלְשָׁאוֹת  
לְבַיִת הַמֶּלֶךְ :

38 καὶ ἔσται ὁ ἱερεὺς υἱὸς Ἀαρὼν μετὰ τοῦ  
Λευΐτου ἐν τῇ δεκάτῃ τοῦ Λευΐτου, καὶ οἱ  
Λευΐται ἀνοίσουσιν τὴν δεκάτην τῆς δεκάδος εἰς

οἶκον Θεοῦ ἡμῶν εἰς τὰ γαζοφυλάκια εἰς οἶκον τοῦ Θεοῦ.

*Au. Ver.*—38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

*Pool.*—The priest the son of Aaron, i. e., some priest or priests appointed to this work, that so neither the people might wrong the Levites, nor the Levites defraud the priests of their dues.

*When the Levites take tithes.* So *Dathe, Booth., Gesen., Lee.*

*When the Levites pay tithes.* See the notes upon ver. 37 (Heb., 38).

*Prof. Lee.*—Hiph. Infin. with prep. *לְ*, for *לְ*, to pay tithe, Deut. xxvi. 12. *לְ*, in paying tithe, Neh. x. 39, al. non occ.

*Rambach.*—חֲשֵׁר הַלֵּוִי, Gusset, *dum decimabant Levitæ* scil. decimam decimæ; i. e., tum metiebantur et separabant a cumulo suo decimas, ex suis decimis sacerdotibus solvendas, sacerdos adesse debet, ne vel fraus, vel saltim suspicio circa illud Levitarum officium subesse possit. *A. b. E.* vero et alii: *quum decimam acciperent, vel colligerent Levitæ.* Sic *Grotius*: Ubi decimæ dabantur Levitis, e sacerdotibus quidam inspectores aderant, ut ipsam decimam decimarent. *Infn. Hiph.* pro חֲשֵׁר, Hiph. (2) Deut. xxvi. 12.

*And the Levites shall bring up.*

*Pool.*—The Levites shall bring up at their own charges. Into the treasure-house, to wit, of the temple; where it was laid up for the use of the priests.

*Rambach.*—חֲשֵׁר הַלֵּוִי, *ita* quidem, ut *Levitæ adferrent decimam partem decimarum suarum, &c.*

### CHAP. XI. 3.

וְאֵלֶּה רָאשֵׁי חֲפָדֵינָה אֲשֶׁר יָשְׁבוּ  
בִּירוּשָׁלַם וּבְעֵרֵי יְהוּדָה יֹשְׁבֵי אֶשׁ  
בְּמִחְזֵי בְּעֵרֵיהֶם וְשָׂרָאֵל חֲפָדֵינִים  
וְחִלְיָה וְחִמְתִּיָּה וְגַבְיֵי שְׁלֶמָה :

נֹא יְהוּדָה

καὶ οὗτοι οἱ ἄρχοντες τῆς χώρας, οἱ ἐκάθισαν ἐν Ἱερουσαλὴμ καὶ ἐν πόλεσιν Ἰούδα· ἐκάθισαν ἀνὴρ ἐν κατασχέσει αὐτοῦ, ἐν πόλεσιν αὐτῶν Ἰσραὴλ, οἱ ἱερεῖς, καὶ οἱ λευῖται, καὶ οἱ Ναθαΐαιοι, καὶ οἱ υἱοὶ δούλων Σαλωμών.

*Au. Ver.*—3 Now these are the chief of the province that dwelt in Jerusalem: but in

the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

*Nethinims.* See the notes upon 1 Chron. ix. 2, vol. iii., pp. 46, 47.

*Children of Solomon's servants.* See the notes upon Ezra ii. 55, p. 342.

*Pool.*—The chief of the province, i. e., of Judea, which was now made a province. To wit, Israel, i. e., the generality of the people of Israel, whether of Judah or Benjamin, or any other tribe; as appears by this general enumeration of all the inhabitants of the land, in which either the people of Judah and Benjamin are included under the title of Israel, or they are not here mentioned; which is absurd to think, because they made up the greatest number of them. And these he calls *Israel* rather than *Judah*, partly because there were many of the other tribes now joined and incorporated with them; and partly because none of the tribes of Israel, except Judah and Benjamin, dwelt in Jerusalem, as appears from the sequel.

*Bp. Patrick.*—But in the cities of Judah dwelt every one in his possession in their cities, &c.] But those that dwelt in the other cities of Judah, he would not reckon in this catalogue; whom he comprehends under the name of *Israel*, the priests, the Levites, the Nethinims, and Solomon's servants. By *Israel* he means all the people of the ten tribes, as well as Judah and Benjamin, who were the chief; but he calls them *Israel* because those of Judah and Benjamin dwelt at Jerusalem, the rest of Israel were in the other cities of Judah.

*Dr. A. Clarke.*—Now these are the chief.] A good deal of difference will be found between the enumeration here and that in 1 Chron. ix. 2, &c. There, those only who came with Zerubbabel appear to be numbered; here, those, and the persons who came with Ezra and Nehemiah, enter into the account.

*Booth.*—3 Now these are the chiefs of the province who dwelt in Jerusalem: for in the cities of Judah, and in the cities of Israel [LXX, Syr.\*], dwelt every one in his

\* Neither LXX nor Syr. give much countenance to *Boothroyd* in his translation of this verse. LXX see above. The Syr. is, *Porro hi sunt primarii urbis qui habitaverunt in Jerusalem et in civitatibus Judæ, et habitaverunt quisque in hereditate sua in civitatibus Israelitis,*

possession; the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

*Rambach.*—חֵלְלֵי רִאשֵׁי הָרִאשִׁים, *hi vero sunt capita vel primores provincie* Judaicæ; s. Judææ, in provinciam a Persis redactæ, ver. 1; cap. i. 3; vii. 6; Ezr. ii. 1. אֲשֶׁר שָׁבוּ בְּיָרֵשׁ, vers. 1, 2, 4; 1 Par. viii. 28. Commemorantur vero hic tantum ii, qui sorte electi Hierosolymis habitarent, neque hi quidem omnes, sed sec. R. Sal. *honoratiores* tantum ex eis. וְכִשְׁרֵי יְרֻחָהּ שָׁבוּ, *dum ceteri in reliquis urbibus Judæ habitarent*, 1 Reg. xii. 17; Jer. vii. 17. אֲשֶׁר בְּמַחֲזֵי, *quisque in possessione sua hereditaria*, ver. 20. בְּשִׁיחָם, cap. vii. 73. וְשָׁלֹחַ, nempe *Israel*; per quem aliqui hic totum reliquum populum Judaicum, in oppos. ad sacerdotes et Levitas, coll. ver. 20 alii reliquias aliquas decem tribuum Israelitarum, Judæis ob cultum divinum adherentes intelligunt. Conf. 1 Par. ix. 3, et not. Ezr. ii. 64. הַכֹּהֲנִים, ver. 10—14. וְהַלֵּוִיִּם, ver. 15—18. וְכִשְׁרֵי יְרֻחָהּ, ver. 21; cap. x. 29; Ezr. ii. 43. וְכִשְׁרֵי שְׁלֹחַהּ, *et posterii servorum Salomonis*, qui erant species Nethinæorum, a Salomone ad faciendas in sanctuario operas destinata.

*Houb.*—3 *Hi autem sunt provincie familiarum principes qui habitabant Jerusalem et in cæteris urbibus Juda, in sua cujusque urbium possessione, tam plebs Israel quàm sacerdotes et Levitæ, Nethinæique, filiique servorum Salomonis.*

3 ראשי הכהנים: Nos, provincie familiarum principes. Neque enim aguntur principes, seu optimates; qui principes suprâ ver. 1 vocantur שְׂרֵי הָעָם, principes populi. Aguntur capita provincie, sive familiarum, quæ in Judæâ, Persarum regni provinciâ dudum factâ, suas sedes habuerant, antequàm ex singulis ordinibus venirent habitatum in urbe Jerosolymâ. Sic ferè Clericus, provincialium principes, quanquam subobscurè.

*Dathe.*—3 *Hi sunt provincie principes, qui Hierosolymæ habitabant, (nam cetera Judææ oppida incolebant Israëlites, quisque in civitatis sue patrimonio, sacerdotes, Levitæ, famuli sanctuarii, et posterii servorum Salomonis).*

Ver. 4.

*Au. Ver.*—4 And at Jerusalem dwelt certain of the children of Judah, and of the

sacerdotes, Levitæ, et populus; filii autem servorum Salomonis in Jerusalem.—Walton's Polyglott.

children of Benjamin. Of the children of Judah; Athaiah the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez.

*Pool.*—*Of the children of Judah; Athaiah, &c., of the children of Perez.*] These were all that family of Pharez, the son of Judah. If the names of these persons mentioned in this chapter be compared with the names of those who came back with Zerubbabel, it will appear, that they were the fourth, fifth, and sixth generation from Zerubbabel: which is a demonstration, that Nehemiah did not come to Jerusalem in the time of Artaxerxes Longimanus, but of Artaxerxes Mnemon. For this observation I am beholden to my worthy friend Dr. Alix.

*Booth.*—4 Of the posterity of Judah; Athathiah of the posterity of Pharez, by Uziah, &c.

Ver. 5.

*Au. Ver.*—5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joarib, the son of Zechariah, the son of Shiloni.

*Houb.*—5 בְּנֵי יוֹאִרִיב, filii Joarib. Habet, hoc loco, diversa quædam nomina Syrus Int. diversa etiam quædam hic sunt, ab illis quæ 1 Par. ix. 17 leguntur. Quæ nomina Lud. Cappellus varias scriptiones putavit esse; quæ tamen non sunt, si non sunt loca parallela. Atqui ferè constat non esse parallela. Quippe in libro Paralipomenon illi nominantur, qui habitaverunt in Juda et in Jerusalem, cum primùm ex captivitate reditum fuit; hic verò illi, qui tempore Nehemiæ. Cum igitur tempora non sint eadem utrobique, non mirum est virorum nomina, tempore in utroque, fuisse diversa. Ex eo sequitur mutationem nominum non tam ex variâ scripturâ, quàm ex re ipsâ fuisse natam. Itaque existimamus nihil esse utrisque in locis sollicitandum.

Ver. 9.

וַיֹּאמֶר בְּרֹזְכֵי פָקִיד עֲלֵיהֶם יְהוֹנָתָן  
בְּרֹזְכֵינָאָה עֲלֵיהֶם יוֹשִׁיָּהּ

καὶ Ἰωὴλ υἱὸς Ζεφρὶ ἐπίσκοπος ἐπ' αὐτούς·  
καὶ Ἰούδα υἱὸς Ἀσανὰ ἀπὸ τῆς πόλεως, δευ-  
τερος.

*Au. Ver.*—9 And Joel the son of Zichri was their overseer: and Judah the son of Senuah was second over the city.

*Bp. Patrick.*—The former of these was the governor of the city; and the other was his deputy; who is called *secondary*, because he was next to him in the discharge of that office. Who is he, as Bertram thinks, that is called in the second book of Maccabees, chap. iii. 4, *προστάτης τοῦ ἱεροῦ*, "the prefect of the temple;" and by Josephus, Antiq., xiv. 11, *ὑποστρατηγὸς ἐν Ἱερουσαλῆμοις*, "the under governor in Jerusalem" (see his *Repub. Jud.*, p. 163).

Ver. 10.

יְדַעְיָה בֶּן־יֹאדָיָה וְיָכִין

*ἀπὸ τῶν ἱερέων καὶ Ἰαθία υἱὸς Ἰωαριβ, Ἰαχίν.*

*Au. Ver.*—10 Of the priests: Jedaiah the son of Joiarib, Jachin.

*Lud. Cap., Houb., Booth.*—Of the priests: Jedaiah, Joiarib, Jachin.

*Houb.*—*ידעיה, Idaia, filius.* Hic Lud. Cappello assentimur, ut sit ין, supervacaneum; nam per id vocabulum series intercipitur. Itaque id nos omittimus, ut et omittitur 1 Par. ix. 10. Nam tempora quanquam diversa sunt, ut mox dicebamus, ob eamque rem varia nomina ex temporis diversitate nascebantur, tamen non concedendum ut scriptioes sint, utroque tempore, contrariæ, ut erunt, si relinquetur ין, ut *Idaia sit filius Joarib.* Nam loco *Paralip.* parallelo recensetur *Joarib* separatè, et ut ex alio patre natus, quam ex *Idaia*.

Ver. 11.

— נָדָב בֶּן־נָחֻמָּה וְיִשְׁכָּנָן

*— ἀπέναντι οἴκου τοῦ Θεοῦ.*

*Au. Ver.*—11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the ruler of the house of God.

*Ruler of the house of God.* See the notes upon 1 Chron. ix. 11, p. 47.

*Bp. Patrick.*—Some take him to be the same with him that is called in the New Testament *στρατηγὸς τοῦ ἱεροῦ*, which we translate "the captain of the temple."

*Dr. A. Clarke.*—*Ruler of the house of God.* He had the command over all *secular* matters, as the high-priest had over those which were *spiritual*.

*Rambach.*—*נָדָב בֶּן־נָחֻמָּה, dux s. princeps, al. principis domus Domini, i. e., στρατηγὸς τοῦ ἱεροῦ, totius templi procurator, et in primis sec. Cler. præfectus excubiis Levi-*

*tarum, immo sec. Burman. primus inter sacerdotes post pontificem. Conf. 1 Par. ix. 11; 2 Par. xxxi. 13; xxxv. 8.*

Ver. 12.

וְהַיִּחְיָה עֲשָׂי הַמְּלָאכָה לְבֵית וְנָחֻמָּה

*καὶ οἱ ἀδελφοὶ αὐτῶν ποιῶντες τὸ ἔργον τοῦ οἴκου, κ.τ.λ.*

*Au. Ver.*—12 And their brethren that did the work of the house were eight hundred twenty and two, &c.

*Bp. Patrick.*—*Their brethren that did the work of the house.* Who discharged all the offices of the priests in the temple.

*Houb.*—12 *וְנָחֻמָּה נָחֻמָּה, facientes opera domus.* Syrus pro נָחֻמָּה, ponit נָחֻמָּה, *intrinsecus.* Sic accepit נָחֻמָּה, ut Chaldaicum נָחֻמָּה, *intrâ;* quod oppositionem habet cum eo נָחֻמָּה, *exterioris*, quod extat ver. 16. Haud scio an olim scriptum fuerit נָחֻמָּה, *interioris*, quod verbum propè נָחֻמָּה vicinum et satis simile Scriptori exciderit. Certè opportunè adducitur oppositum נָחֻמָּה, cum נָחֻמָּה נָחֻמָּה, quod habetur ver. 16.

Ver. 14.

וְהַיִּחְיָה גִּבְרִי חֵלֵל מֵאֲחָ עֶשְׂרִים וְשָׁמָנָה יִפְקִיד עֲלֵיהֶם וְכִדְיָאֵל בֶּן־נָחֻמָּה

*καὶ ἀδελφοὶ αὐτοῦ δυνατοὶ παρατάξεως, ἐκτὸν εἰκοσιακτῶ, καὶ ἐπίσκοπος Βαδὴλ υἱὸς τῶν μεγάλων.*

*Au. Ver.*—14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, the son of one of the great men [or, the son of Haggedolim].

*Mighty men of valour.*

*Bp. Patrick.*—*Mighty men of valour.* Some of the priests were noted to be men of great courage, who, when there was occasion, fought for their country, especially to defend the house of God.

*Gesen.*—*וְנָחֻמָּה. R. נָחֻמָּה, No. 5, to be strong, stable.*

1. *strength, might, valour*, Prov. xxxi. 3; Zech. iv. 6; espec. in war, Ps. xviii. 33, 40; xxxiii. 16. *וְנָחֻמָּה*, to display valour, to do valiantly, Num. xxiv. 18. *וְנָחֻמָּה, men of valour, valiant men*, Judg. iii. 29; metaph. Is. v. 22; *וְנָחֻמָּה*, id. 2 Sam. ii. 7.—Hence

2. *forces, army, host*, Ex. xiv. 28. *וְנָחֻמָּה*, captain or leader of the host, 2 Sam. xxiv. 2. *וְנָחֻמָּה*, men of the host, men of war, soldiers, Deut. iii. 18; 1 Sam. xiv. 52;



1. *to profess, to confess*, perhaps i. q. *to point out, to show* with the hand extended, as if with the hand thrown out, projected; see Kal, and comp.  $\text{פָּלַח}$  and  $\text{פָּלַח}$ . Kal and Hiph. to cast, to throw, and then 'to point out with extended hand.' Arab.,  $\text{وَدَّى}$ , Conj. X., Syr., Aph. id. Constr. c. acc. Prov. xxviii. 13; seq.  $\text{עַל}$ , concerning, Ps. xxxii. 5.

2. *to give thanks, to praise, to celebrate*, since the acknowledgment (confession) of benefits is naturally followed by thanksgiving and praise; seq. acc. Gen. xix. 35, al.; also,  $\text{ל}$ , of pers., Ps. xcii. 2; Neh. xii. 46, al. In the phrase  $\text{וַיְהַלְלֵהוּ שֵׁם יְהוָה}$ , to celebrate the name of Jehovah, Ps. liv. 8;  $\text{וַיְהַלֵּל}$ , id. cvi. 47; cxvii. 4.

*Booth.*—17 And Mattaniah, the son of Micha, the son of Zabdi, the son of Asaph, was the chief leader in thanksgiving and prayer; and Bakkukiah, the second among his brethren, &c.

*Rambach.*— $\text{רִאשׁוֹן}$ . Caput, h. e., princeps primarius.  $\text{רִאשׁוֹן}$ , is *primum* s. *initio*. Deficit præfixum  $\text{ב}$ , ut in *rischonah*, Gen. xxxviii. 28; Num. xi. 9, pro *barischonah*, Num. x. 13, 14, &c.  $\text{וַיְהַלְלֵהוּ שֵׁם יְהוָה}$ , *confitebatur*, vel *confiteri* et laudare Deum solebat, coll. Ps. vi. 6 et vii. 18 cet.  $\text{הַ$ , characteristicum servatum est ut Esa. lii. 5; Psal. xxviii. 7, et in  $\text{וַיְהַלְלֵהוּ שֵׁם יְהוָה}$ , 1 Sam. xvii. 47; Ps. cxvi. 6, ad preces peragendas, Dan. ix. 21; Schm., qui *primus confitebatur in precibus*; i. e., qui in precibus publicis, ceteris voce præibat. Bene tamen monent R. Sal. et A. b. E. officium ejus non solum ad preces, verum etiam ad cantica pertinuisse. Unde etiam Vat., qui *princeps erat musicorum* sacrorum et præcentor.  $\text{שֵׁנִי בְּמֵדִי}$ , secundus vel alter erat post ipsum, ver. 9, ex fratribus suis, ver. 13.

*Houb.*—17 Et Mathania filius Micha, filii Zebedei, filii Asaph, qui cantibus laudibusque in oratione præsidebat, et ex fratribus ejus Bechecia post eum secundus, &c.

17 מחזיק... ראש... רחוקה יהודה להלל... Clericus, Mathania, qui primus ceperat in oratione confiteri peccata; quam interpretationem in Commentario sic exponit: "Caput initii confitebitur orationi. Supplendum אשר, qui, ante verbum. Videtur primus pronuntiassse commata singula, quæ alii repetierunt. Intelligitur autem oratio cap. ix. præmissa." Hæc Clericana, paucis verbis, peccata non pauca. Nam 1o. Mathaniam fuisse orationis modò allegatæ præcentorem non legitur

cap. ix. citato, ut jus non ait Interpreti rem in Contextum revocare, ab sacro Scriptore non ante dictam. 2o. Quòd convertit Clericus,  $\text{וַיְהַלְלֵהוּ שֵׁם יְהוָה}$ , *confitebitur*, eum id fugit *confiteri* esse  $\text{וַיְהַלְלֵהוּ שֵׁם יְהוָה}$ , in voce *Hiphæel*; quod ne ita esset, esset tamen  $\text{וַיְהַלְלֵהוּ שֵׁם יְהוָה}$ , in Kal, barbarum, ac sine exemplo. 3o. Caput initii, nihil habet Hebraicum, ut nec Latinum. Denique ad conjecturas antequàm divertas, convenit ire ad veteres scriptiones; etiam ad parallelas. Quod Clericus si fecisset, vidisset Vulgatum, qui vertit, *princeps ad laudandum*, legisse  $\text{וַיְהַלְלֵהוּ שֵׁם יְהוָה}$ , *princeps laudis*, non autem  $\text{וַיְהַלְלֵהוּ שֵׁם יְהוָה}$ , *initii*. Vidisset etiam cap. xii. 46 scriptum legi,  $\text{וַיְהַלְלֵהוּ שֵׁם יְהוָה}$ , *princeps laudis et confessionis*. Quam scripturam  $\text{וַיְהַלְלֵהוּ שֵׁם יְהוָה}$ , *laudis*, nemo Lector sapiens non anteferet hodiernæ,  $\text{וַיְהַלְלֵהוּ שֵׁם יְהוָה}$ , *initii*. Itaque eam scripturam nos, interpretando, nostram fecimus, ut potè firmatam autoritate et Vulgati, et loci paralleli. Vide etiam cap. xii. 24. Sed  $\text{וַיְהַלְלֵהוּ שֵׁם יְהוָה}$ , *laudis*, tritum usu vocabulum. Nam  $\text{וַיְהַלְלֵהוּ שֵׁם יְהוָה}$ , *laus*, non alibi legitur, quàm hic, et semel cap. xii. et id omittit Buxtorfius pater in Concordantiis suis. Sed eodem cap. xii. 27 et 40, legitur  $\text{וַיְהַלְלֵהוּ שֵׁם יְהוָה}$ , per litteram  $\text{נ}$  scriptum...  $\text{וַיְהַלְלֵהוּ שֵׁם יְהוָה}$ : Sine justâ causâ Masora,  $\text{וַיְהַלְלֵהוּ שֵׁם יְהוָה}$ , cum passim legatur, cum 'intermedio scriptum.

*Dathe.*—17 Mattanja, filius Micha, nepos Sabdi, pronepos Asaphi, primus præcentor carminum et precum, et Bakkukia secundus, ex ejus fratribus, porro Abda, &c.

Ver. 21.

*Au. Ver.*—21 *Nethinims*. See the notes upon 1 Chron. ix. 2, vol. iii., pp. 46, 47.

*Ophel*. See the notes upon 2 Kings v. 24, vol. ii., p. 893.

Ver. 22.

וַיְהַלְלֵהוּ שֵׁם יְהוָה  
וַיְהַלְלֵהוּ שֵׁם יְהוָה  
וַיְהַלְלֵהוּ שֵׁם יְהוָה  
וַיְהַלְלֵהוּ שֵׁם יְהוָה  
וַיְהַלְלֵהוּ שֵׁם יְהוָה  
וַיְהַלְלֵהוּ שֵׁם יְהוָה  
וַיְהַלְלֵהוּ שֵׁם יְהוָה  
וַיְהַלְלֵהוּ שֵׁם יְהוָה  
וַיְהַלְלֵהוּ שֵׁם יְהוָה  
וַיְהַלְלֵהוּ שֵׁם יְהוָה

και ἐπισκοπος Λευιτῶν υἱὸς Βαβί, υἱὸς Ὀφί, υἱὸς Ἀραβία, υἱὸς Μιχαῖ ἀπὸ υἱῶν Ἀσάφ τῶν ἀδόντων ἀνέαντι ἔργου οἴκου τοῦ Θεοῦ.

*Au. Ver.*—22 The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micah. Of the sons of Asaph, the singers were over the business of the house of God.

*Dr. A. Clarke.*—22 The overseer also of

the Levites.] *קִדָּן*, the visitant, the inspector; translated *επισκοπος*, bishop, both by the *Septuagint* and *Vulgate*.

*Booth*.—22 The overseer also of the Levites at Jerusalem, as to the business of the house of God, was Uzzi, the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha, of the sons of Asaph, the singers.

*Rambach*.—*Praefectus vero vel Praepositus Levitarum Hierosolymis*, ver. 18, erat, ver. 9; cap. xii. 42; 2 Par. xxiv. 11. LXX, *ἐπισκοπος*, 1 Tim. iii. 2 quod, notante h.l. *Grotio*, est nomen curæ magis, quam dignitatis; unde id maluerunt Christiani ecclesiarum præsidēs, quam Judaicum ἀρχισυνάγωγου. *מנצי אספּי*, unus de posteris *Assaphi*, ver. 17. *המסודרים*, *cantoribus* s. musicis, cap. x. 28, 40. *לנצי מלכא*, coram opere domus Dei, cap. x. 34, i.e., sec. *Burman*. circa ea negotia, quæ coram in templo peragenda erant; in oppos. ad negotia exteriora, ver. 16. Conf. cap. xii. 9; x. 34.

*Houb*.—*Præses autem Levitarum in Jerusalem fuit Azzai, filius Bani, filii Hasabiah, filii Mathaniae, filii Micha, ex filius Asaph Cantoribus; hic domus Dei operibus præsidebat*.

Ver. 23.

קִרְמָצִית הַמֶּלֶךְ עֲלֵיהֶם וַאֲמָנָה עַל-  
הַמְּשָׁרְרִים דְּבָרֵיהֶם וְיֻמָּו :

ὅτι ἐντολὴ τοῦ βασιλέως εἰς αὐτοὺς.

*As. Ver*.—23 For it was the king's commandment concerning them, that a certain portion [or, a sure ordinance] should be for the singers, due for every day.

*Pook*.—For; or, therefore; for the following words contain either a reason why they were set over that business, or a recompence for it, or a provision that they might diligently attend to it. The king's commandment; either, 1. David's, who made this constitution. Or rather, 2. The kings of Persia, who is called simply the king in the next verse also; who took this care at the request and by the direction of Ezra or Nehemiah [so *Bp. Patrick*]. Or this might be Nehemiah's command, which is called the king's command, because it was done by the king's deputy, or a commissioner whom the king empowered to do what he saw fit for the house and service of God, commanding all the people to obey him therein; as

he had formerly done to Ezra, chap. vii. 18, 20, 23.

*Dr. A. Clarke*.—23 It was the king's commandment.] By the king some understand David, and others Artaxerxes [so *Rambach*]. It is most probable that it was the latter; who wished that a provision should be made for these, a part of whose office was to offer up prayers also, as well as praises. For we know that Darius made an ample provision for the priests, that they might offer sacrifices of sweet savour unto the God of heaven; and pray for the life of the king and of his sons, Ezra vi. 10. Some have thought that they had been Jewish singers employed in the service of the Persian king, to whom he had given a salary, and to whom he wished still to continue the same.

*Rambach*.—23 Quia præceptum Regis ipsis erat impositum, coll. cap. x. 33; Ezra x. 4, vel potius sec. Tig., Schmid., Cler., mandatum regium de illis erat; coll. Gen. xii. 20; 2 Sam. xiv. 8; Ezra iii. 7, &c. Per Regem vero nonnulli hic Davidem, primum horum ordinum institutorem, coll. cap. xii. 24, alii melius Artaxerxem, cap. ii. 1, intelligunt. *ואמנה על המסודרים*, Schm., et decretum super cantoribus, vel statutum firmum factum erat de cantoribus, ver. 22, vide cap. x. 1. *דבר יום ביומו*, res diei in die suo, s. pensum quotidianum; Schm., de rebus necessariis in singulos dies: quod nonnulli de labore accipiunt, quasi regia auctoritate fuerit constitutum, quid quovis die cantoribus agendum; alii vero melius de alimentis exponunt, de quibus munificentia Artaxerxis eis prospectum erat. Nimirum quum pauci rediissent cantores, etisque proinde perpetuo fere in templo esset ministrandum, Artaxerxes ex propriis suis thesauris vel redditibus ad quotidianam eorum sustentationem aliquid conserasse videtur.

*Houb*.—23 Nempe tale erat de illis regium mandatum, decretaque erant Cantoribus annonæ quotidianæ.

23 *אמנה*, annonæ, ex *אמן*, nutrire. Sic Esther, cap. ii. 20, *והיה באמנה אצרי*, erat in cibo cum illo; i.e., apud eam nutriebatur, vel ejus cibis alebatur. Incommodè accersitur *fides*; qui significatus consociari vix potest cum *de die in diem*.

*Dathe*.—23 Ex voluntate enim regis cantoribus certum stipendium in singulos dies erat assignatum.

Ver. 24.

— לִיךְ הַמֶּלֶךְ לְקִידָּן לְעָם :



— πρὸς χεῖρα τοῦ βασιλέως εἰς πᾶν χρῆμα τῷ λαῷ.

*Au. Ver.*—24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, *was* at the king's hand in all matters concerning the people.

*Pool.*—At the king's hand, or, on the king's part, to determine civil causes and controversies, between man and man by the laws of that kingdom, which peradventure he understood better than Nehemiah, and therefore was appointed for this work, but still under Nehemiah. Or, according to the king's appointment, as the hand is used, as Numb. iv. 49, and elsewhere. In all matters concerning the people; either in civil differences between them, or in things between the king and people; as in matters of tribute, or grievances, &c., wherein this man possibly was chief justiciary under Nehemiah.

*Bp. Patrick.*—Was at the king's hand in all matters concerning the people.] The king appointed him to receive all petitions from the people, and by him returned them answers. This seems the plain sense, according to our translation. But some translate it, not "at the king's hand," but "on the king's part," that is, he heard all causes in civil matters between the king and the people; as, about his tribute or any grievance of which they complained. And Bertram thinks it appears by the very context, that he was appointed by the king (so at his hand, or by his hand, may be understood) to see all things supplied which the people were bound to furnish for the temple: or rather, as Pellicanus thinks, to see that what the king allowed for public sacrifices to be made for him, and for his family (Ezra vi. 10), was duly paid out of the treasury of the province.

*Booth.*— — was, by the king's authority, over all matters respecting the people.

*Rambach.* — לִיד הַמֶּלֶךְ, *Erat ad manum Regis*, i. e., minister Regius, vel secund. Schmid., *Prorex*, non bene; is enim Nehemias nunc erat: melius secund. Gusset., *Residens populi Judaici in Susan apud Artazerzem*; vel potius secund. Burmann. Commissarius, qui nomine regis suppeditabat sumtus, quos Rex ex redivitis, qui ipsi a populo debebantur, templo destinaverat, Ezr. vii. 20—22. Confer 1 Par. xviii. 17; xxiii. 28. לִיד רַב הָעָם, in omni re populi, vel ad populum pertinente. Confer *Lamed* supra ver. 13.

*Houb.*—*Erat Regis administer in iis omnibus, quæ ad populum pertinerent.*

*Dathe.*—24—*Auctoritate regia res populi curabat.*

Ver. 25.

וְאֵלֵיהֶם בְּשִׁדְתָם מִבְּנֵי יִירוּשָׁלַם  
וְאֵשְׁבֵי קִרְיַת אַרְבָּא וְרַ' וְרַ'

καὶ πρὸς τὰς ἐπαύλεις ἐν ἀγρῷ αὐτῶν.  
καὶ ἀπὸ υἱῶν Ἰουδᾶ ἐκάθισαν ἐν Καριαθαρ-  
βὲκ.

*Au. Ver.*—25 And for the villages, with their fields, some of the children of Judah dwelt at Kirjath-arba, and in the villages thereof, &c.

*Booth.*—And many of the Jews dwelt in the villages, in their own lands at Kirjath-arba, &c.

*Rambach.*—וְאֵלֵיהֶם בְּשִׁדְתָם, Schmid., Quod vero ad villas in agris eorum attinet, cap. xii. 29; Jos. xix. 6; xxi. 12. Recensitis incolis Hierosolymæ, adgreditur recensere incolas villarum et urbium extra Hierosolymam. Conf. not. supra ver. 1. Dicuntur vero villæ urbes et oppida sine muris. Conf. Lev. xxv. 31. מִבְּנֵי יִירוּשָׁלַם, *quidam de filiis Judæ*, ver. 4, sub quibus sec. *Burm.* etiam *Simeonitæ* comprehenduntur. Conf. ver. 27, cum 1 Par. iv. 24, 28, et Gen. xlix. 7; Jos. xix. 19, uti etiam *Simeonitæ*, in ultima benedictione Mosis Deut. xxxiii. non comparent, sub Juda nimirum ver. 7, comprehensi. וְאֵשְׁבֵי קִרְיַת אַרְבָּא, s. Kirjath Arba, postea Chebron dicta.

*Houb.*—25 In vicis autem suburbanis, pars filiorum Judæ habitarunt in Cariatharbe, &c.

Ver. 30, 31.

וּבְנֵי בְנֵימִן מִבְּנֵי בְּרַעַשְׁבָּא  
בְּיַתְאֵל וּבְנֵתְהָ:

31 καὶ οἱ υἱοὶ Βενιαμὴν ἀπὸ Γαβὰθ Μαχμὲς.

*Au. Ver.*—30 And they dwelt from Beersheba unto the valley of Hinnom.

31 The children also of Benjamin from Geba [or, of Geba] dwelt at Michmash [or, to Michmash], and Aija, and Beth-el, and their villages.

*Booth.*—And they dwelt from Beersheba unto the valley of Hinnom. The children also of Benjamin, from Geba, Michmash, and Aija, and Bethel, and their villages.

*Rambach.*—מִבְּנֵי, ex urbe Geba oriundi; quæ sita erat in finibus meridianis Beniaminitarum. Conf. cap. vii. 30; Jos. xviii. 24;

xxi. 17; 2 Sam. v. 25. סכסכ, inhabitant urbem Michmasch, in confiniis septemtrionalibus Benjamin sitam.

*Houb.*—Et à Bersabee usque ad vallem Ennom habitationes habebant, 31 Filii autem Benjamin à Geba-Mechmas, in Hai, in Bethel, et in vicis ejus.

*Dathe.*—30 In tabernaculis quoque degabant a Berseba usque ad vallem Benhinnom. 31 Benjaminitæ inde a Geba, Michmase, Ajja, Bethel, horumque coloniis.

Ver. 35.

לֹד וֹנוֹ גִּי חַהֲרָסִים

*Au. Ver.*—35 Lod, and Ono, the valley of craftsman.

*The valley.*

*Pool.*—Or, in the valley, &c. Or this is another place called *Ge-haharasim*.

*Booth.*—Lod, and Ono, the valley of Charasim.

*Dathe.*—35 Lodi, Onone, et in valle Harasim.

*Houb.*—35 In Lod, et in Ono, ad vallem fabrorum.

*Rambach.*—גִּי חַהֲרָסִים, Schmid., in valle fabrorum. Aliis est nom. proprium oppidi. Confer 1 Par. iv. 14.

Ver. 36.

וּבְנֵי לֵוִי מְחֻלָּתוֹת יְהוּדָה לְבִנְיָמִן

καὶ ἀπὸ τῶν Λευιτῶν μερίδες Ἰούδα τῶν Βενιαμίν.

*Au. Ver.*—36 And of the Levites were divisions in Judah, and in Benjamin.

*Pool.*—Or, for the Levites (to wit, those of them who were not settled in Jerusalem) there were *divisions*, i. e., places appointed for them, and distributed among them.

*Bp. Patrick.*—The rest of the Levites who were not settled at Jerusalem were distributed among the people of Judah and Benjamin, who dwelt in the forenamed towns, whom they taught and instructed in religion and good manners.

We read also 1 Chron. ix. 3, that some of the children of Ephraim and Manasseh dwelt at Jerusalem; but, I suppose, they were so few, that they are not here remembered; or, perhaps, they removed to some other place when Jerusalem continued without walls.

*Dr. A. Clarke.*—And of the Levites were divisions.] The Levites had their dwellings in the divisions of Judah and Benjamin.

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This is probably the meaning: the *Syriac* says, *They had the half of Judah and Benjamin*; which is not likely.

*Dathe, Booth.*—And of the classes of the Levites, some dwelt in Judah, and some in Benjamin [see below].

*Gesen.*—מְחֻלָּתוֹת, c. suff. מְחֻלָּתוֹת, plur. מְחֻלָּתוֹת, R. פֶּלֶא. 1. smoothness.

2. division, class, course; spec. of the 24 classes of the Levites and priests, ἐφημέρια, κλήρος, 1 Chron. xxiv. 1, al. Also of the people of Israel, Josh. xi. 23, al.; of an army, 1 Chron. xxvii. 1, sq.

*Prof. Lee.*—מְחֻלָּתוֹת, appportionment, distribution: meton. order, course, so distributed; of land, Josh. xi. 23; xii. 7; xviii. 10: pec. of the priests' service, 1 Chron. xxvii. 1, seq.; Neh. xi. 36; Ezek. xlvi. 29, &c. LXX, διαίρεσις, διαμερισμός, διάταξις; ἐφημέρια, κλήρος.

*Rambach.*—וּבְנֵי לֵוִי, tandem etiam de Levitis, ver. 3. מְחֻלָּתוֹת יְהוּדָה לְבִנְיָמִן, divisiones vel distributiones Judæ erant; et Benjamini, ver. 1, h. e. per certas divisiones s. classes inter Judam, ver. 20, et Benjaminem, ver. 31, distributi erant, coll. 1 Par. xxvi. 12; xxvii. 1, 2, 4; xxviii. 21. Levitæ enim, ut R. Sal. monet, non omnes Hierosolymis habitabant, vers. 15, 18, sed sparsi huc et illuc, partim in tribu Juda, partim in tribu Benjamin. Coll. Gen. xlix. 5, 7.

*Houb.*—36 Ex Levitis autem, classis Judæ et Benjamin.

*Dathe.*—36 Ex Levitis alii inter Judæos, alii inter Benjaminitas habitabant. a)

a) Verba textus obscura sunt et ambigua: ex Levitis, מְחֻלָּתוֹת יְהוּדָה לְבִנְיָמִן, classes, s. divisiones Judæ Benjamini, s. cum Benjamine. Vulgatus et Syrus legerunt מְחֻלָּתוֹת, et de Levitis portiones Judæ et Benjamin. Sed oló ad litteram expriment lectionem textus Hebr., μερίδες Ἰούδα τῶν Βενιαμίν. Illam in versione expressi, hanc plerique sic explicant, ut sensus sit: classes Levitarum, quæ olim inter Judæos habitassent, jam inter Benjaminitas sedem fixisse.

*Maurer.*—36 יְהוּדָה לְבִנְיָמִן, difficilioris interpretationis locus, qui ita expediendus videtur: et de Levitis classes Judæ, h. e., quæ olim in Juda habitaverant, adjunctæ sunt Benjamini, jam inter Benjaminitas sedem fixerunt.

CHAP. XII. 1.

*Au. Ver.*—1 Now these are the priests and the Levites that went up with Zerubbabel

3 o

the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra.

*Pool.*—*The priests*, i. e., *the chief of the priests* [so Patrick, Clarke], as they are called here, ver. 7, to wit, the heads of those twenty-four courses which David appointed by Divine direction, 1 Chron. xxiv. And whereas there are twenty-four, and here but twenty-two, and ver. 12, &c., only twenty, the reason of this difference may possibly be this, because two of the twenty-four courses were extinct in Babylon, or at least none of them were then returned; and two of the persons here named, ver. 2, 5, to wit, Hattush and Maadiah, may be omitted in the account of the posterity of these persons, ver. 12, &c., because they had no posterity. Possibly these were not the same courses which David had appointed, but others which Zerubbabel and Joshua had constituted in imitation of that order as far as they could. *Exra*: either this was another Ezra, or if it were the same mentioned Ezra vii., he lived to a great age; which may well be supposed, considering his great sobriety, and abstinence from those evil practices which shorten men's lives, and his great piety, to which God promised long life, and withal the special providence of God continuing him so long in such a season, wherein the Church of God did greatly need his help and counsel.

*Dr. A. Clarke.*—*The Septuagint* omit ver. 3, except the word *Shechaniah*; as also verses 4, 5, 6, 9, 37, 38, 39, 40, and 41. *The Arabic* omits the first *twenty-six* verses, and ver. 29. Mention is made of *Exra* in this verse; and he is generally allowed to be that *Exra* whose book the reader has already passed over, and who came to Jerusalem in the time of Cyrus, with Zerubbabel. If this were the same, he must have been at this time upwards of an hundred years of age: and this case is not improbable, as an especial providence might preserve such a very useful man beyond the ordinary age of men. See what has been said on the case of Nehemiah, chap. i. 1.

*Rambach.*—עזרא, *Exras*, idem ille, ut videtur, scribe et sacerdos, vers. 26, 36; *Ezr.* vii. 6; qui, ut ex h. l. adparet, sub Cyro jam adscenderat, *Ezr.* ii. 1, 2 (licet inter duces primi illius itineris non commemoratur, quia tunc forte nondum ea, qua postmodum, polluit auctoritate) postea vero redierat Babylonem, ut plures Judæos secum

duceret, *Ezr.* vii. 7 seqq. Equidem multum hunc Ezram Levitam et diversum fuisse statuunt ab Ezra, e pontificali linea oriundo, *Ezr.* vii. 1, seqq. quippe qui subinde addito elogio commemoratur, vers. 26, 36; viii. 1, 4, 9, 13; *Ezr.* vii. 6, 11, 12, 21; coll. infra vers. 32, 33, ubi Ezras aliquis post duos choros processisse; alter vero Ezras, sacerdos et legis peritus, eodem præcessisse dicitur, ver. 36.

*Dathe.*—*Ezra*. Non idem ille עזרא s. legis peritus, qui a Xerxe Hierosolymam missus erat, *Ezr.* vii., quod per rationes chronologicas, a Michæle accurate deductas, esse non potest, sed alius ejusdem nominis.

Ver. 7.

*Au. Ver.*—7 Sallu [or, Sallai, ver. 20], Amok, Hilkiah, Jedaiah. These were the chief of the priests and of their brethren in the days of Jeshua.

*Pool.*—*Of their brethren*, i. e., of the priests, who were their brethren.

*Bp. Patrick.*—7 Sallu.] The first of these is called Sallai, ver. 20.

*These were the chief of the priests.*] Heads of the courses of the priests which David instituted, and were restored after their return from captivity, though as yet not so many as they had been before (see *Ezra* vi. 18).

*And of their brethren in the days of Joshua.*] Who was the high-priest at the return from captivity. The meaning seems to be, that they were not only heads of all those who were under them, but the chief of the heads, who were properly their brethren.

Ver. 8.

— מִתְּנָתָם עַל־הַתְּהִלָּה הַזֶּה וְהַזֶּה —  
תְּהִלָּתָם

— Ματθαῖα, ἐπὶ τῶν χειρῶν αὐτὸς, καὶ οἱ ἀδελφοὶ αὐτῶν εἰς τὰς ἐφημέριαις.

*Au. Ver.*—8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over the thanksgiving [that is, the psalms of thanksgiving], he and his brethren.

*Which was over the thanksgiving, &c.*

*Bp. Patrick.*—8 They were appointed to see the psalm of thanksgiving sung every morning and evening at the burnt-sacrifice.

*Booth.*—Who, with his own brethren, was the leader in the praises of the temple.

*Gesen.*—חֲדָרִים, Neh. xii. 8, a corrupted form, probably for חֲדָרִים, *choirs*, as 1 Chron. xxv. 3. Comp. also Neh. xi. 17; where in a like context is חֲדָרִים.

*Prof. Lee.*—חֲדָרִים. For חֲדָרִים, no doubt. See 1 Chron. xxv. 3, where we have חֲדָרִים וְחֲדָרִים, the identical expression. The error seems to be of long standing, for the LXX have ἐν τῶν χειρῶν, if this passage has not been corrupted from that in 1 Chron. above cited, which also has חֲדָרִים. The Syriac has ܠܡܕܝܬܐ, *Hūdīth*, as a proper name. The truth seems to be, the *punctuists* not knowing what to make of this word, when the ' had been written by some alumbering copyist a little too short, ' , applied the vowels at random, and so favoured the grammarians with a *new form*, a monster hitherto unparalleled: "Ortum," says Gesenius, "vocab. ex חֲדָרִים, celebravit, pari signif. atque חֲדָרִים." I doubt whether it is desirable to cover so palpable a blunder, by so much ingenious critical conjecture.

*Rambach.* — חֲדָרִים, Schm., *super sessiones vel ad celebrationes peragendas constitutus erat*; i. e., sec. Cleric. inter cantores, qui beneficia Dei caneant. R. Salomoni est species instrumentorum musicorum. Sed illud præstat.

*Houb.* — — *Et Mathanias ille, qui cum fratribus suis erat moderator Canticorum.*

8 חֲדָרִים: Arias, *super odas*. Venit quidem oda Latinum ex Græco verbo ᾄδω, *canere*; ᾄδω, ex Hebraico יָדָה. Sed חֲדָרִים non alibi recurrit. Vide quæ diximus ad. cap. xi. 17, ad finem.

Ver. 9.

וְיָבִיטוּ עָלֵינוּ מִיְּמֵינוּ לְנֶגְבֵנוּ  
לְמִשְׁכְּנוֹתָם :

וְיָבִיטוּ

*Au. Ver.*—9 Also Bakkukiah and Unni, their brethren, were over against them in the watches.

*Were over against them in the watches.*

*Pool.*—i. e., In the places where they were appointed to stand, and wait, and perform their office, one standing over against another, as it is explained, ver. 24, *ward over against ward*; for the Hebrew word is the same there and here. Others, according to their turns or courses, of which see 1 Chron. xxv. 9.

*Bp. Patrick.*—9 That is, these ministered

in their courses as the others did, and kept their stations over against them in their turns of attendance, which are called "their watches" or wards (see ver. 24).

*Booth.*—And Bakkukiah and Unni their brethren, superintended the watches.

*Gesen.*—חֲדָרִים, plur. חֲדָרִים, fem. of חֲדָרִים.

1. *Watch, guard, custody*, viz. a) The act of guarding, 2 Kings xi. 5, 6. b) Place of a watch, *station, post*, Is. xxi. 8; Hab. ii. 1. Also concr. of the watch, *guards*, themselves, Neh. vii. 3; xii. 9; xiii. 30.

*Rambach.* — חֲדָרִים e regione eorum, dum nimirum sec. Cler., alii canerent, alii ex eorum regione januas servabant. Al. coram eis erant, ver. 24; cap. xi. 22, *Nold. apud eos*, coll. iii. 23, 28. לְמִשְׁכְּנוֹתָם, *ad agendas custodias*, ver. 24; 1 Par. ix. 23, al. *secund. custodias*, s. classes suas, in quas distributi erant, coll. 1 Par. xxiii. 6.

*Houb.*—9 *Bechecia et Hanni, et fratres eorum, qui iuxta eos erant in custodiis.*

*Dathe.*—9 *Bakkuk et Unno cum suis cognatis custodias agebant.*

Ver. 10, 11.

*Au. Ver.*—10 And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

*Pool.*—Generally supposed to be the same man who was high-priest in the days of Alexander the Great, as Josephus mentions; whence a great difficulty ariseth, how Nehemiah could mention this man, who seems not to have been high priest till many years after Nehemiah's death. But it seems not necessary that this *Jaddua* should be the same person, for he might be the father of that *Jaddua*, both being called by the same name; or, if he were the same, the blessing of a very long life might be given to this great and excellent governor, as it was to Ezra, that famous scribe, as was noted on ver. 1, and that for the very same reason. He might also live to see Jaddua, though not to see him high priest, which might be many years after. Or this passage might be put into this book by some sacred or inspired penman, there being some, though but few, such passages in the foregoing books of Scripture, which were added by succeeding men of God in after times.

*Rambach.* — רִיטָן וְיָבִיטוּ עָלֵינוּ, *Jonathan*

vero genuit Jadduam, ver. 22, ultimum sub Persis pontificem, qui referente *Josepho*, Ant., l. ii., c. 8. Alexandro Macedoni infulatus obviam processit, eique reverentiam ac toti Judæorum genti singularem gratiam expressit. *Carpzovius* quidem Introd. in libros hist. V. T., p. 347, dubitari adhuc posse existimat, an idem hic sit Jaddua, cujus occursum Alexandro M. factum memorat *Josephus*. Putat enim, hunc Nehemiæ Jadduam non pontificem, sed Levitam fuisse, neque, vers. 10, 11, *posteris* Jesuæ summi sacerdotis, ver. 1, sed *Jesua Levita*, ver. 8, enumerari. Quum igitur inter capita populi Jaddua quoque aliquis, cap. x. 22, recensatur, a sacerdotum ordine distinctus, nihil obtare judicat, quo minus etiam diversis temporibus alius in Levitis florere potuerit Jaddua, alius deinde pontificatu fungi: in primis quum hoc modo omnes circa longævitatem Nehemiæ trice commodissime expediantur. Verum etsi libenter concedimus, passim inter Hebræos cognomines reperiri, uti in his ipsis capitibus tres distincti Jesuæ occurrunt, cap. x. 10; xii. 24, 26, illud tamen ægre persuadebit, vers. 10, 11, hujus capituli genealogiam Levitarum, a Josua oriundorum, recenseri. *Eliaschibus* certe, ver. 10, in hoc ipso libro, cap. iii. 1, 20, *summus sacerdos* dicitur. Novum vero *Eliaschibus*, Levitam, ex h. l. statuere, est præter necessitatem entia multiplicare. Accedit *Josephi* suffragium, qui Ant., l. ii., c. 5, 7, 8, eosdem summo sacerdotio functos perhibet, qui hic vers. 10, 11, ordine genealogico exhibentur: ut nihil dicamus de *R. Sal.* qui ad ver. 10, adnotat: Omnes isti, qui in hoc textu recensentur, fuerunt summi sacerdotes. Extra dubium itaque positum est, Jadduam hunc non Levitis, sed pontificibus adnumerandum. Neque illud facile negari potest, eundem hunc esse Jadduam, qui, *Josepho* teste, Alexandro obviam processit, quum uterque patrem Jonathan, s. Jochananem, vel Johannem habuerit, coll. *Joseph. Ant.*, l. ii., c. 7. At enim vero illud propterea non opus est, ut statuamus, Nehemiam Alexandri tempora vivendo attigisse. Potuit enim Nehemias sec. *Calov.* Jadduam in sacerdotio vidisse postremis Darii Nothi temporibus, a cujus regno usque ad devictum ab Alexandro Codomannum fluxere 73 anni. Unde si decedente Nehemia Jaddua statuatur fuisse annos 31 natus, obviare Alexandro potuit 104to ætatis anno; Nehemias autem jam obisse sub Darii Nothi postrema tempora.

Ceterum cui et hoc modo ætas Nehemiæ nimium protrahi videtur, amplectatur, si lubet, *Vitringæ* sententiam in *Observ. S. L.* vi., p. 337, quam et *Petavius* de doctr. temp., l. xii., c. 25, et *Clericus* ad h. l. item *D. Lang.* H. E., p. 827, fovent, secundum quam totum hoc fragmentum genealogicum successionis familiæ pontificalis, et principum quorundam ordinis sacerdotalis, usque ad tempora Alexandri, quod versibus 26 prioribus hujus capituli comprehenditur, non a manu Nehemiæ profectum, sed ab alio quopiam post Nehemiam auctoritate publica insertum est, ut series pontificum integra haberetur: quod etiam aliis libris sacris et tabulis genealogicis, in primis in libris Paralip. contigisse, viri eruditi dudum probarunt.

## Ver. 12.

וְיֹאכִים וְיֹחָנָן הָיוּ לְחָנִים רִאשֵׁי  
הַכֹּהֲנֹת לְשֵׁרָיָה מֶרַיָּה לְיֵרֵמְיָה חֲנַנְיָה  
καὶ ἐν ἡμέραις Ἰωακὶμ ἀδελφοὶ αὐτοῦ οἱ  
ἐπεὶ καὶ οἱ ἀρχόντες τῶν πατριῶν, τῷ Σαραΐᾳ,  
Ἀμαρίᾳ τῷ Ἰερεμίᾳ, Ἀνανίᾳ.

*Au. Ver.*—12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah.

*Pool.*—As their fathers were priests in the days of Joshua, so in the days of Joiakim, the son of Joshua, the sons of those persons executed the priesthood in their fathers' steads, some of their fathers probably being yet living, and many of them now dead.

*Booth.*—And in the days of Joiakim, the paternal chiefs of the priests were: from Seraiah, Meraiah; from Jeremiah, Hananiah.

*Rambach.*—וְיֹאכִים נר. Narrantur nunc primores sacerdotum tempore Joiakimi, filii Jesuæ, ver. 10, uti ante recensita fuerant capita sacerdotum tempore Jesuæ, patris, ver. 1, 7, conf. ver. 26. וְיֹחָנָן וְיֵרֵמְיָה, capita patrum, i. e., primarii inter sacerdotes, ver. 22, 23; cap. vii. 70; cap. viii. 13. לְשֵׁרָיָה מֶרַיָּה, Seraiah, ver. 1, erat Meraiah, scil. sec. *R. Sal.*, quoad custodiam; vel ut *Vat.* exponit, in custodia s. classe Seraiah princeps familiæ erat Meraiah. Et sic etiam in sequentibus. Al. melius, Seraiah filius vel successor erat Meraiah, &c., conf. *Lamed* *Ezr.* ii. 6, 16; 1 Par. xxiv. 27 sqq.

*Houb.*—12 In diebus autem Joacim erant Sacerdotes familiarum principes; Saraia, Maraia; Jeremia, Hanania.

Ver. 14.

לְמַלְכֵי יִזְבְּהִי לְשִׁבְנָה יִזְבְּהִי :

לְשִׁבְנָה

τῷ Ἀμαλοῦχ, Ἰωάνθαν τῷ Σεχενία Ἰωσήφ.

*Au. Ver.*—14 Of Melicu, Jonathan; of Shebaniah, Joseph.

*Houb.*—14 לְשִׁבְנָה: Masora, לְשִׁבְנָה, et sic codex Orat. 53 non recte. Nam legitur לְשִׁבְנָה, ver. 2, ubi Masora litteram י non castigabat. Melius fuit sublatum י ex fine, quod forte innuit circulus supernus, olim super י positus, nunc male super י. Nam familiarum nomina his versibus similiter enuntiantur, ut ipsa patrum nomina..... לְשִׁבְנָה: idem supra, ver. 3, שִׁבְנָה, per litteram י. Syrus utrobique י: Vulgatus utrobique י. Nos *Sechenia*, ut id concordet cum ver. 3 mox allegato.

Ver. 15.

לְחָרִם עֲדָנָה לְמַרְיֹת חֶלְקִי :

τῷ Ἀρὶ, Μαννάς τῷ Μαριῶθ, Ἑλκαί.

*Au. Ver.*—15 Of Harim, Adna; of Meraioth, Helkai.

*Houb.*—15 עֲדָנָה: Idem supra ver. 3, חָרִם. Itaque nos, *Rehumæ* ..... חָרִם. Idem supra ver. 3, חָרִם; itaque nos, *Mere-muthæ*.

Ver. 16.

לְעֲדָנָה זְכַרְיָה לְגַתְיֹן מִשְׁלֵם :

לְגַתְיֹן מִשְׁלֵם

τῷ Ἀδδαῖ, Ζαχαρία τῷ Γαθαθῶθ, Μεσολάμ.

*Au. Ver.*—16 Of Iddo, Zechariah; of Ginnethon, Meshullam.

*Houb.*—16 מִשְׁלֵם: Masora מִשְׁלֵם, recte. Nam sic ver. 4, מִשְׁלֵם. Itaque nos, *Addoæ*. Etiam מִשְׁלֵם, codex Orat. 53 ... לְגַתְיֹן: supra ver. 4, מִשְׁלֵם: Itaque nos hic, *Genthoiaæ*.

Ver. 17.

לְמִיָּאִיחַ זִיכְרִי לְמִיָּאִיחַ לְמִיָּאִיחַ :

τῷ Ἀβιά, Ζεχρί: τῷ Μιαμιν, Μααδαί: τῷ Φελετί.

*Au. Ver.*—17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai.

*Of Miniamin.*

*Houb., Dathe, Booth.*—*Of Miniamin* \* \* \*. A name has been lost here.—

*Dathe.*

*Houb.*—*Miaminæ*.....

17 זִיכְרִי, *Miaminæ*, (*familiæ*.) Post

id nomen deest alterum nomen ejus, qui esset familiæ *Miaminæ*. Itaque, interpretando, lacunam facimus. Defectum sui codicis occultabat Vulgatus, cum verteret, *Miamin et Moadia*, *Phelti*, addens inter utrumque conjunctionem. Non potuit idem homo *Phelti* esse duabus ex familiis.

Ver. 20.

לְמַלְכֵי יִזְבְּהִי :

τῷ Σαλαί, κ.τ.λ.

*Au. Ver.*—20 Of Sallai, Kallai; of Amok, Eber.

*Houb.*—20 יִזְבְּהִי: Supra ver. 7, יִזְבְּהִי. Itaque nos, hoc versu *Sellojæ*.

Ver. 22.

חֶלְקִי בִימֵי אֱלִישִׁיב יִזְבְּהִי וְיִזְבְּהִי כְּתֻבִּים רִאשֵׁי אֲבוֹת וְחַתְּמָנִים עַל־מִלְּכֻת דָּרְיוֹשׁ חֲפָרְקִי :

οἱ Λευῖται ἐν ἡμέραις Ἐλιασίβ, Ἰωαδὰ, καὶ Ἰωὰ, καὶ Ἰωανὰν, καὶ Ἰδοῦα, γεγραμμένοι ἀρχόντες τῶν πατριῶν καὶ οἱ λερεῖς ἐν βασιλείᾳ Δαρείου τοῦ Πέρσου.

*Au. Ver.*—22 The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

*Darius the Persian.*

*Pool.*—Either *Darius Codomanus*, and then what was said concerning *Jaddua*, ver. 11, must be in part repeated and applied here; or *Darius Nothus*; and so this *Jaddua* might be father to him who was in the days of Darius Codomanus, and of Alexander the Great.

*Dr. A. Clarke.*—*Darius the Persian.*] *Calmet* maintains that this must have been *Darius Codomanus*, who was defeated by Alexander the Great: but Archbishop *Usher* understands it of *Darius Nothus*, in whose reign he thinks *Jaddua* was born, who was high-priest under *Darius Codomanus*.

*Booth.*—22 The Levites recorded, in the days of Eliashib, Joiada, and Johanan, and Jaddua, paternal chiefs, were \* \* \*: also the priests, to the reign of Darius, the Persian, were \* \* \*.

17, 22 Here the names have been omitted; nor is there any trace of them, either in the Versions or the MSS. So *Houb., Dathe.*

*Rambach.*—22 הַזֵּם בִּימֵי אֱלִישִׁיב, *Levitæ* primarii, ut ver. 8, *temporibus Eliaschibi*, Joia-kimi filii, *Jesusæ* nepotis, ver. 10, 23; iii. 1.

ידיד וידיד et pontificis *Joiadæ*, ver. 10, et *Johannis*, ver. 23, qui ver. 11, *Jonathan* eadem fere significatione vocabatur. ידיד, et ejus filii *Jadduæ*. Vide ver. 11. כרבים, *descripti sunt*, ver. 23; 1 Par. iv. 41. ראשי אבות tamquam *capita patrum* s. familiarum paternarum principes, vers. 12, 23. Sensus est sec. R. Sal. Levitæ isti fuerunt principes familiarum paternarum in custodiis Levitarum, temporibus Eliaschibi, &c., summorum sacerdotum. והכהנים, *pariterque descripta sunt summa capita sacerdotum*. Ita Trem. At alii: *sacerdotes vero isti*, quos nunc nominavi, Eliaschib, Joiadæ, Jochanan, Jadduæ, vixerunt, vel munere suo functi sunt, et sec. R. Sal. principes familiarum paternarum fuerunt *usque ad regnum*, &c. כל סלח, LXX, Vulg., in regno, R. Sal., *tempore regni*, ut Græcum ἐν, Matth. i. 11; Luc. iii. 2. Verrum ita potius adhibitum fuisset, ut Ezr. vii. 1; viii. 1. Unde alii melius *usque ad regnum*; pro *usque*, ut 2 Reg. xxiii. 29; Psal. xix. 7; 1 Par. v. 16; conf. Ezr. iv. 5; uti vicissim *usque* pro *usque* ponitur, e. c. Jud. iv. 11; Ezr. x. 14. ידיד: *Darii Persæ*, nempe sec. *Grot.* *Darii Codomanni*, quem Alexander M. vicit. Hunc, non *Darium Nothum*, quod alii volunt, intelligendum esse, *Clericus* etiam probat; sed ex hoc ipso colligit, hoc fragmentum genealogicum non esse profectum a Nehemiæ manu, quippe qui ad *Darii Codomanni* ævum vivere non potuit, nisi præter modum vita ejus protrahatur, vide not. ad ver. 11 et Præf., § 6. Ceterum *Grotius*: Sic, inquit, historia canonis Hebræi finit in ipsa luce temporum, nempe Alexandri M. rebus, unde omnia jam clara, etiam de Judaicis rebus, per tot Græcos scriptores, quorum multi nunc intercederunt, ut adparet ex *Hieronymi* scriptis ad Danielelem.

*Houb.*—22 *Levitæ, in diebus Eliasib: Joiadæ et Jochanan, scripti principes familiarum et sacerdotum ad regnum Darii Persæ.*

22 כרבים...ראשי, *Levitæ...scripti*. Sententiam reliquimus in nostra versione suspensam, quia de ea nihil nobis constabat. Neque enim additur, vel qui Levitæ *scripti* fuerint, aut *ubi* scripti. Suspiciamus esse in eo versu titulum albi Levitarum, quod olim sequeretur. Quod album cum fuerit in librum Nehemiæ forte interpolatum, fuerit postea ex ipso ablatum, quia id ultra Nehemiæ excurreret ætatem. Nam *Jaddo* pontifex erat Darii ejus tempore, quem vicit Alexander Magnus, longe scilicet post Ne-

hemiam. Ut planum sit, id album non fuisse Nehemiæ, ut neque ejus est ille albi titulus, quem habemus hoc versu 22 superstitem. Quod si quis credat *Darium* hic memoratum esse *Darium Nothum*, qui post Artaxersem cum regnavit, cujus erat Nehemias pincerna, supererit ut probet *Darii Nothi* tempore fuisse sacerdotem magnum nomine *Jaddo*. Quod ut probaret, non tamen apperiret quam seriem habere queat hic versus cum iis quæ antecedunt et quæ subsequuntur.

*Dathe.*—22 *Levitæ temporibus Eliasibi, Joiadæ, Johananis et Jadduæ descripti sunt, familiarum patrum principes et sacerdotes regnante Dario, Persarum rege.* a)

a) Deesse videntur illa nomina; cf. *Michaëlis*.

Ver. 23.

בני לוי ראשי האבות הפרובים על ספר דברי הימים ועדמי ויהנון כר אלשיב:

οἱ δὲ Λεῖν ἀρχοντες τῶν πατριῶν γεγραμμένοι ἐν τοῖς βιβλίοις λόγων τῶν ἡμερῶν, καὶ ὡς ἡμερῶν Ἰωαννὸν υἱοῦ Ἐλίου.

*Au. Ver.*—23 The sons of Levi, the chief of the fathers, were written in the book of the chronicles, even until the days of Jochanan the son of Eliashib.

*Pool.*—In the book of the chronicles, i. e., in the public annals or registers, in which the genealogies of the several families were set down by the Jews with great exactness, as all persons agree.

*Dr. A. Clarke.*—The book of chronicles.] This is not the book of *Chronicles* which we have now, no such list being found in it; but some other book or register, which is lost.

*Rambach.*—*Descripti sunt in libro chronicorum*; per quem *Huelius* de Demonstr. Eu., p. 353, et *Clericus* h. l. libros canonicos *Paralipomenon* intelligunt, coll. 1 Par. ix. 10 sqq., quos *Lightf.*, t. i., p. 142, seq. tempore Jochananis, filii Eliaschibi, ver. 22, ab Ezra scriptos esse, ex hoc ipso loco sibi persuadet. Alii vero has Levitarum et sacerdotum genealogias descriptas putant in aliis annalibus, a canonicis libris chronicorum diversis, et fortassis in annalibus pontificum Judæorum, quos exactissimos eos conscripsiisse, *Josephus* contra Apion., lib. i., p. 1036, testatur. Adeo nimirum sec. *Osiander*. diligentes erant, ne familiæ confunderentur, ut sciretur, ex qua familia Christus esset expectandus.

*Johanan the son of Eliashib.*

*Houb.*—23 *Filii Levi, principes familiarum scripti fuerunt in libro verborum dierum usque ad dies Jonathan, filii Joiada, filii Eliasib.*

23 יוחנן בן אלישיב, *Johanan filius Eliasib.* Supra ver. 10. Eliasib dicitur habuisse filium *Joiada*, non *Johanan*; et ver. 11. *Joiada* habuisse filium *Jonathan*. Maxime credibile est scriptum fuisse יוחנן pro יוחנן, et saltum fecisse librarium a priori בן ad posterius, cum sic olim legeretur, יוחנן בן יידע בן אלישיב, *Jonathan, filii Joiada, filii Eliasib.* Quam nos scriptiorem exsequimur, ne *Jonathan*, qui nepos fuit sacerdotis Eliasib, dicatur ejus fuisse *filius*. Nam genealogiis in texendis sacri Scriptores stricte usurpant בן, ut significant *filium*, aut *pronepotem*, aut vero *posterum*.

Ver. 24.

וְרֵאשֵׁי חֲלָוִים חֲשִׁבָה שְׂרָבָה וְיֵשׁוּעַ  
בְּרִנְדָּמִיאל וְנַחֲמִיתָם לְגִנָּזָם לְחַלְלֵי  
לְחֻדוֹת בְּמִצְוַת דָּוִד אִישׁ־חֲלָוִים  
מִשְׁמָר לְעֶפֶת מִשְׁמָר :

καὶ οἱ ἄρχοντες τῶν Λευιτῶν Ἀσαβία, καὶ Σαραβία, καὶ Ἰησοῦ· καὶ υἱοὶ Καδμὴλ καὶ ἀδελφοὶ αὐτῶν κατεναντίον αὐτῶν εἰς ὕμνον αἰνεῖν ἐν ἐντολῇ Δαυὶδ ἀνθρώπου τοῦ Θεοῦ ὀψημεριαν πρὸς ἑφημεριαν.

*Au. Ver.*—24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward.

*Booth.*—24 And the chiefs of the Levites: Hashabiah, Sherebiah, and Joshua, the son of Kadmiel, with their brethren, were appointed to praise and give thanks, according to the command of David, the man of God, in alternate bands.

*Bp. Patrick.*—Ward over against ward.] In their turns, one coming on when another went out, to attend in their courses, which are called *wards*.

*Rambach.*—24 *Capita vero vel primarii Levitarum fuerunt.* Trem., *Primores, inquam, Levitarum sunt*, &c. וְרֵאשִׁים לְנֶדָר, *et cognati ipsorum erant coram eis*, i. e., sub inspectione, vel sec. Trem. e regione eorum, ver. 9, וְרֵאשִׁים לְנֶדָר, *ad laudandum et confitendum Domino, ex praecepto vel sec. institutionem Davidis*, viri Dei, שְׂמֵר לְעֶפֶת מִשְׁמָר, ita ut esset *custodia juxta custodiam*, vel *ex adverso*

*custodiæ*; h. e. sec. *Cler.* ut *functio functioni esset conjuncta*; vel, ut *Levitæ per vices custodias agerent.* Conf. ver. 9; 1 Par. xxvi. 16; 2 Par. viii. 14. *Noldius* not. 1484, ad *Concord. Partic.*, p. 1017. Adhibebantur, inquit, *Levitæ non modo ad custodiam portarum, thesaurorum, decimarum, &c.*, aut ad *operas sacerdotum, mundationes, &c.*, sed et ad *musicam*, ut 1 Par. xxiii. 30; xxv. 1, 5; *Nehem.* xii. 8, 46. Quæ officia administrabant ἐν ἑφημερίαις s. per vices, aliis loco aliorum succedentibus. Id quod hic exprimitur.

*Houb.*—24 *Principes Levitarum: Hasebia, Serebia, Josue, filius Cedmiel, et fratres eorum juxta eos, qui præerant hymnis et laudibus, prout præceperat David vir Dei, statio una juxta alteram.*

*Dathe.*—24 *Principes Levitæ erant, Hasebja, Serebja, Josua, filius Kadmielis, quibus eorum cognati attributi fuerunt ad hymnos sacros canendos ex institutis Davidis, viri divini, vice alternante.*

Ver. 25.

— שְׁמֵרִים שְׂוֹעָרִים מִשְׁמָר בְּמִצְוַת  
חֲשִׁבָה :

ἐν τῇ συναγωγῇ με τοὺς πυλωροὺς.

*Au. Ver.*—25 Mattaniah, and Bakkukiah, Obadiah, Meshullam, Talmon, Akkub, were porters, keeping the ward at the thresholds [or, treasuries; or, assemblies] of the gates.

*Were porters, keeping the ward at the thresholds of the gates.*

*Bp. Patrick.*—25 Of the house of God [so *Pool*], where they attended and performed their office; or, as some will have it, at the *treasuries*, as in the margin of our bibles.

*Dr. A. Clarke.*—The thresholds of the gates.] Some understand this of a sort of porticoes at the gates, and are puzzled about it, because they find no mention of porticoes elsewhere; but why may we not suppose these to resemble our *watch-boxes*, or some temporary moveable shelters for those who took care of the gates? That there must have been some such conveniences, common sense dictates.

*Gesen.*—שְׂוֹעָרִים (after the form שְׂוֹעָרִים) only in Plur. שְׂוֹעָרִים, *collections*, i. e., *stores*, *store-houses*, 1 Chron. xxvi. 15, 17. שְׂוֹעָרִים שְׂוֹעָרִים, *store-chambers of the gates*, *Neh.* xii. 25.

*Prof. Lee.*—שְׂוֹעָרִים, *collections*, i. e., of stores or money: or, as some think, *store-houses*. The Lat. Vulg. a council, or as-



sembly of persons, Eccl. xii. 11 : 1 Chron. xxvi. 15, 17 ; Neh. xii. 25.

*Rambach.*—שומרים שומרים, *custodientes*, vel *agentes*, tamquam *janitores*, *custodiam*, cap. ii. 19 ; 1 Par. ix. 26. נאמרים : ושמרים, in *congregationibus* vel *apud collectas*, Schmid., in *arariis portarum*. Rab. Sal., A. b. E., et ben Melech contendunt idem esse ac *Sippim*, *limina* cum מ prosthetico, quale in שמרים, Jer. xxxii. 21 ; Job. xxxi. 22. Sed secund. *Lightfoot.*, T. i., f. 560, erant potius certæ *apothecæ*, in quas thesauri et oblationes templi colligebantur et recondabantur, et quidem h. l. tales, quæ erant ad januas sitæ. Vide 1 Par. xxvi. 15, 17 ; coll. 2 Par. xxv. 24.

*Houb.*—25 Custodes portarum et vestibulorum ante portas.

*Dathe.*—Custodias agebant ad cellas januarum.

Ver. 26.

*Au. Ver.*—26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah, the governor, and of Ezra the priest, the scribe.

*Dathe.*—26 Hi igitur vixerunt tempore *Jojakimi*, filii *Josue*, nepotis *Jozadakæ*, et temporibus *Nehemiæ*, prætoris, atque *Esræ*, sacerdotis, legis periti. a)

a) Sensus non est *Jojakimum*, *Nehemiam*, et *Estram* uno eodemque tempore vixisse, sed sacerdotes et Levites nominatos illorum ætati pares fuisse. Fortasse quoque nomen *Esræ* ab alia manu additum est. Sic *Michaëlis*.

Ver. 27.

לְעֹשֶׂת חֲנֻכָּה וְשִׁמְחָה וּבְחֻנּוֹת —  
בְּשִׂיר מְצֻלָּתִים בְּבָלִים וּבְקִנְיָנוֹת :

— ποιῆσαι ἐγκαίνια καὶ εὐφροσύνην ἐν θωδᾶθ, καὶ ἐν ψδαῖς κυμβαλίζοντες, καὶ ψαλτήρια, καὶ κινύραι.

*Au. Ver.*—27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

To keep the dedication with gladness, both with thanksgivings, &c.

*Rambach.*—לעשות חנוכה ושמחה, ad faciendum *dedicationem* et *letitiam*. Vide ver. 43. ובשר ונרדח, *confessionibus* nimirum s. gratiarum actionibus et *cantico*, s. dictis Deo hymnis, &c.

*Houb.*—Et ut hymnis et canticis, cum cymbalis, nabliisque ac cytharis dedicationem diemque lætam celebrarent.

27 ונרדח : Tolle 1 conjunctionem, quam non habuere Veteres, quæque seriem intercipit.

*Cymbals*, *harps*. See the notes upon 1 Chron. xxv. 1, vol. iii., p. 118.

*Psalteries*. See the notes upon 1 Sam. x. 5, vol. ii., p. 387, and upon 1 Chron. xxv. 1, vol. iii., p. 118.

Ver. 28.

וַיֵּאסְפוּ בְנֵי חַסְלֵיָרִים וְגו'

καὶ συνήχθησαν οἱ υἱοὶ τῶν ᾄδόντων, κ.τ.λ.

*Au. Ver.*—28 And the sons of the singers gathered themselves together, &c.

*Sons of the singers*, &c. So *Houb.*

*Booth.*—28 And all those skilful in sacred music were assembled, &c.

*Rambach.*—Filii *cantorum*, ver. 29 ; cap. xi. 23, i. e., cantores, cap. iii. 8, vel *Levitæ* ex genere s. ordine *cantorum*, qui a majoribus suis hoc munus acceperant. Conf. 1 Par. xxv. 1 seqq.

*Dathe.*—Omnes artis musicæ periti, &c.

Ver. 29.

*Au. Ver.*—29 Also from the house of Gilgal, &c.

*Dr. A. Clarke.*—Or, from *Beth-gilgal* ; a village erected in the place where the Israelites encamped after they had, under the direction of Joshua, passed over Jordan.

*Booth.*—29 And from the region of Gilgal, &c.

*Region.*] For this sense of the word גִּלְגָּל, I am indebted to *Michaëlis*. See Supplement to Hebrew Lexicon. It is necessary to adopt this sense in several other places.

*Rambach.*—ומבית גלגל, Et ex loco *Gilgalis*, sive *Beth-Gilgalis*.

Ver. 31.

וַיֵּאָמְרוּ אֶת־עֲלֵה אֶת־שָׂרִי וְחַנּוּכָּה מְעַל לְחֻמָּה  
וַיֵּאָמְרוּ שְׂפָי חֻמָּה יְדוּלוֹת וְתַחֲלָת  
לְיָמִין מְעַל לְחֻמָּה לְשַׁעַר הָאֲשָׁפוֹת :  
מ' וַיֵּאָמְרוּ

καὶ ἀνήγγαγον τοὺς ἀρχοντας Ἰουδα ἐπ' αὐτῷ τοῦ τείχους· καὶ ἔστησαν δύο περὶ αἰνέσεως μεγάλους, καὶ διῆλθον ἐκ δεξιῶν ἐπ' αὐτῷ τοῦ τείχους τῆς κοπρίας.

*Au. Ver.*—31 Then I brought up the

princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung-gate.

*Bp. Patrick.*—31 Appointed two great companies of them that gave thanks.] So the LXX translate the Hebrew words *shethe tothoth gedoloth*, δύο μεγάλης συγκλήτου, "two great for praise;" that is, "two great choirs," as the Vulgar translates it, which most versions follow. But our great Selden thinks the words should be translated, "two eucharistical sacrifices," prepared for the altars, which were proper to the present business. The Spanish Jews translate the words, "two grand processions," (lib. iii. De Syned., cap. xiii., sect. 6, p. 210, and see Dr. Hammond upon Ps. xxiv., annot., p. 139.

Whereof one went on the right hand upon the wall toward the dung gate.] We add those words, "whereof one," because of the other mentioned ver. 38, but in the Hebrew the words are "going on the right," &c.

*Dr. A. Clarke.*—31 Then I brought up the princes.] Perhaps this verse should be read thus: "Then I caused the princes of Judah to go up on the wall, and appointed two great choirs [to sing praises], and two processions, one on the right hand," &c.

The following seems to have been the order of the procession: he divided the priests, the Levites, the magistrates, and the people into two companies; each company to go round one half of the wall. They began at the dung gate, one party going to the right and the other to the left, till they met at the great space opposite to the temple, where they all offered many sacrifices to God, and rejoiced with exceeding great joy; shouting so that the noise was heard a great way off.

*Booth.*—31 Then I brought up the chiefs of Judah upon the wall, and appointed two great bands to sing praises; one of which went along the wall to the right, towards the dung-gate.

*Gesen.*—חִיָּה f. (ר. חִיָּה Hiph.) 1. confession, Josh. vii. 19, al.

2. thanksgiving, praise, Ps. xxvi. 7.

3. choir of singers, celebrating God in songs of thanksgiving, Neh. xii. 31, 38, 40. מִשְׁכָּח f. (ר. מִשְׁכָּח) a procession. Neh. xii. 31.

*Prof. Lee.*—חִיָּה, (a) Confession. (b) Praise, thanksgiving. (c) A company or

chorus of persons giving thanks. (d) Phr. "וְגִבּוֹר, Offered praise. (e) "וְגִבּוֹר, A sacrifice of thanksgiving. (c) Neh. xii. 31, 38, 40.

מִשְׁכָּח, pl. f. ר. מִשְׁכָּח. Processions. Neh. xii. 31, only.

*Rambach.*—Deinde conscendere jussi. Jer. x. 13, sc. circa portam vallis, ver. 37, principes, s. primores tribus Judæ, ver. 32, sub quibus etiam Benjamin comprehenditur, ut 1 Reg. xii. 20. סֶלֶל לְחֹמֶה, super murum, ver. 37; Gen. i. 7; Jon. iv. 6, ad cuius superiorem partem, notante Clerico, viæ erant, quibus defensores muri juxta eum poterant commeari. וְהָיָה כִּי יִרְאוּהוּ וְהָיָה כִּי יִרְאוּהוּ, et constituit duas confessiones vel celebrationes, h. e., ut Syr. et Vulg. bene reddunt, duos choros, vel cætus magnos confitentium sive laudantium, vers. 38, 40, confer Esa. li. 3, qui procul dubio, antequam progredirentur, aliquamdiu, muro in latere occidentali conscenso, substituerunt, facie ad templum, in altero latere oppositum, conversa, ut lætarentur de reparata urbe, ædificatoque totius terræ sacræ oculo, et summum Numen gratiis actis invocarent; ut monet Sandhagen, Dissert. de Portis veteris Hieros., pp. 29, 49. וְהָיָה כִּי יִרְאוּהוּ, et processiones (1) scil. unius chori (de altero vide ver. 38) confer jubente Michlal Jophi similem formam 2 Reg. xiv. 14. יָסַן erant versus latus dextrum, h. e., australe. Dextra enim Hebræis meridiem designat, et boreæ oppositur Ps. lxxxix. 13. Nimirum postquam ab occidente ad portam vallis, cap. iii. 13, murum conscenderant, et templum spectantes ibi paullisper substituerant, Nehemias, ne sine ordine progredirentur, duos choros constituit, qui ambo ab occidente retrogrediebantur ad orientem. Prior chorus ad sterquiliniæ portam ac fontis, ad civitatem Davidis gradibus in muro australi adscendebat; pergens circa domum Davidis usque ad portam aquarum, ver. 37, quæ erat versus orientem. Cui ex adverso procedens alter, accedebat primum ad turrim furnorum, atque postea per murum latissimum, ver. 38, ad portam Ephraim, veterem, porro ad piscium, atque Chananeelis turrim et Meah, usque ad portam gregis, consistens tandem intra mœnia in porta custodiæ, haud procul a templo, ver. 39, ut ita convenirent chori in domo Dei, ad laudandum nomen Jehovæ. וְהָיָה כִּי יִרְאוּהוּ, ad portam sterquiliniæ, quæ a porta vallis ad dextram s. versus austrum progredientibus proxima erat. Conf. not. supra cap. ii. 13; iii. 13, 14

Houb.—31 *Postea ego principes Juda in muros convocavi, chorosque duos magnos constitui; unum, ut iret ad dexteram supra murum, ad sterquilini portam.*

31 וְהָלַכְנוּ : Lexica vertunt *progressionem*; quibus nos in nostris radicibus Hebræo-Gallicis fuisse obsequutos nunc demum pœnitet, cum videmus in ea *progressione* nihil subesse sententiæ. Nam וְהָלַכְנוּ, *progressio ad dexteram*, false dicitur de choris duobus; cum planum sit ex versu 38, alterum fuisse chorum, qui ex adverso ierit, hoc est *ad sinistram*. Ob eam causam Veteribus iis non obsequendum, qui convertunt sic, tanquam legerent וְהָלַכְנוּ, *et iverunt*. Legendum igitur, ut versu 38, וְהָלַכְנוּ, *ibat*, vel *quæ ibat*. Quanquam ne id quidem satis, nisi additur וְהָלַכְנוּ, *unus (chorus) ibat ad dexteram*; eo ut habeas id, quod adversetur in oratione alteri choro, qui legitur, versu 38, *ivisse ex adverso*, vel, ut mox dicemus, *ad sinistram*. Id vidit Clericus, sic docens, “subintelligendum manifesto וְהָלַכְנוּ, *et unus chorus ibat*.” Nos vero vocabulum וְהָלַכְנוּ, non *subintelligendum*, sed in contextum revocandum esse judicamus, ut pote a sacris scriptoribus non omitti solitum, utque ab ejus parallelo verbo וְהָלַכְנוּ, quod habetur versu 38, prope flagitatum.

Dathe.—31 *Ego vero jussi Judæorum principes murum conscendere, atque constitui duos choros et ordines longos, quorum alter in muro dextrorsum procedebat versus portam finii.*

Dung gate. See the notes upon ii. 13, p. 396.

Ver. 35.

Au. Ver.—35 Trumpets. See the notes upon 2 Kings xii. 13 (II. Heb., 14), vol. ii., p. 932.

Scribe. See the notes upon 2 Sam. viii. 17, vol. ii., p. 560.

Ver. 38.

וְהָלַכְנוּ הַשְּׂנִית הַהוֹלֶכֶת לְמִזְרָא  
וְהָלַכְנוּ אַחֲרָיָהּ וְגו'  
”וְהָלַכְנוּ”

Au. Ver.—38 And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall.

See the notes upon ver. 31.

Pool.—Over against them, to wit, on the

other side of the city, northward and eastward.

Dr. A. Clarke.—38 *The broad wall.* [What part this was, we know not: it might have been a place designed for a *public promenade*, or a *parade* for assembling the troops or guard of the temple.

Rambach.—*Aller vero chorus confitentium et laudantium*, ver. 31. וְהָלַכְנוּ, *procedens erat*, Gen. xxxii. 21. וְהָלַכְנוּ, *ex adverso*, nempe alterius chori; adeoque cum ille ad austrum pergeret, ver. 31, hic versus boream se vertebat. Schmid., *versus sinistram*, conf. Num. viii. 2; Deut. i. 1. א, sec. A. b. E. et Michlal Jophi, *epentheticum* est, ut infra, cap. xiii. 16. וְהָלַכְנוּ, *et ego eram post illum*, s. illum sequebar, conf. ver. 32. וְהָלַכְנוּ, *et dimidium populi*, h. e., primorum populi, coll. v. 32, 40. Populi enim totius multitudinem murorum angustiae non capiebant.

Houb.—38 *Chorus verò alter ivit ad sinistram, quem ego ponè sequebar, et populi dimidia pars supra murum, à turri furnorum, usque ad murum latiore.*

38 וְהָלַכְנוּ: Has habemus reliquias verbi integri וְהָלַכְנוּ, *ad sinistram*, quod adversum habet וְהָלַכְנוּ, *ad dexteram*, versu 31. Neque enim sacra pagina autem dixisset, *ad dexteram*, nisi post dictura esset, *ad sinistram*. Solus Vulgatus, *ex adverso*, sententiam ut expediret. Neque enim, credo, ex scriptura וְהָלַכְנוּ, quam Masoretæ advocant. Nam haud scio an וְהָלַכְנוּ, *coram*, usquam reperiatur sine casu subsequenti. Cæteri apud Polyglotta partem hanc hujus versus prætermittunt.

Ver. 40.

וַתִּשְׁמְדָה שְׁנֵי הַתּוֹלָת בְּבֵית  
הָאֱלֹהִים וְנָאִי וְנָחֵץ הַסִּפְנָיִם עִמִּי:

Au. Ver.—40 So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me.

See the notes upon ver. 31.

Bp. Patrick.—Selden translates the first words, “So stood the two eucharistical sacrifices in the house of God.”

The order wherein they thus marched, in a pompous manner, round about the city, now seems a little obscure: but the sense of the whole description is this; That they being met together in the same place, half of the rulers went upon the wall on the right hand, accompanied with several priests and

Levites, and Ezra the scribe at the head of them (ver. 36), and the other half took the left hand, and walked upon the wall in the same order, accompanied with Nehemiah, who brought up the rear of them (ver. 38), and at length both parts of this *chorus* met in the temple; and there they stood still, and completed their praises and thanksgivings, and offered sacrifices, as it here follows.

*Booth.*—40 Then the two bands stood in the house of God, and I, and half of the rulers with me.

*Houb.*—40 *Deinde duo chori ad domum Dei adstiterunt, ego cum ipsis, et mecum dimidia pars Optimatum.*

Ver. 42.

*Au. Ver.*—Overseer.

*Booth.*—Leader.

Ver. 44.

וַיִּקְהָלוּ בְיֹמֵי חֲדָא מְאֻשִׁים עַל-  
הַנְּשָׁכוֹת לְאַחֲזֹת לְתַרְוֻמוֹת לְרֵאשִׁית  
וּלְמַעֲשֵׂרוֹת לְכֶלֶס בָּהֶם לְשָׂרֵי הָעִירִים  
מִנְּבָאוֹת חֲתוּלָה לְכַתְּבָנִים וּלְלוֹגִים בִּי  
שְׂמֵחַת יְהוֹדָה עַל-חֲקֻלָּנִים וְעַל-  
הַלֹּוִיִּם הַעֲמָדִים :  
ב" סעמים

*καὶ κατέστησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἄνδρας ἐπὶ τῶν γαστροφυλακίων, τοῖς θησαυροῖς, ταῖς ἀπαρχαῖς, καὶ ταῖς δεκάταις, καὶ τοῖς συνηγμένοις ἐν αὐτοῖς ἀρχουσι τῶν πόλεων, μερίδας τοῖς λερεῖσι καὶ τοῖς λευίταις, ὅτι εὐφροσύνη ἐν Ἰουδᾷ ἐπὶ τοὺς λερεῖς, καὶ ἐπὶ τοὺς λευίτας τοὺς ἐστῶτας.*

*Au. Ver.*—44 And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law [*that is*, appointed by the law] for the priests and Levites: for Judah rejoiced [Heb., for the joy of Judah] for the priests and for the Levites that waited [Heb., that stood].

*Booth.*—44 And at that time some were appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them from the fields of the cities, the portions assigned by the law for the priests and the Levites: for Judah rejoiced that the priests and the Levites waited at the temple.

*Rambach.*—*Præfecti vero sunt isto die vel tempore viri certi super cellas thesauros scil. custodiendos, ὡς, ὡς, et ad custodienda donaria, primitias et decimas; לִנְכֹס בָהֶם, ut colligerent in istas cellas, לְשָׂרֵי הָעִירִים, ex agris urbium, 2 Sam. i. 21, conf. sec. Nold. Lamed Job. xxxvi. 27. Vel Lamed est Genitivi, ut supra ver. 12; Job. xii. 8; et simul distributivum, ut Ps. lxxi. 8, et ci. 8; Job. vii. 18. מַנְחָה דְּחֻדָּה, portiones legis, i. e., a lege designatas et sanctuario attributas, ad quas se supra, cap. x. 36, seqq. denuo obstrinxerant. מ, sec. A. b. E. et Michlal Jophi est loco v, ut litteræ ידיו, sæpissime inter se permulantur. Conf. v. 47, cap. xiii. 10. Sic דוּמָה, 1 Sam. xxii. 9, et דוּרָה, ibid., ver. 18. לְכַתְּבָנִים וּלְלוֹגִים, pro sacerdotibus et Levitis. כִּי סִמְחָה הָיְתָה, quia gaudium Judæ, ver. 43, 1 Par. xxix. 9. עַל הַדְּבָרִים, erat super sacerdotibus, vel redundabat in sacerdotes et Levitas, Ps. xvi. 2. הַעֲמָדִים, qui stabant et munere suo alacriter fungebantur, conf. Neh. vii. 65. Sensus est, Judæos, quum vidissent Sacerdotes et Levitas ministeria sua promte obeuntes, tanto inde gaudio adfectos esse, ut liberaliter, quidquid ex lege eis debebatur, contulerint, ipsique adeo non amplius opus habuerint, victus caussa in vicinis agros dilabi, ver. 28, cap. xiii. 10.*

*Houb.*—44 *Constituti sunt eodem illo die præfecti cellarum, in quibus asseruenda essent dona oblata, primitiæ, decumæ, quæ ex urbium agris illuc comportarentur, in quibus ex Lege erat annona Sacerdotum et Levitarum: nam hilaritas Judæ in adstantes Sacerdotes Levitasque redundabat.*

44 מַנְחָה: Potius מַנְחָה, ut infra ultimo versu, partes, ex verbo מַנְחָה, distribuere, i. e., certos cibos, quod nos, annona. Vulgatus, in decore gratiarum actionis, ex radice מַנְחָה, et ex scripturâ דְּחֻדָּה, vitiosâ; vitiosam, ut quidem poterat, scripturam persequens.

*Gesen.*—כָּתַב f. (for כָּתַב, r. כָּתַב) plur. כָּתָבוּ, Neh. xii. 44, and כָּתָבוּ, xii. 47; xiii. 10, (Kamets impure,) part, portion.

Ver. 45.

וַיִּשְׁמְרוּ מִשְׁמֶרֶת מִלְּהִיָּהּ וּמִשְׁמֶרֶת  
הַמִּזְבֵּיחַ וּמִשְׁמֶרֶת הַשְּׂעִירִים כְּמִצְוַת  
דְּוִיד שְׁלֵמֶה בֶּן-דָּוִד :

*καὶ ἐφύλαξαν φυλακὰς Θεοῦ αὐτῶν, καὶ φυλακὰς τοῦ καθαρισμοῦ, καὶ τοὺς ᾄδοντας, καὶ τοὺς πυλωροὺς, ὡς ἐντολαὶ Δαυὶδ, καὶ Σαλωμῶν υἱοῦ αὐτοῦ.*

*Au. Ver.*—45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son.

*Pool.*—The ward of their God, i. e., that ward, or charge, or business which God had prescribed to them. And the ward of the purification; and in particular the charge of purification, i. e., of taking care that no unclean person or thing might enter into the house or courts of the Lord; which care did certainly belong to the porters, as is expressed, 2 Chron. xxiii. 19, and at this time, and in some sort, as it seems, to the singers, who, besides their proper employment, were also over the business of the house of God, as is affirmed, chap. xi. 22; which being a general expression, may well comprehend, if it doth not principally design this, that they should take care to keep the house of God free from all pollution.

*Bp. Patrick.*—The singers “kept the ward of their God,” that is, sang orderly in their courses, and praised God; and the porters “kept the ward of purification,” that is, duly observed the orders about purification in not suffering any unclean person or unclean thing to come into the house of God.

*Booth.*—45 And they observed what related to the worship of their God, and to purification; and so did the musicians and gate-keepers according to the commandment of David, &c.

*Rambach.*—45 *Observabant enim Sacerdotes et Levitæ observationem Dei sui*, h. e., quidquid Deus ipsis observandum edixerat; dum curabant, ut cultus divinus rite perageretur. והם שמרו המורה, et *observationem purificationis*, vel sec. Vulg., *expiationis*; h. e., quæ circa purificationem tum sui, tum aliorum observanda erant, conf. ver. 30, 1 Par. xxiii. 28. והם שמרו המורה, similiter etiam cantores et ostiarii, scil. observarunt observanda, vers. 42, 47; cap. x. 40. וכבוד דוד, secundum præceptum Davidis, &c., ver. 24, 1 Par. xxv. 1 seqq., cap. xxvi. 1, seqq.

*Houb.*—45 *Et ministerium Dei sui quisque obierunt, ut expiationes peragerent, et ut Cantores ac Janitores ea perficerent, quæ David Salomonque ejus filius præceperant.*

45 רדד שלמה, David, Salomon. Lege, ושלמה, et Salomon. Sic lego in codice Orat. 42.

*Dathe.*—*Atque sune observabant omnia, quæ ad cultum Dei et purificationem pertinebant; similiter cantores et janitores, ex præcepto, &c.*

*Ver. 46.*

קרבני דוד ואסף מלך דוד  
הקשרים ושריהם והודות  
לאלהים :

ראשי

ὅτι ἐν ἡμέραις Δαυὶδ Ἀσάφ ἂν ἀρχῆς  
πρώτος τῶν ἀδόντων καὶ ὕμνον καὶ αὐσεω τῷ  
Θεῷ.

*Au. Ver.*—46 For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.

*Bp. Patrick.*—46 There were other famous men joined with Asaph, viz., Heman and Jeduthun; but he was the principal person whom David employed in this regulation. And this verse gives the reason why the Levites and the singers performed their duty so accurately; because, from the time of David, who constituted their orders and offices, there were some great men who presided over them, and were careful both to instruct them in their duty, and keep them to it.

*Booth.*—For in the days of David and Asaph of old, chiefs of the musicians were appointed to sing songs of praise to God.

*Houb.*—46 *Quippè jam inde à diebus David erat Asaph princeps cantorum, hymnorumque ac Domini laudationum præses.*

46 ואסף : Nunc ὁ ejiciendum, quod non legunt Syrus et Græci Intt. Neque sollicitandum ואסף, etsi Masoretæ volunt ואסף; nam illi principes verbo carent, quo fulciantur, nec verbum היה, quod subintelligere fortè velles, fas abesse, nisi adest nomen substantivum, quo verbum היה, si adesset, regeretur. Atqui nomen tale non adest in contextu. Neque diceres Davidem et Asaph fuisse והם שמרו המורה, principes cantorum. Sententia talis est, qualem exhibent Syrus et Græci Intt. qui quidem legebant ואסף; sine ו, et ואסף, sine ׳: vide versionem.

*Dathe.*—46 *Nam jam olim temporibus Davidis et Asaphi erant principes cantorum constituti hymnis et carminibus eucharisticis Deo canendis.*

*Ver. 47.*

*Au. Ver.*—47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and

the porters, every day his portion : and they sanctified [*that is, set apart*] *holy things* unto the Levites ; and the Levites sanctified them unto the children of Aaron.

*Booth.*—47 And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave the daily portions to the singers and the door-keepers ; and the holy things to the Levites ; and the Levites the tenth of the holy things to the children of Aaron.

*Dr. A. Clarke.*—*The children of Aaron.*] This may refer principally to the *tithes* which the people brought to the *Levites* ; the *tithe* or *tenth* of which the Levites gave to the priests. The presenting these *tithes* is termed *sanctifying* them ; that is, *dedicating* them to those sacred or ecclesiastical uses for which they were designed : this is a very general meaning of the word *sanctify* in Scripture.

CHAP. XIII. 1.

בַּיּוֹם הַהוּא נִקְרָא בְּסֵפֶר מִשָּׁה  
בְּאָזְנֵי הָעָם וְנִמְצָא בְּתוֹכָם בּוֹ  
לֹא-יָבוֹא עִמּוֹנִי וְיִזְבֻּלִי בְּהֶחָל הַמִּלְוִהִים  
עַד-עוֹלָם :

ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεγνώσθη ἐν βιβλίῳ  
Μωσῆς ἐν ὧσι τοῦ λαοῦ· καὶ εὐρέθη γεγραμ-  
μένον ἐν αὐτῷ, ὅπως μὴ εἰσέλθωσιν Ἀμμα-  
νίται καὶ Μωαβίται ἐν ἐκκλησίᾳ Θεοῦ ὥς  
αἰῶνος.

*Au. Ver.*—1 On that day they read [Heb., there was read] in the book of Moses in the audience [Heb., ears] of the people ; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever.

*Should not come into the congregation of God for ever.* See the notes upon Deut. xiii. 1, vol. i., p. 712.

*Pool.*—*On that day ;* not now presently after the dedication of the wall, and gates, and city, but upon a certain day, as that phrase is very commonly used in Scripture without any relation to the time or things mentioned next before it, to wit, when Nehemiah was returned again from the Persian court to Jerusalem, from which he had been absent for some considerable time, in which some errors and abuses had crept in, which now he endeavours to remove. *Should not come into the congregation of God,* i. e., not be incorporated into the commonwealth of Israel, nor be joined with any Israelite in marriage relation, as appears from ver. 3 ;

that practice being a plain comment upon this law.

*Bp. Patrick.*—1 This was not done upon the day of the dedication of the wall of the city, but upon some day after Nehemiah was returned to Jerusalem from Persia, whither he went to wait upon the king (ver. 6). For it is not likely that the people, who were so well affected to the ministers of God, as we read in the foregoing chapter, should so soon forget and neglect them ; or that those who were appointed to look after their concerns (chap. xii. 44), should be turned out of their office immediately, or lay aside all care of them : for it is apparent, from ver. 10 of this chapter, their dues were not paid them when Nehemiah was not there to look after them. But when he was returned, all this was amended, and other abuses corrected : he continued the public reading of the law, at stated times, probably on the great festivals, when all the people met together (such as those mentioned chap. viii.), upon some day of which that portion of Scripture was read, in Deut. xxiii. 3, which forbids the admission of the Ammonites and Moabites into the congregation of the Lord ; the meaning whereof see my annotations there. I will only add here, that they who by the *congregation of God*, in this place, understand the public assemblies for Divine worship, are very much mistaken : for no man of any nation, was forbidden to come and pray to God at the temple, but men of every nation, who would become proselytes, were admitted into their communion : and if they would be circumcised, had like privileges with all other Israelites, even to eat the passover (Exod. xii. 48, 49). They, therefore, that think the meaning is, they should be excluded from all public offices, interpret it better : but that is not the truth neither ; for it is to be understood of marrying with them, as I have shown in the explication of that law.

*Dr. A. Clarke.*—*On that day.*] I am quite of Calmet's mind, that the transactions detailed in this chapter did not immediately succeed the dedication of the walls of Jerusalem. It is most likely that, when this dedication was ended, Nehemiah returned to Babylon, as himself particularly marks, ver. 6, for he did return in the *thirty-second* year of Artaxerxes ; and then, after certain days, supposed to be about the term of *one year*, he got leave to return to Jerusalem to see how matters were conducted : and there he

found the evils which he mentions in this chapter, and which he redressed in the manner he himself describes.

*Should not come into the congregation.*] That is, Ye shall not form any kind of matrimonial alliance with them. This, and this alone, is the meaning of the law.

*Rambach.*—*Tempore illo*; scil. quum iterum ab Artaxerxe missus essem tamquam præses in Judæam, ver. 6. Non enim ad antecedentia, sed ad consequentia hæc pertinent. *Quod non venire debeat Ammonita et Moabita in cætum vel conventum Dei*, qua phrasi sec. *Gusset*. significatur inseri populo Judaico tam perfecte, ut inserti conditio sit eadem ac Israelitarum ratione 1. sacrorum; 2. legum forensium; 3. participandæ terræ Canaan in hereditatem, Mich. ii. 5; adde 4. aditus ad officia publicosque honores. Conf. Num. xx. 4; Jud. xx. 2; Ps. lxxxii. 1; Thren. i. 10.

*Dathe.*—1 *Aliquando, cum e libro Mosiæ populo prælegeretur, inventum est, in eo scriptum exstare, ne unquam Ammonita aut Moabita jus civitatis consequeretur.*

Ver. 2.

וַיִּשְׁפֹּר עָלָיו אֶת־בְּלָעַם לְהָלָלוֹ  
וְרַ

וְרַ לְהָלָלוֹ

— καὶ ἐμισθώσαντο ἐπ' αὐτὸν τὸν Βαλαὰμ καταράσασθαι, κ.τ.λ.

*Au. Ver.*—2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them, &c.

*But hired Balaam against them, &c.*

*Rambach.*—וַיִּשְׁפֹּר עָלָיו et quod *conduxisset* Moabus, contra *Israelem*, cap. vi. 12, 13; conf. Num. xxii. 3, 5, sqq.

*Houb.*—*Et quod Balaam mercede conductus fuerit, ut eis malediceret, &c.*

2 וַיִּשְׁפֹּר עָלָיו, et conductus est adversus eum (*Israelem*). Nam בְּנֵי יִשְׂרָאֵל, filii Israel, idem ac יִשְׂרָאֵל, Israel, ad quem Israel pertinet affixum singulare, quod habet עָלָיו, ut non necesse sit advocare in contextum מַלְאִכִּים, affixum plurale, adversum eos. Sic וַיִּשְׁפֹּר, conductus fuit, in *Niphal*. Quod Clericus cum non attenderet, verteretque, *conduxit*, necesse habuit addere, *Moabita*, contra orationis voluntatem. Quidam Lectores fortè malletent וַיִּשְׁפֹּר, *conduzerunt*, quia antecessit, וַיִּשְׁפֹּר, obviàm ierunt. Verùm id obstat, quod solus *Moabita* conduxit Balaamum. Et

quanquam reponi possit, *conduzerunt* in plurali positum, idem esse atque, *idipsum latrones improperebant*, de uno tamen latrone dictum, respondetur nihil necesse esse mutari numerum, cum rectè וַיִּשְׁפֹּר de Balaam efferatur, in voce *Niphal*.

Ver. 3.

*Au. Ver.*—3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

*Dr. A. Clarke.*—*All the mixed multitude.*] All strange women, and all persons young and old, who had been born of these illegal connexions.

Ver. 4.

וְלִפְנֵי מִזְבֵּחַ אֱלֹהֵיכֶם הַזֶּה נִתְּנָה  
בְּלִשְׁפָּתַי בֵּית־אֱלֹהֵינוּ קְרֹב לְמִזְבֵּיכָה :

καὶ πρὸ τούτου Ἑλισαίφ δ' ἱερεὺς οἰκῶν ἐν γαζοφυλακίᾳ οἴκου Θεοῦ ἡμῶν, ἐγγύων Τωβία.

*Au. Ver.*—4 And before this, Eliashib, the priest, having the oversight of [Heb., being set over, chap. xii. 44] the chamber of the house of our God, was allied unto Tobiah.

*Bp. Patrick.*—*Eliashib the priest.*] There were several of this name in those times, and some of them priests (Ezra x. 6, 24, 26, 37). But this seems to have been the high-priest [so *Pool*], mentioned chap. iii. 1, for his family was much corrupted, as appears from ver. 28 of this chapter.

*Having the oversight of the chamber.*] Here the singular number is used for the plural; for he had not the oversight of one chamber only, but of all the chambers [so *Pool*], as the following verses, 5, 9, show. But this may seem to indicate, that Eliashib was not high-priest, it being below him to be "set over the chamber" (as the phrase is in the Hebrew), though the high-priest, no doubt, had an inspection over them all.

*Was allied unto Tobiah.*] An Ammonite, as he is often called in this book, with whom he ought to have contracted no affinity, by suffering his grandson to marry with Sanballat's daughter, who was the fast friend of Tobiah, and the great enemy of the Jews. We read also in Ezra that several of the priests had married strange wives; and among the rest some of the sons of the high-priest are there mentioned.

*Dr. A. Clarke.*—*Eliashib the priest.*] Perhaps this was a different person from Eliashib the high-priest; but there is no

indubitable evidence that he was not the same. If he was high-priest, he was very unfaithful to the high charge which he had received; and a reproach to the priesthood. He had married his grandson to Sanballat's daughter: this produced a connexion with Tobiah, the fast friend of Sanballat; in whose favour he polluted the house of God, giving him one of the chambers for his ordinary residence, which were appointed for the reception of the tithes, oblations, &c., that came to the house of God.

*Rambach.*—*Eliaschibus*, quem multi, inter quos etiam *Usserius* Ann., t. i., f. 200, diversum esse putant a summo pontifice, cap. iii. 1, Joiakimi filio, Jesuæ nepote, cap. xii. 10, 22. Ita sequens *Haccobén*, gregarium tantum sacerdotem notabit, ut ver. 13 et sæpius. Si tamen est ipse pontifex, coll. infra ver. 28 vera sunt, quæ *Clericus* notat: Erat hoc munus (*præpositum esse gazophylacio*) Levitæ potius, quam pontificis maximi ver. 13, coll. 1 Par. ix. 26, sed eo tempore aliter se res habuit. Gregarius certe sacerdos vel Levita non tantum videtur sibi arrogaturus fuisse auctoritatem, ut pro lubitu cellas templi mutaverit, ver. 5. Conf. etiam not. cap. x. 9. רָן, Schmid., *præpositus s. præfectus* erat, 1 Par. vi. 33. Conf. Ezra viii. 17 et verbum 1 Reg. ii. 35. בִּלְשָׁן בֵּית אֱלֹהִים, *cellæ* vel collective, *cellis*, exedris templi ut Ezech. xlii. 1. Erant sec. *Cocc.* conclavia in atrio constituta, admosoro nonnihil ejus spatio. Conf. supra cap. xii. 44, et 1 Reg. vi. 5. רָן, *propinquus* s. adfinitate conjunctus.

*Houb.*—4 Sed antè hoc tempus *Eliasib* sacerdos locum *Tobiæ* in domo Dei nostri concesserat.

אֵלִיָּשִׁיב הָרָן נָתַן בְּלִשְׁכָּתוֹ: Recentiores, post Vulgatum sic, *Eliasib* sacerdos *præpositus conclavibus*; quibus fucum fecit verbum רָן, passivâ in voce scriptum, quam vocem tollit Codex Reg. 29 in quo littera ך׳ ejicitur; quique non animadverterunt obstare præpositionem ך׳. Nam רָן, *dare*, cùm sententiam habet *præficiendi, constituendi*, utitur præpositione, non ך׳, sed vel ך׳, vel ך׳. Quod Græci Intt. cùm non nescirent, maluerunt dicere οἰκῶν, *habitans*, etsi repugnante verbo רָן. Syrus verò, ne in salebrâ hæreret, saltum fecit. Salebra esse reperitur in verbo רָן. Nam רָן לְתוֹבְיָא, *proximus Tobiae*, de *Eliasib* dictum, præposterè venit post ea, quæ antecedunt. Itaque etiam Vulgatus, et *proximus Tobiae*, addens et, quod fecit etiam

Clericus, Codice Hebr. non satis perspecto. Lectori attentò persuadebunt hæc, quæ sequuntur, positum fuisse mendosè רָן, *proximus*, cùm antea legeretur ך׳, *locus*; ut et רָן, cùm רָן: *Eliasib* sacerdos dedit in collis domus Dei nostri locum *Tobiæ*. Erat similitudo magna verbi רָן, cum verbo ך׳, vel, ut sæpè scriptum fuit, ך׳; iis quidem in Codicibus, ex quibus Editiones Bibliorum primæ factæ sunt: dico in Codicibus Germanis, in quibus litteræ ך׳, quæ pedem habent longiorem, curtari solent, ut ך׳ fiat ך׳, i. e., ferè ך׳. Sic ut proclive esset ut ך׳, vel ך׳ evaderet in רָן. Vidit ipse Clericus, *præpositum esse in Gazophylacio*, esse munus Levitarum, potius quam pontificis maximi. Sed eo, inquit, tempore, aliter se res habuit. Cur verò aliter? Et unde hoc rescivit Clericus? Hæc ludificatio est, non interpretatio.

Ver. 5.

— מִצְוֹת תְּלִיזִים וְחֻמֵּשֵׁי הַלֵּוִיִּם :  
וְהַלְוִיִּם וְהַרְחַקְתָּ מִן־הַבְּתָּרִים :

— ἐντολὴν τῶν Λευιτῶν καὶ τῶν ᾄδόντων καὶ τῶν πυλῶν, καὶ ἀπαρχὰς τῶν ἱερῶν.

*Au. Ver.*—5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites [Heb., the commandment of the Levites], and the singers, and the porters; and the offerings of the priests.

*Which was commanded to be given to the Levites, &c. So Booth.*

*Rambach.*—מצוה הרים, *præceptum Levitarum*, h. e. sec. Schm., *ex præcepto data Levitis*; vel sec. Vulg., *partem præceptam Levitarum*, Num. xviii. 24.

*Houb.*—5 *Atque* *is sibi amplam ædem fecerat ibi, ubi antea ponebantur dona oblata, thura, vasa, decumæ frumenti, musti ac olei, in quibus erat annona Levitarum, cantorum et janitorum primitiæque sacerdotum.*

מצוה הרים: Vulgatus, *partes Levitarum*, legens מציחה, quomoddò infra ver. 10, legitur מציחה הרים, scripturâ optimâ, cujus habebat reliquias Syrus Int. qui vertit בקריה, *in civitatibus*, ex scriptione מציחה, ex nomina derivatâ. Hodierna scriptura מציחה הרים, *præceptum Levitarum*, non habet *præceptum de Levitis*, vel *in gratiam Levitarum* factum. Eam igitur scripturam tueri non licet.

*Dathe.*—Portiones statulæ Levitarum, &c.



sembly of persons, Eccl. xii. 11 : 1 Chron. xxvi. 15, 17 ; Neh. xii. 25.

*Rambach.*—שמרים שומרים, *custodientes*, vel *agentes*, tamquam *janitores*, *custodiam*, cap. ii. 19 ; 1 Par. ix. 26. שמרים : השמרים, in *congregationibus* vel *apud collectas*, Schmid., in *erariis portarum*. Rab. Sal., A. b. E., et ben Melech contendunt idem esse ac *Sippim*, *limina* cum a prosthetico, quale in שמרים, Jer. xxxii. 21 ; Job. xxxi. 22. Sed secund. *Lightfoot.*, T. i., f. 560, erant potius certæ *apotheca*, in quas thesauri et oblationes templi colligebantur et recondabantur, et quidem h. l. tales, quæ erant ad januas sitæ. Vide 1 Par. xxvi. 15, 17 ; coll. 2 Par. xxv. 24.

*Houb.*—25 *Custodes portarum et vestibulorum ante portas.*

*Dathe.*—*Custodias agebant ad cellas januarum.*

Ver. 26.

*Au. Ver.*—26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah, the governor, and of Ezra the priest, the scribe.

*Dathe.*—26 *Hi igitur vixerunt tempore Jójakimi, filii Josuæ, nepotis Jozadakæ, et temporibus Nehemiæ, prætoris, atque Esræ, sacerdotis, legis periti.* a)

a) Sensus non est Jójakimum, Nehemiam, et Esram uno eodemque tempore vixisse, sed sacerdotes et Levitas nominatos illorum ætati pares fuisse. Fortasse quoque nomen Esræ ab alia manu additum est. Sic *Michaëlis*.

Ver. 27.

לְעֵשֶׂת הַנְּקִיָּה וְשִׁמְחָה בְּתוֹרוֹתָא

בְּנִשְׂרֵי מְזֻלָּתָם בְּבָלִים וּבְכִנּוֹרֹת :

— ποιῆσαι ἐγκαίνια καὶ εὐφροσύνην ἐν θωραθὶ, καὶ ἐν ὤδοις κυμβαλίζοντες, καὶ ψαλτήρια, καὶ κινύρας.

*Au. Ver.*—27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

To keep the dedication with gladness, both with thanksgivings, &c.

*Rambach.*—לעשות הנדבה ושמחה, ad faciendum *dedicationem* et *lætitiā*. Vide ver. 43. ובתורות ובשיר, *confessionibus* nimirum s. *gratiarum actionibus* et *cantico*, s. *dictis Deo hymnis*, &c.

*Houb.*—*Et ut hymnis et canticis, cum cymbalis, nabliisque ac cytharis dedicationem diemque lætam celebrarent.*

27 ובתורות : Tolle 1 conjunctionem, quam non habuere Veteres, quæque seriem intercipit.

*Cymbals, harps.* See the notes upon 1 Chron. xxv. 1, vol. iii., p. 118.

*Psalteries.* See the notes upon 1 Sam. x. 5, vol. ii., p. 387, and upon 1 Chron. xxv. 1, vol. iii., p. 118.

Ver. 28.

וַיֵּאָסְפוּ בְנֵי חַמְלֵיָהוּ וְגו'

καὶ συνήχθησαν οἱ υἱοὶ τῶν Ἀδδόντων, κ.τ.λ.

*Au. Ver.*—28 And the sons of the singers gathered themselves together, &c.

*Sons of the singers, &c.* So *Houb.*

*Booth.*—28 And all those skilful in sacred music were assembled, &c.

*Rambach.*—*Filii cantorum*, ver. 29 ; cap. xi. 23, l. e., cantores, cap. iii. 8, vel *Levitæ* ex genere s. ordine cantorum, qui a majoribus suis hoc munus acceperant. Conf. 1 Par. xxv. 1 seqq.

*Dathe.*—*Omnes artis musicæ periti, &c.*

Ver. 29.

*Au. Ver.*—29 Also from the house of Gilgal, &c.

*Dr. A. Clarke.*—Or, from Beth-gilgal ; a village erected in the place where the Israelites encamped after they had, under the direction of Joshua, passed over Jordan.

*Booth.*—29 And from the region of Gilgal, &c.

*Region.* For this sense of the word בית, I am indebted to *Michaëlis*. See Supplement to Hebrew Lexicon. It is necessary to adopt this sense in several other places.

*Rambach.*—ומבית גלגל, *Et ex loco Gilgalis, sive Beth-Gilgale.*

Ver. 31.

וַיַּעֲלֶה אֶת־שָׂרִי יְהוֹנָתָן מֶעַל לְחוֹמָה  
וַיַּעֲמִידָהּ שָׁתִי חֹדֶרֶת גְּדוּלֹת וְהַחֲלָלָת  
לְיָמִין מֶעַל לְחוֹמָה לְשַׁעַר הָאֲשָׁפוֹת :  
וְאֶת־עֶלְיָהּ

καὶ ἀνέγεικαν τοὺς ἀρχοντας Ἰουδα ἐπάνω τοῦ τείχους καὶ ἔστησαν δύο περὶ ἀνέσεως μεγάλους, καὶ διῆλθον ἐκ δεξιῶν ἐπάνω τοῦ τείχους τῆς κομπίας.

*Au. Ver.*—31 Then I brought up the

princes of Judah upon the wall, and appointed two great companies of them that gave thanks, *whereof one went on the right hand upon the wall toward the dung-gate.*

*Bp. Patrick.*—31 *Appointed two great companies of them that gave thanks.*] So the LXX translate the Hebrew words *shethe tothoth gedoloth*, δύο περι αἰνέσεως μεγάλους, “two great for praise;” that is, “two great choirs,” as the Vulgar translates it, which most versions follow. But our great Selden thinks the words should be translated, “two eucharistical sacrifices,” prepared for the altars, which were proper to the present business. The Spanish Jews translate the words, “two grand processions,” (lib. iii. De Syned., cap. xiii., sect. 6, p. 210, and see Dr. Hammond upon Ps. xxiv., annot., p. 139.

*Whereof one went on the right hand upon the wall toward the dung gate.*] We add those words, “whereof one,” because of the other mentioned ver. 38, but in the Hebrew the words are “going on the right,” &c.

*Dr. A. Clarke.*—31 *Then I brought up the princes.*] Perhaps this verse should be read thus: “Then I caused the princes of Judah to go up on the wall, and appointed two great choirs [to sing praises], and two processions, one on the right hand,” &c.

The following seems to have been the order of the procession: he divided the *priests*, the *Levites*, the *magistrates*, and the *people* into two companies; each company to go round one half of the wall. They began at the *dung gate*, one party going to the *right* and the other to the *left*, till they met at the *great space opposite to the temple*, where they all offered many sacrifices to God, and rejoiced with exceeding great joy; shouting so that the noise was heard a great way off.

*Booth.*—31 Then I brought up the chiefs of Judah upon the wall, and appointed two great bands to sing praises; one of which went along the wall to the right, towards the dung-gate.

*Gesen.*—תְּהִלָּה f. (ר. תְּהִלָּה Hiph.) 1. *confession*, Josh. vii. 19, al.

2. *thanksgiving, praise*, Ps. xxvi. 7.

3. *choir of singers, celebrating God in songs of thanksgiving*, Neh. xii. 31, 38, 40. תְּהִלָּה f. (ר. תְּהִלָּה) a *procession*. Neh. xii. 31.

*Prof. Lee.*—תְּהִלָּה, (a) *Confession*. (b) *Praise, thanksgiving*. (c) *A company or*

*chorus of persons giving thanks.* (d) *Phr.* “תְּהִלָּה, *Offered praise*. (e) “תְּהִלָּה, *A sacrifice of thanksgiving*. (c) Neh. xii. 31, 38, 40.

תְּהִלָּה, pl. f. r. תְּהִלָּה. *Processions*. Neh. xii. 31, only.

*Rambach.*—*Deinde conscendere jussi*. Jer. x. 13, sc. circa portam vallis, ver. 37, *principes*, s. *primores* tribus *Judæ*, ver. 32, sub quibus etiam *Benjamin* comprehenditur, ut 1 Reg. xii. 20. וְעַל הַמִּזְבֵּחַ, *super murum*, ver. 37; Gen. i. 7; Jon. iv. 6, ad ejus superiorem partem, notante *Clerico*, vis erant, quibus defensores muri juxta eam poterant commearere. וְהַמְצִיחָה שֶׁהָיְתָה לָנוּ, *et constitui duas confessiones vel celebrationes*, h. e., ut Syr. et Vulg. bene reddunt, *duos choros*, vel *cætus magnos confitentium sive laudantium*, vers. 38, 40, confer Esa. li. 3, qui procul dubio, antequam progredirentur, aliquamdiu, muro in latere occidentali conscenso, substituerunt, facie ad templum, in altero latere oppositum, conversa, ut lætarentur de reparata urbe, ædificatoque totius terræ sacræ oculo, et summum Numen gratiis actis invocarent; ut monet *Sandhagen*, Dissert. de Portis veteris Hieros., pp. 29, 49. וְהָיוּ לָנוּ, *et processiones* (1) scil. unius chori (de altero vide ver. 38) confer jubente Michlal Jophi similem formam 2 Reg. xiv. 14. וְיָסֵף erant *versus latus dextrum*, h. e., *australe*. *Dextra* enim Hebræis *meridiem* designat, et boreæ opponitur Ps. lxxxix. 13. Nimirum postquam ab occidente ad *portam vallis*, cap. iii. 13, murum conscenderant, et templum spectantes ibi paullisper substituerant, Nehemias, ne sine ordine progredirentur, duos choros constituit, qui ambo ab occidente retrogrediebantur ad orientem. *Prior chorus ad sterguiliu portam ac fontis, ad civitatem Davidis gradibus in muro australi adscendebat*; pergens circa *domum Davidis* usque ad *portam aquarum*, ver. 37, quæ erat versus orientem. Cui ex adverso procedens *alter*, accedebat primum ad *turrim furnorum*, atque postea per *murum latissimum*, ver. 38, ad *portam Ephraim, veterem*, porro ad *piscium*, atque *Chananeelis turrim et Meah*, usque ad *portam gregis*, consistens tandem intra mœnia in *porta custodiæ*, haud procul a *templo*, ver. 39, ut ita convenirent chori in domo Dei, ad laudandum nomen Jehovæ. וְהָיוּ לָנוּ, *ad portum sterguiliu*, quæ a *porta vallis* ad dextram s. versus austrum progredientibus proxima erat. Conf. not. supra cap. ii. 13; iii. 13, 14

*Houb.*—31 *Postea ego principes Juda in muros convocavi, chorosque duos magnos constitui; unum, ut iret ad dexteram supra murum, ad sterquilini portam.*

31 חזאלר: Lexica vertunt *progressionem*; quibus nos in nostris radicibus Hebræo-Gallicis fuisse obsequutos nunc demum pœnitet, cum videmus in ea *progressione* nihil subesse sententiæ. Nam חזאלר לימן, *progressio ad dexteram*, false dicitur de choris duobus; cum planum sit ex versu 38, alterum fuisse chorum, qui ex adverso ierit, hoc est *ad sinistram*. Ob eam causam Veteribus iis non obsequendum, qui convertunt sic, tanquam legerent חזאלר, *et ierunt*. Legendum igitur, ut versu 38, חזאלר, *ibal*, vel *quæ ibat*. Quanquam ne id quidem satis, nisi additur חזאלר, *unus (chorus) ibat ad dexteram*; eo ut habeas id, quod adversetur in oratione alteri choro, qui legitur, versu 38, *ivisse ex adverso*, vel, ut mox dicemus, *ad sinistram*. Id vidit Clericus, sic docens, “subintelligendum manifeste חזאלר חזאלר, *et unus chorus ibat*.” Nos vero vocabulum חזאלר, non *subintelligendum*, sed in contextum revocandum esse judicamus, ut pote a sacris scriptoribus non omitti solitum, utque ab ejus parallelo verbo חזאלר, quod habetur versu 38, prope flagitatum.

*Dathe.*—31 *Ego vero jussi Judæorum principes murum conscendere, atque constitui duos choros et ordines longos, quorum alter in muro dextrorsum procedebat versus portam fini.*

*Dung gate.* See the notes upon ii. 13, p. 396.

Ver. 35.

*Au. Ver.*—35 Trumpets. See the notes upon 2 Kings xii. 13 (Heb., 14), vol. ii., p. 932.

*Scribe.* See the notes upon 2 Sam. viii. 17, vol. ii., p. 560.

Ver. 38.

והתורה השנית ההולכת למזל  
נאני אחריה וכו'

”חא”

*Au. Ver.*—38 And the other *company* of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall.

See the notes upon ver. 31.

*Pool.*—Over against them, to wit, on the

other side of the city, northward and eastward.

*Dr. A. Clarke.*—38 *The broad wall.* What part this was, we know not: it might have been a place designed for a *public promenade*, or a *parade* for assembling the troops or guard of the temple.

*Rambach.*—*Alter vero chorus confitentium et laudantium*, ver. 31. חזאלר, *procedens erat*, Gen. xxxii. 21. חזאלר, *ex adverso*, nempe alterius chori; adeoque cum ille ad austrum pergeret, ver. 31, hic versus boream se vertebat. Schmid., *versus sinistram*, conf. Num. viii. 2; Deut. i. 1. א, sec. A. b. E. et Michlal Jophi, *epentheticum* est, ut infra, cap. xiii. 16. חזאלר, *et ego eram post illum*, s. illum sequebar, conf. ver. 32. חזאלר, *et dimidium populi*, h. e., primorum populi, coll. v. 32, 40. Populi enim totius multitudinem murorum angustiae non capiebant.

*Houb.*—38 *Chorus verò alter ivit ad sinistram, quem ego ponè sequebar, et populi dimidia pars supra murum, à turri furnorum, usque ad murum latiore.*

38 חזאלר: Has habemus reliquias verbi integri חזאלר, *ad sinistram*, quod adversum habet חזאלר, *ad dexteram*, versu 31. Neque enim sacra pagina antea dixisset, *ad dexteram*, nisi post dictura esset, *ad sinistram*. Solus Vulgatus, *ex adverso*, sententiam ut expedit. Neque enim, credo, ex scriptura חזאלר, quam Masoretæ advocant. Nam haud scio an חזאלר, *coram*, usquam reperiatur sine casu subsequenti. Cæteri apud Polyglotta partem hanc hujus versus prætermittunt.

Ver. 40.

והתורה השנית ההולכת למזל  
נאני אחריה וכו'

*Au. Ver.*—40 So stood the two *companies* of them that gave thanks in the house of God, and I, and the half of the rulers with me.

See the notes upon ver. 31.

*Bp. Patrick.*—Selden translates the first words, “So stood the two eucharistical sacrifices in the house of God.”

The order wherein they thus marched, in a pompous manner, round about the city, now seems a little obscure: but the sense of the whole description is this; That they being met together in the same place, half of the rulers went upon the wall on the right hand, accompanied with several priests and

Levites, and Ezra the scribe at the head of them (ver. 36), and the other half took the left hand, and walked upon the wall in the same order, accompanied with Nehemiah, who brought up the rear of them (ver. 38), and at length both parts of this *chorus* met in the temple; and there they stood still, and completed their praises and thanksgivings, and offered sacrifices, as it here follows.

*Booth.*—40 Then the two bands stood in the house of God, and I, and half of the rulers with me.

*Houb.*—40 *Deinde duo chori ad domum Dei adstiterunt, ego cum ipsis, et mecum dimidia pars Optimalum.*

Ver. 42.

*Au. Ver.*—Overseer.

*Booth.*—Leader.

Ver. 44.

וַיִּשְׁתָּחוּ בַיּוֹם הַהוּא מִנְשֵׁים עַל-  
הַפְּשָׁוֹת לְאַחֲזֹת לְתְרוּמוֹת לְרֵאשִׁית  
וּלְמַעֲשֵׂוֹת לְכֶלֶס פָּהֶם לְשִׁנֵּי הָעָרִים  
מִנְּאֻת הַחֹלֶה לְקַחֲנִים וְלִלְוִיִּם כִּי  
שָׂמַח יְהוֹנָדָה עַל-הַקְּהָנִים וְעַל-  
הַלְוִיִּם הָעֹמְדִים :

ב" סמכים

*kai katéstēsan en tē hēmera ekeinhē andras epī tōn γασφυλακίων, tois thesaurois, tais aparchais, kai tais dekadais, kai tois synagmēnois en autois arxousi tōn pōlewn, meridas tous ierēus kai tous levītais, ōti eūphrosūnē en 'Ioudā epī tous ierēis, kai epī tous levītais tous istōtas.*

*Au. Ver.*—44 And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law [*that is*, appointed by the law] for the priests and Levites: for Judah rejoiced [Heb., for the joy of Judah] for the priests and for the Levites that waited [Heb., that stood].

*Booth.*—44 And at that time some were appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them from the fields of the cities, the portions assigned by the law for the priests and the Levites: for Judah rejoiced that the priests and the Levites waited at the temple.

*Rambach.*—*Præfecti vero sunt isto die vel tempore viri certi super cellas thesauros scil. custodiendos, וְנִשְׁתָּחוּ, et ad custodienda donaria, primitias et decimas; לְכֶלֶס בָּהֶם, ut colligerent in istas cellas, וְלִשְׁנֵי הָעָרִים, ex agris urbium, 2 Sam. i. 21, conf. sec. Nold. Lamed Job. xxxvi. 27. Vel Lamed est Genitivi, ut supra ver. 12; Job. xii. 8; et simul distributivum, ut Ps. lxxi. 8, et ci. 8; Job. vii. 18. מִנְּאֻת הַחֹלֶה, portiones legis, i. e., a lege designatas et sanctuario attributas, ad quas se supra, cap. x. 36, seqq. denuo obstrinxerant. מ', sec. A. b. E. et Michlāl Jophi est loco 'u, uti litteræ מַדְרִי, sæpissime inter se permittuntur. Conf. v. 47, cap. xiii. 10. Sic דַּרְיָא, 1 Sam. xxii. 9, et דַּרְיָא, ibid., ver. 18. לְכֶלֶס הָעָרִים, pro sacerdotibus et Levitis. כִּי שָׂמַח יְהוֹדָה, quia gaudium Judæ, ver. 43, 1 Par. xxix. 9. עַל הַכֹּהֲנִים, erat super sacerdotibus, vel redundabat in sacerdotes et Levitas, Ps. xvi. 2. הַעֲמִידִים, qui stabant et munere suo alacriter fungebantur, conf. Neh. vii. 65. Sensus est, Judæos, quum vidissent Sacerdotes et Levitas ministeria sua promte obeuntes, tanto inde gaudio adfectos esse, ut liberaliter, quidquid ex lege eis debebatur, contulerint, ipsique adeo non amplius opus habuerint, victus caussa in vicinos agros dilabi, ver. 28, cap. xiii. 10.*

*Houb.*—44 *Constituti sunt eodem illo die præfecti cellarum, in quibus asservanda essent dona oblata, primitiæ, decumæ, quæ ex urbium agris illuc comportarentur, in quibus ex Lege erat annona Sacerdotum et Levitarum: nam hilaritas Judæ in adstantes Sacerdotes Levitasque redundabat.*

44 סמך: Potius כִּי, ut infra ultimo versu, partes, ex verbo כִּי, distribuere, i. e., certos cibos, quod nos, annona. Vulgatus, in decore gratiarum actionis, ex radice נָחַד, et ex scripturâ נִחְדָּה, vitiosâ; vitiosam, ut quidem poterat, scripturam persequens.

*Gesen.*—מִנְּאֻת f. (for מִנְּאֻת, r. מִנְּאֻת) plur. מִנְּאֻת, Neh. xii. 44, and מִנְּאֻת, xii. 47; xiii. 10, (Kamets impure,) part, portion.

Ver. 45.

וַיִּשְׁמְרוּ מִשְׁמֶרֶת לְלִיָּהֶם וּמִשְׁמֶרֶת  
הַחֹהֶלֶה וְהַמְּשָׁרְרִים וְהַשְּׂעִירִים כְּמִצְוַת  
דָּוִד שְׁלֹמֹה בֶּן־דָּוִד :

*kai ephylaxan phylakads theou autōn, kai phylakads tou katharismou, kai tous hēdonas, kai tous pulwrous, ōs enētolai Dauid, kai Salomōn uiou autou.*

*Houb.*—31 *Postea ego principes Juda in muros convocavi, chorosque duos magnos constitui; unum, ut iret ad dexteram supra murum, ad sterquilini portam.*

31 וְהָלַכְנוּ: Lexica vertunt *progressionem*; quibus nos in nostris radicibus Hebræo-Gallicis fuisse obsequutos nunc demum pœnitet, cum videmus in ea *progressione* nihil subesse sententiæ. Nam וְהָלַכְנוּ, *progressio ad dexteram*, false dicitur de choris duobus; cum planum sit ex versu 38, alterum fuisse chorum, qui ex adverso ierit, hoc est *ad sinistram*. Ob eam causam Veteribus iis non obsequendum, qui convertunt sic, tanquam legerent וְהָלַכְנוּ, *et iverunt*. Legendum igitur, ut versu 38, וְהָלַכְנוּ, *ibat*, vel *quæ ibat*. Quanquam ne id quidem satis, nisi additur וְהָלַכְנוּ, *unus (chorus) ibat ad dexteram*; eo ut habeas id, quod adversetur in oratione alteri choro, qui legitur, versu 38, *ivisse ex adverso*, vel, ut mox dicemus, *ad sinistram*. Id vidit Clericus, sic docens, “subintelligendum manifesto וְהָלַכְנוּ, *et unus chorus ibat*.” Nos vero vocabulum וְהָלַכְנוּ, non *subintelligendum*, sed in contextum revocandum esse judicamus, ut pote a sacris scriptoribus non omitti solitum, utque ab ejus parallelo verbo וְהָלַכְנוּ, quod habetur versu 38, prope flagitatum.

*Dathe.*—31 *Ego vero jussi Judæorum principes murum conscendere, atque constitui duos choros et ordines longos, quorum alter in muro dextrorsum procedebat versus portam fini.*

*Dung gate.* See the notes upon ii. 13, p. 396.

Ver. 35.

*Au. Ver.*—35 Trumpets. See the notes upon 2 Kings xii. 13 (Heb., 14), vol. ii., p. 932.

*Scribe.* See the notes upon 2 Sam. viii. 17, vol. ii., p. 560.

Ver. 38.

וְהָלַכְנוּ הַשְּׂנִית הַהוֹלֶכֶת לְמִזְרָא  
וְהָלַכְנוּ אַחֲרֵיהֶם וְגו'  
”וְגו’

*Au. Ver.*—38 And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall.

See the notes upon ver. 31.

*Pool.*—Over against them, to wit, on the

other side of the city, northward and eastward.

*Dr. A. Clarke.*—38 *The broad wall.* What part this was, we know not: it might have been a place designed for a *public promenade*, or a *parade* for assembling the troops or guard of the temple.

*Rambach.*—*Alter vero chorus confitentium et laudantium*, ver. 31. וְהָלַכְנוּ, *procedens erat*, Gen. xxxii. 21. וְהָלַכְנוּ, *ex adverso*, nempe alterius chori; adeoque cum ille ad austrum pergeret, ver. 31, hic versus boream se vertebat. Schmid., *versus sinistram*, conf. Num. viii. 2; Deut. i. 1. א, sec. A. b. E. et Michlal Jophi, *epentheticum* est, ut infra, cap. xiii. 16. וְהָלַכְנוּ, *et ego eram post illum*, s. illum sequebar, conf. ver. 32. וְהָלַכְנוּ, *et dimidium populi*, h. e., primorum populi, coll. v. 32, 40. Populi enim totius multitudinem murorum angustiae non capiebant.

*Houb.*—38 *Chorus verò alter ivit ad sinistram, quem ego ponè sequebar, et populi dimidia pars supra murum, à turri furnorum, usque ad murum latiore.*

38 וְהָלַכְנוּ: Has habemus reliquias verbi integri וְהָלַכְנוּ, *ad sinistram*, quod adversum habet וְהָלַכְנוּ, *ad dexteram*, versu 31. Neque enim sacra pagina antea dixisset, *ad dexteram*, nisi post dictura esset, *ad sinistram*. Solus Vulgatus, *ex adverso*, sententiam ut expeditet. Neque enim, credo, ex scriptura וְהָלַכְנוּ, quam Masoretæ advocant. Nam haud scio an וְהָלַכְנוּ, *coram*, usquam reperiatur sine casu subsequenti. Cæteri apud Polyglotta partem hanc hujus versus prætermittunt.

Ver. 40.

וַתַּעֲבֹדָה שְׁנֵי הַתּוֹלָת בְּבֵית  
הָאֱלֹהִים וְאֵלֵי וְחֶצִי הַסִּנָּנִים עִמִּי:

*Au. Ver.*—40 So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me.

See the notes upon ver. 31.

*Bp. Patrick.*—Selden translates the first words, “So stood the two eucharistical sacrifices in the house of God.”

The order wherein they thus marched, in a pompous manner, round about the city, now seems a little obscure: but the sense of the whole description is this; That they being met together in the same place, half of the rulers went upon the wall on the right hand, accompanied with several priests and

Levites, and Ezra the scribe at the head of them (ver. 36), and the other half took the left hand, and walked upon the wall in the same order, accompanied with Nehemiah, who brought up the rear of them (ver. 38), and at length both parts of this *chorus* met in the temple; and there they stood still, and completed their praises and thanksgivings, and offered sacrifices, as it here follows.

*Booth.*—40 Then the two bands stood in the house of God, and I, and half of the rulers with me.

*Houb.*—40 *Deinde duo chori ad domum Dei adstiterunt, ego cum ipsis, et mecum dimidia pars Optimatum.*

Ver. 42.

*Au. Ver.*—Overseer.

*Booth.*—Leader.

Ver. 44.

וַיִּקְרְאוּ בְיָמָם חֲדָא אֲנָשִׁים עַל-  
הַפְּשָׁוִת לְאוֹצְרוֹת לְתִרְמוֹת לְרֹאשֵׁי  
וּלְמַעֲשֵׂוֹת לְכֹנֹס בָּהֶם לְשָׂגֵי הָעִירִים  
מִנְּאֻת חֲתוּלָה לְקִתְנִים וּלְלֹגִים בְּיָ-  
שְׁמַחַת יְהוּדָה עַל-יְהֻנָּתָן וְעַל-  
הַלֵּוִיִּם הָעֹמְדִים :

ב' כעמם

καὶ κατέστησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἄνδρας ἐπὶ τῶν γαιοφυλακίων, τοῖς θησαυροῖς, ταῖς ἀπαρχαῖς, καὶ ταῖς δεκάταις, καὶ τοῖς συνημέροις ἐν αὐτοῖς ἀρχοῦσι τῶν πόλεων, μερίδας τοῖς ἱερεῦσι καὶ τοῖς Λευίταις, ὅτι εὐφροσύνην ἐν Ἰουδᾷ ἐπὶ τοὺς ἱερεῖς, καὶ ἐπὶ τοὺς Λευίτας τοὺς ἐστῶτας.

*Au. Ver.*—44 And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law [*that is*, appointed by the law] for the priests and Levites: for Judah rejoiced [Heb., for the joy of Judah] for the priests and for the Levites that waited [Heb., that stood].

*Booth.*—44 And at that time some were appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them from the fields of the cities, the portions assigned by the law for the priests and the Levites: for Judah rejoiced that the priests and the Levites waited at the temple.

*Rambach.*—*Præfecti vero sunt isto die vel tempore viri certi super cellas thesauros scil. custodiendos, et ad custodienda donaria, primitias et decimas; ut colligerent in istas cellas, ex agris urbium,* 2 Sam. i. 21, conf. sec. Nold. *Lamed Job. xxxvi. 27. Vel Lamed est Genitivi, ut supra ver. 12; Job. xii. 8; et simul distributivum, ut Ps. lxxi. 8, et ci. 8; Job. vii. 18. מַנְתָּא חֲתוּלָה, portiones legis, i. e., a lege designatas et sanctuario attributas, ad quas se supra, cap. x. 36, seqq. denuo obstrinxerant. מ, sec. A. b. E. et Michlal Jophi est loco ם, uti litteræ מדי, sæpissime inter se permutantur. Conf. v. 47, cap. xiii. 10. Sic ודיא, 1 Sam. xxii. 9, et ודיג, ibid., ver. 18. לְכֹנֹסִים וְלֹגִים, pro sacerdotibus et Levitis. כִּי שִׂמְחָה יוּדָה, quia gaudium Judæ, ver. 43, 1 Par. xxix. 9. על הכהנים, erat super sacerdotibus, vel redundabat in sacerdotes et Levitas, Ps. xvi. 2. הַמְּעִידִים, qui stabant et munere suo alacriter fungebantur, conf. Neh. vii. 65. Sensus est, Judæos, quum vidissent Sacerdotes et Levitas ministeria sua promte obeuntes, tanto inde gaudio affectos esse, ut liberaliter, quidquid ex lege eis debebatur, contulerint, ipsique adeo non amplius opus habuerint, victus caussa in vicinos agros dilabi, ver. 28, cap. xiii. 10.*

*Houb.*—44 *Constituti sunt eodem illo die præfecti cellarum, in quibus asservanda essent dona oblata, primitiæ, decumæ, quæ ex urbium agris illuc comportarentur, in quibus ex Lege erat annona Sacerdotum et Levitarum: nam hilaritas Judæ in adstantes Sacerdotes Levitasque redundabat.*

44 מַנְתָּא : Potius מַנְתָּא, ut infra ultimo versu, partes, ex verbo מַנְתָּא, distribuire, i. e., certos cibos, quod nos, annona. Vulgatus, in decore gratiarum actionis, ex radice מַנְתָּא, et ex scripturâ מַנְתָּא, vitiosâ; vitiosam, ut quidem poterat, scripturam persequens.

*Gesen.*—מַנְתָּא f. (for מַנְתָּא, מַנְתָּא, r. מַנְתָּא) plur. מַנְתָּא, Neh. xii. 44, and מַנְתָּא, xii. 47; xiii. 10, (Kamets impure,) part, portion.

Ver. 45.

וַיִּשְׂמְרוּ מִשְׁמֶרֶת מְלִיחָה לְיִשְׂרָאֵל וְהַמְּשָׁרִים וְהַמְּשָׁרִים וְהַמְּשָׁרִים  
דְּיָרִי שְׁלֵמָה בְּנִי :

καὶ ἐφύλαξαν φυλακὰς Θεοῦ αὐτῶν, καὶ φυλακὰς τοῦ καθαρισμοῦ, καὶ τοὺς ἄδοντας, καὶ τοὺς πλωρούς, ὡς ἐντολαὶ Δαυὶδ, καὶ Σαλωμών υἱοῦ αὐτοῦ.

*Au. Ver.*—45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son.

*Pool.*—The ward of their God, i. e., that ward, or charge, or business which God had prescribed to them. And the ward of the purification; and in particular the charge of purification, i. e., of taking care that no unclean person or thing might enter into the house or courts of the Lord; which care did certainly belong to the porters, as is expressed, 2 Chron. xxiii. 19, and at this time, and in some sort, as it seems, to the singers, who, besides their proper employment, were also over the business of the house of God, as is affirmed, chap. xi. 22; which being a general expression, may well comprehend, if it doth not principally design this, that they should take care to keep the house of God free from all pollution.

*Bp. Patrick.*—The singers “kept the ward of their God,” that is, sang orderly in their courses, and praised God; and the porters “kept the ward of purification,” that is, duly observed the orders about purification in not suffering any unclean person or unclean thing to come into the house of God.

*Booth.*—45 And they observed what related to the worship of their God, and to purification; and so did the musicians and gate-keepers according to the commandment of David, &c.

*Rambach.*—45 *Observabant enim Sacerdotes et Levitæ observationem Dei sui, h. e., quidquid Deus ipsis observandum edixerat; dum curabant, ut cultus divinus rite perageretur.* וְכַסְּתִים הַמִּזְבֵּחַ, et *observationem purificationis, vel sec. Vulg., expiationis; h. e., quæ circa purificationem tum sui, tum aliorum observanda erant, conf. ver. 30, 1 Par. xxiii. 28.* הַמִּסְתָּרִים הַזֵּהִם, *similiter etiam cantores et ostiarii, scil. observarunt observanda, vers. 42, 47; cap. x. 40.* כַּמִּצְוֵה דָוִד, *secundum præceptum Davidis, &c., ver. 24, 1 Par. xxv. 1 seqq., cap. xxvi. 1, seqq.*

*Houb.*—45 *Et ministerium Dei sui quisque obierunt, ut expiationes peragerent, et ut Cantores ac Janitores ea perficerent, quæ David Salomonque ejus filius præceperant.*

45 וְדָוִד שְׁלֹמֹה, *David, Salomon. Lege, וְשְׁלֹמֹה, et Salomon. Sic lego in codice Orat. 42.*

*Dathe.*—*Atque sane observabant omnia, quæ ad cultum Dei et purificationem pertinebant; similiter cantores et janitores, ex præcepto, &c.*

*Ver. 46.*

קִרְבָּי דָּוִד וְאַסָּף מִקְדָּם רִאשִׁי  
הַמְשָׁרְרִים וְשִׁיר-תְּהִלָּה וְהוֹדוֹת  
לְאֱלֹהִים :

וְאִשָּׁף

ὅτι ἐν ἡμέραις David Ἀσάφ ἀπ' ἀρχῆς  
πρώτος τῶν ᾄδόντων καὶ ὕμνων καὶ αἰνεσῶν τῷ  
Θεῷ.

*Au. Ver.*—46 For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.

*Bp. Patrick.*—46 There were other famous men joined with Asaph, viz., Heman and Jeduthun; but he was the principal person whom David employed in this regulation. And this verse gives the reason why the Levites and the singers performed their duty so accurately; because, from the time of David, who constituted their orders and offices, there were some great men who presided over them, and were careful both to instruct them in their duty, and keep them to it.

*Booth.*—For in the days of David and Asaph of old, chiefs of the musicians were appointed to sing songs of praise to God.

*Houb.*—46 *Quippè jam inde à diebus David erat Asaph princeps cantorum, hymnorumque ac Domini laudationum præses.*

46 וְאִשָּׁף : Nunc ὁ ejiciendum, quod non legunt Syrus et Græci Intt. Neque sollicitandum וְאִשָּׁף, etsi Masoretæ volunt וְאִשָּׁף; nam illi principes verbo carent, quo fulciantur, nec verbum וְאִשָּׁף, quod subintelligere fortè velles, fas abesse, nisi adest nomen substantivum, quo verbum וְאִשָּׁף, si adesset, regeretur. Atqui nomen tale non adest in contextu. Neque diceres Davidem et Asaph fuisse וְאִשָּׁף, principes cantorum. Sententia talis est, qualem exhibent Syrus et Græci Intt. qui quidem legebant וְאִשָּׁף; sine וְאִשָּׁף, et וְאִשָּׁף, sine וְאִשָּׁף: vide versionem.

*Dathe.*—46 *Nam jam olim temporibus Davidis et Asaphi erant principes cantorum constituti hymnis et carminibus eucharisticis Deo canendis.*

*Ver. 47.*

*Au. Ver.*—47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and

the porters, every day his portion : and they sanctified [*that is, set apart*] *holy things* unto the Levites ; and the Levites sanctified *them* unto the children of Aaron.

*Booth.*—47 And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave the daily portions to the singers and the door-keepers ; and the holy things to the Levites ; and the Levites the *tenth* of the holy things to the children of Aaron.

*Dr. A. Clarke.*—*The children of Aaron.*] This may refer principally to the *tithes* which the people brought to the *Levites* ; the *tithe* or *tenth* of which the Levites gave to the priests. The presenting these *tithes* is termed *sanctifying* them ; that is, *dedicating* them to those sacred or ecclesiastical uses for which they were designed : this is a very general meaning of the word *sanctify* in Scripture.

CHAP. XIII. 1.

בַּיּוֹם הַהוּא נִקְרָא בְּסֵפֶר מֹשֶׁה  
בְּאָזְנֵי הָעָם וְנִמְצָא פְתוּבָא בְּזֶם  
לֹא-יָבוֹא עִמּוֹנִי וּמֹאבִּי בְּקִהְלֵי הַיְיָלוֹת  
עַד-עוֹלָם :

*ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεγνώσθη ἐν βιβλίῳ Μωσῆ ἐν ὧσι τοῦ λαοῦ· καὶ εὗρίθη γεγραμμένον ἐν αὐτῷ, ὅπως μὴ εἰσελθῶσιν Ἀμμωνῖται καὶ Μωαβῖται ἐν ἐκκλησίᾳ Θεοῦ ἕως αἰῶνος.*

*Au. Ver.*—1 On that day they read [Heb., there was read] in the book of Moses in the audience [Heb., ears] of the people ; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever.

*Should not come into the congregation of God for ever.* See the notes upon Deut. xxiii. 1, vol. i., p. 712.

*Pool.*—*On that day ;* not now presently after the dedication of the wall, and gates, and city, but upon a certain day, as that phrase is very commonly used in Scripture without any relation to the time or things mentioned next before it, to wit, when Nehemiah was returned again from the Persian court to Jerusalem, from which he had been absent for some considerable time, in which some errors and abuses had crept in, which now he endeavours to remove. *Should not come into the congregation of God, i. e.,* not be incorporated into the commonwealth of Israel, nor be joined with any Israelite in marriage relation, as appears from ver. 3 ;

that practice being a plain comment upon this law.

*Bp. Patrick.*—1 This was not done upon the day of the dedication of the wall of the city, but upon some day after Nehemiah was returned to Jerusalem from Persia, whither he went to wait upon the king (ver. 6). For it is not likely that the people, who were so well affected to the ministers of God, as we read in the foregoing chapter, should so soon forget and neglect them ; or that those who were appointed to look after their concerns (chap. xii. 44), should be turned out of their office immediately, or lay aside all care of them : for it is apparent, from ver. 10 of this chapter, their dues were not paid them when Nehemiah was not there to look after them. But when he was returned, all this was amended, and other abuses corrected : he continued the public reading of the law, at stated times, probably on the great festivals, when all the people met together (such as those mentioned chap. viii.), upon some day of which that portion of Scripture was read, in Deut. xxiii. 3, which forbids the admission of the Ammonites and Moabites into the congregation of the Lord ; the meaning whereof see my annotations there. I will only add here, that they who by *the congregation of God*, in this place, understand the public assemblies for Divine worship, are very much mistaken : for no man of any nation, was forbidden to come and pray to God at the temple, but men of every nation, who would become proselytes, were admitted into their communion : and if they would be circumcised, had like privileges with all other Israelites, even to eat the passover (Exod. xii. 48, 49). They, therefore, that think the meaning is, they should be excluded from all public offices, interpret it better : but that is not the truth neither ; for it is to be understood of marrying with them, as I have shown in the explication of that law.

*Dr. A. Clarke.*—*On that day.*] I am quite of Calmet's mind, that the transactions detailed in this chapter did not immediately succeed the dedication of the walls of Jerusalem. It is most likely that, when this dedication was ended, Nehemiah returned to Babylon, as himself particularly marks, ver. 6, for he did return in the *thirty-second* year of Artaxerxes ; and then, after certain days, supposed to be about the term of *one year*, he got leave to return to Jerusalem to see how matters were conducted : and there he



found the evils which he mentions in this chapter, and which he redressed in the manner he himself describes.

*Should not come into the congregation.]* That is, Ye shall not form any kind of matrimonial alliance with them. This, and this alone, is the meaning of the law.

*Rambach.*—*Tempore illo*; scil. quum iterum ab Artaxerxe missus essem tamquam præsens in Judæam, ver. 6. Non enim ad antecedentia, sed ad consequentia hæc pertinent. *Quod non venire debeat Ammonita et Moabita in cœtum vel conventum Dei*, qua phrasi sec. Gusset. significatur inseri populo Judaico tam perfecte, ut inserti conditio sit eadem ac Israelitarum ratione 1. sacrorum; 2. legum forensium; 3. participandæ terræ Canaan in hereditatem, Mich. ii. 5; adde 4. aditus ad officia publicosque honores. Conf. Num. xx. 4; Jud. xx. 2; Ps. lxxxii. 1; Thren. i. 10.

*Dathe.*—1 Aliquando, cum e libro Mosis populo prælegeretur, inventum est, in eo scriptum exstare, ne unquam Ammonita aut Moabita jus civitatis consequeretur.

Ver. 2.

וַיִּשְׁפֹּר עָלָיו אֶת־בְּלָעַם לְהָלָלוֹ  
וְגַ' —

נֶאֱמַר לְהָלָלוֹ

— καὶ ἐμισθώσαντο ἐν' αὐτὸν τὸν Βαλαὰμ καταρσάσθαι, κ.τ.λ.

*Au. Ver.*—2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them, &c.

*But hired Balaam against them, &c.*

*Rambach.*—וַיִּשְׁפֹּר עָלָיו et quod condurisset Moabus, contra Israel, cap. vi. 12, 13; conf. Num. xxii. 3, 5, sqq.

*Houb.*—*Et quod Balaam mercede conductus fuerit, ut eis malediceret, &c.*

וַיִּשְׁפֹּר עָלָיו, et conductus est adversus eum (Israel). Nam בְּנֵי יִשְׂרָאֵל, filii Israel, idem ac יִשְׂרָאֵל, Israel, ad quem Israel pertinet affixum singulare, quod habet עָלָיו, ut non necesse sit advocare in contextum מַלְּיָדִים, affixum plurale, adversum eos. Sic וַיִּשְׁפֹּר, conductus fuit, in Niphal. Quod Clericus cum non attenderet, verteretque, *conduxit*, necesse habuit addere, *Moabita*, contra orationis voluntatem. Quidam Lectores fortè mallent וַיִּשְׁפֹּר, *conduxerunt*, quia antecessit, וַיִּשְׁפֹּר, *obviâverunt*. Verùm id obstat, quod solus *Moabita* conduxit Balaamum. Et

quanquam reponi possit, *conduxerunt* in plurali positum, idem esse atque, *idipsum latrones improperebant*, de uno tamen latrone dictum, respondetur nihil necesse esse mutari numerum, cum rectè וַיִּשְׁפֹּר de Balaam efferatur, in voce Niphal.

Ver. 3.

*Au. Ver.*—3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

*Dr. A. Clarke.*—*All the mixed multitude.]* All strange women, and all persons young and old, who had been born of these illegal connexions.

Ver. 4.

וְלִפְנֵי מִזְבֵּחַ אֱלֹהֵיכֶם הַזֶּה יִשְׁכְּנָה  
בְּלִשְׁכַּת בֵּית־אֱלֹהֵינוּ הַזֶּה לְשֹׁכְנֶיהָ :

καὶ πρὸ τοῦτου Ἑλισαίβ ὁ ἱερεὺς οἰκῶν ἐν γαζοφυλακίῳ οἴκου Θεοῦ ἡμῶν, ἐγγίστων Τωβιά.

*Au. Ver.*—4 And before this, Eliashib, the priest, having the oversight of [Heb., being set over, chap. xii. 44] the chamber of the house of our God, was allied unto Tobiah.

*Bp. Patrick.*—*Eliashib the priest.]* There were several of this name in those times, and some of them priests (Ezra x. 6, 24, 26, 37). But this seems to have been the high-priest [so *Pool*], mentioned chap. iii. 1, for his family was much corrupted, as appears from ver. 28 of this chapter.

*Having the oversight of the chamber.]*

Here the singular number is used for the plural; for he had not the oversight of one chamber only, but of all the chambers [so *Pool*], as the following verses, 5, 9, show. But this may seem to indicate, that Eliashib was not high-priest, it being below him to be "set over the chamber" (as the phrase is in the Hebrew), though the high-priest, no doubt, had an inspection over them all.

*Was allied unto Tobiah.]* An Ammonite, as he is often called in this book, with whom he ought to have contracted no affinity, by suffering his grandson to marry with Sanballat's daughter, who was the fast friend of Tobiah, and the great enemy of the Jews. We read also in Ezra that several of the priests had married strange wives; and among the rest some of the sons of the high-priest are there mentioned.

*Dr. A. Clarke.*—*Eliashib the priest.]* Perhaps this was a different person from Eliashib the high-priest; but there is no

indubitable evidence that he was not the same. If he was high-priest, he was very unfaithful to the high charge which he had received; and a reproach to the priesthood. He had married his grandson to Sanballat's daughter: this produced a connexion with Tobiah, the fast friend of Sanballat; in whose favour he polluted the house of God, giving him one of the chambers for his ordinary residence, which were appointed for the reception of the tithes, oblations, &c., that came to the house of God.

*Rambach.*—*Eliaschibus*, quem multi, inter quos etiam *Usserius* Ann., t. i., f. 200, diversum esse putant a summo pontifice, cap. iii. 1, Joiakimi filio, Jesuæ nepote, cap. xii. 10, 22. Ita sequens *Haccobên*, gregarium tantum sacerdotem notabit, ut ver. 13 et sæpius. Si tamen est ipse pontifex, coll. infra ver. 28 vera sunt, quæ *Clericus* notat: Erat hoc munus (*præpositum esse gazophylacio*) Levitæ potius, quam pontificis maximi ver. 13, coll. 1 Par. ix. 26, sed eo tempore aliter se res habuit. Gregarius certe sacerdos vel Levita non tantum videtur sibi arrogaturus fuisse auctoritatem, ut pro lubitu cellas templi mutaverit, ver. 5. Conf. etiam not. cap. x. 9. נָחֵן, Schmid., *præpositus* s. *præfectus* erat, 1 Par. vi. 33. Conf. *Ezra* viii. 17 et verbum 1 Reg. ii. 35. בִּלְשָׁם בֵּית אֱלֹהִים, *cella* vel collective, *cellis*, exedris templi ut *Ezech.* xlii. 1. Erant sec. *Cocc.* conclavia in atrio constituta, admorso nonnihil ejus spatio. Conf. supra cap. xii. 44, et 1 Reg. vi. 5. דָּבָר, *propinquus* s. adfinitate conjunctus.

*Houb.*—4 Sed antè hoc tempus *Eliasib* sacerdos locum *Tobiæ* in domo Dei nostri concesserat.

אֵלִיָּשִׁיב הָכֵן נָחֵן בִּלְשָׁם: Recentiores, post Vulgatum sic, *Eliasib sacerdos præpositus conclavibus*; quibus fucum fecit verbum נָחֵן, passivè in voce scriptum, quam vocem tollit *Codex* Reg. 29 in quo littera ך׃ ejicitur; quique non animadverterunt ob stare præpositionem ך׃. Nam נָחֵן, dare, cum sententiam habet *præficiendi, constituendi*, utitur præpositione, non ך׃, sed vel ך׃, vel ך׃. Quod Græci Intt. cum non nescirent, maluerunt dicere οἰκῶν, habitans, etsi repugnante verbo נָחֵן. Syrus verò, ne in salebrâ hæreret, saltum fecit. Salebra esse reperit in verbo דָּבָר. Nam לְשִׁיבָה, דָּבָר, *proximus Tobia*, de *Eliasib* dictum, præposterè venit post ea, quæ antecedunt. Itaque etiam Vulgatus, et *proximus Tobia*, addens et, quod fecit etiam

*Clericus*, *Codice* Hebr. non satis perspecto. Lectori attento persuadebunt hæc, quæ sequuntur, positum fuisse mendosè דָּבָר, *proximus*, cum antea legeretur דָּבָר, *locus*; ut et נָחֵן, cum נָחֵן: *Eliasib sacerdos dedit in collis domus Dei nostri locum Tobia*. Erat similitudo magna verbi דָּבָר, cum verbo דָּבָר, vel, ut sæpè scriptum fuit, דָּבָר; iis quidem in Codicibus, ex quibus Editiones Bibliorum primæ factæ sunt: dico in Codicibus Germanis, in quibus litteræ æ, quæ pedem habent longiorem, curtari solent, ut ך׃ fiat ך׃, i. e., ferè ך׃. Sic ut proclive esset ut דָּבָר, vel דָּבָר evaderet in דָּבָר. Vidit ipse *Clericus*, *præpositum esse in Gazophylacio*, esse munus *Levitarum*, potiùs quam pontificis maximi. Sed eo, inquit, tempore, aliter se res habuit. Cur verò aliter? Et unde hoc rescivit *Clericus*? Hæc ludificatio est, non interpretatio.

Ver. 5.

— מִצֻוֹת תְּלֹוֹתֵם וְהַשְׁעִרְתֶּם יְתִירָמָת חֲתָנְכֶם :

— ἐντολὴν τῶν Λευιτῶν καὶ τῶν ᾄδόντων καὶ τῶν πυλῶν, καὶ ἀπαρχὰς τῶν λεπίων.

*Au. Ver.*—5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites [Heb., the commandment of the Levites], and the singers, and the porters; and the offerings of the priests.

Which was commanded to be given to the Levites, &c. So Booth.

*Rambach.*—סֻכָּה הָיִים, *præceptum Levitarum*, h. e. sec. Schm., ex *præcepto data Levitis*; vel sec. Vulg., *partem præceptam Levitarum*, Num. xviii. 24.

*Houb.*—5 Atque is sibi amplam ædem fecerat ibi, ubi antea ponebantur dona oblata, thura, vasa, decumæ frumenti, musti ac olei, in quibus erat annona Levitarum, cantorum et janitorum primitiæque sacerdotum.

5 סֻכָּה הָיִים: Vulgatus, *partes Levitarum*, legens סֻכָּה, quomodo infra ver. 10, legitur סֻכָּה הָיִים, scripturâ optimâ, cujus habebat reliquias Syrus Int. qui vertit דָּבָר, in civitatibus, ex scripture דָּבָר, ex סֻכָּה derivatâ. Hodierna scriptura סֻכָּה הָיִים, *præceptum Levitarum*, non habet *præceptum de Levitis*, vel in gratiam Levitarum factum. Eam igitur scripturam tueri non licet.

*Dathe.*—Portiones statuta Levitarum, &c.

Ver. 6.

— וַלְחֹץ יָמִים נִשְׁאַלְתִּי מִן־הַמֶּלֶךְ :

— καὶ μετὰ τὸ τέλος τῶν ἡμερῶν ἡτησάμην παρὰ τοῦ βασιλέως.

*Au. Ver.*—6 But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days [Heb., at the end of days] obtained I leave [or, I earnestly requested] of the king.

*Artaxerxes.* See the notes upon Nehem. ii. 1, p. 394.

*Pool.*—Came I unto the king, to wit, from Jerusalem; where he had been once and again. After certain days, Heb., in the end of days, or of a year, as that word oft signifies.

*Bp. Patrick.*—After certain days.] In the Hebrew the words are “at the end of days,” that is, at the end of the year. For so the word *jamin* [days] often signifies in Scripture, Exod. xiii. 10; Lev. xxv. 29 (see below, ver. 15).

*Rambach.*—יָמִים אֶחָד, et in fine dierum, h. e. tempore aliquo exacto, Gen. iv. 3, vel sec. al. anno pleno et omnibus suis diebus constante, *elapso*, ut Exod. xiii. 10; Lev. xxv. 29, 30; Num. ix. 22; Jud. xvii. 10; 1 Sam. i. 3.

Obtained I leave. So *Dathe*, *Booth*.

*Gesen.*—נִשְׁאַל. Niph. to ask for oneself, to ask leave, like Gr. αἰτοῦμαι σε τοῦτο. Seq. כִּן of pers. and gerund of that which one asks leave to do, 1 Sam. xx. 6, 28, where the gerund is omitted. So with a finite verb Neh. xiii. 6. Comp. Heb. Gram. § 50, 2.—Others, “to obtain liberty or leave from a master by intreaty.”

*Prof. Lee.*—Niph. נִשְׁאַל. Probably, Requested leave of absence, 1 Sam. xx. 6, 28; Neh. xii. 6.

*Rambach.*—נִשְׁאַל כִּן הַמֶּלֶךְ, expetitus vel exoratus sum, scil. a Judæis; vel, acceptis nuntiis de novis inter populares meos abusus, veniam abeundi mihi expetii, et impe-travi a rege. Niph. (3) 1 Sam. xx. 6, 28.

*Houb.*—6 Ego verò, tùm cùm hæc evenerunt, Jerosolymæ non eram. Nam anno Artaxerxis Regis Babylonis trigesimo secundo, iveram ad regem, sed ultimo tempore à Rege me mei reposcercant.

*Dathe.*—6 Sed cum ista facta essent, ego non eram Hierosolymæ; nam anno secundo et trigesimo Artachsastæ, regis Babylonis, ad eum redieram, atque anno post veniam ab eo impetraveram revertendi Hierosolymam.

Ver. 10.

וַאֲדָרָה קִרְמָנוֹת הַלֵּוִיִּם לֹא נָתַתָּה

וְרַב־  
וְכָל־זֶגְנוֹן שֶׁנִּימְדוּ לָעֵלֶיךָ לְעֵלֶיךָ  
עֲבָדְתָּהֶם, כ.ט.ל.

*Au. Ver.*—10 And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field.

Had not been given them.

*Rambach.*—וְרַב־, non datæ fuerint q. d., quod portionum Leviticarum nihil datum sit. Conf. Mal. iii. 8, sqq.

*Houb.*—10 נָתַתָּה: Legunt Orientales נָתַתָּה; melius id quidem, ut Lud. Cappello videbatur. Nam נָתַתָּה, quod nomen cum verbo נָתַתָּה societatem habet, numeri est pluralis. Est forma מ...numeri sæpè singularis, non item forma נָתַתָּה.

The work.

*Booth.*—The service of the temple.

Ver. 11.

— וַאֲצַמְדָם עַל־מְקוֹמָם :

— καὶ ἔστησα αὐτοὺς ἐπὶ τῇ στάσει αὐτῶν.

*Au. Ver.*—11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place [Heb., standing].

And set them in their place.

*Booth.*—And appointed them to their own office.

*Gesen.*—עָמַד m. (r. עָמַד) only c. suff. עָמַד, a word of the later Heb., i. q., מָקוֹם, a stand, i. e., place where one stands, Dan. viii. 17, 18; x. 11; Neh. viii. 7; ix. 3; xiii. 11, al.

*Rambach.*—וַאֲצַמְדָם עַל־מְקוֹמָם, et statui eos super statione sua, h. e., restitui eos in officium suum, illudque jussi ipsos, ut antea, obire.

*Houb.*—11 וַאֲצַמְדָם: Potius וַאֲצַמְדָם, et constitui eos, voce Hiphil expressa. Sic habent Codices Orat. 42 et 53, et sic infra וַאֲצַמְדָם, ver. 30.

Ver. 13.

וַאֲצַמְדָה עַל־אֲזוּזוֹת שְׁלֵמִיָּה הַכֹּהֵן

וְזָדוֹק הַסּוֹפֵר וְרַב־  
ἐπὶ χεῖρα Σελεμῖα τοῦ ἱερέως, καὶ Σαδὸκ τοῦ γραμματέως, κ.τ.λ.

*Au. Ver.*—13 And I made treasurers over the treasures, Shelemiah the priest, and Zadok the scribe, &c.

*And I made treasurers, &c.*

*Gesen.*—*צָבַע*, to lay up, to store, to treasure up, 2 Kings xx. 17; Isaiah xxxix. 6; Am. iii. 10.—The primary idea is that of *shutting up, enclosing, restraining*; comp. the cogn. roots *צָבַע*, *צָבַע*, also *צָבַע*, *צָבַע*, and Arab.

*أَصَر* to shut up, to restrain, cogn. with which are *أَصَرَ* and *أَصَرَ*.

*Hiph.* "to cause to store up or treasure up," i. e., to set one over the store-house or treasury, to make treasurer, Neh. xiii. 13, *וַיִּצְבֹּעַ עַל הַצִּבְאוֹת*, and *I made treasurers over the treasures.*

*צָבַע*. 1. fut. Hiph. c. ה' parag. by Chaldaism for *וַיִּצְבֹּעַ*, *וַיִּצְבֹּעַ*, from r. *צָבַע*.

*Prof. Lee.*—Hiph. *וַיִּצְבֹּעַ*, with ה', parag. So *I appoint as treasurer*, Neh. xiii. 13.

*Rambach.*—*וַיִּצְבֹּעַ*, *Et thesaurarios vel prefectos thesaurorum constitui.*

*Houb.*—13 *Et praefeci apothecis Seleniam Sacerdotem et Sadoc Scribam, &c.*

13 *וַיִּצְבֹּעַ עַל הַצִּבְאוֹת*: Hæc verba nemo, qui tyro non sit, interpretari se putet posse. Nam, quamvis *Arias*, ac post eum cæteri omnes convertere, et constitui, tamen iis non licebat id verbum, quod *rei casum* nunquam non habet in voce *Kal*, transferre ad *personam*, in voce *Hiphil*. Nempè *צָבַע* est *recondere res* in thesauria, vel apothecis, non autem *recondere homines*. Itaque vox *Hiphil* si haberet locum, vellet *facere recondere res*, non autem *facere rerum*, ut sic dicam, *reconditores*, positâ personâ in rei casu. Nec dubium est, quin *Syrus*, qui vertit *וַיִּצְבֹּעַ*, et *praefeci*, legerit *וַיִּצְבֹּעַ*, et constitui. Sic *Eadr. cap. viii. 17*, legimus *וַיִּצְבֹּעַ עַל הַצִּבְאוֹת*, et iis *mandata dedi ad Eddo*, Masorâ emendante id *וַיִּצְבֹּעַ*, quod ibi legitur, ut sit *וַיִּצְבֹּעַ*. Habet *Vulgatus*, et *constituimus*, mutans numerum, sed tamen radicem *צָבַע*, ut videtur, persequens. Sic *Græci Intt. in Complut. Edit. kal ðereulâmuq, et præcepi.*

*Dathe.*—13 *His praefeci Selenjam, sacerdotem, Zadokum, scribam, &c.*

*Scribe.* See the notes upon 2 Sam. viii. 17, vol. ii., p. 560.

*Pool.*—*Zadok the scribe*; the ecclesiastical scribe, who was to keep the accounts of the receipts and disbursements.

Ver. 14.

— וַיִּצְבֹּעַ עַל הַצִּבְאוֹת

בְּבֵית הַמִּלִּי וּבְמִשְׁכַּנִּי :

— καὶ μὴ ἐξαλειφθῆτω ἔλεός μου ὃ ἐποίησα ἐν οἴκῳ Κυρίου τοῦ Θεοῦ.

*Au. Ver.*—14 Remember me, O my God, concerning this, and wipe not out my good deeds [Heb., kindnesses] that I have done for the house of my God, and for the offices [or, observations] thereof.

*Wipe not out my good deeds, &c.*

*Booth.*—Blot not out my kindness, which I have showed to the house of my God, and to its services.

*Rambach.*—*Et ne deletri sinas de libro vel memoria tua.* וַיִּצְבֹּעַ, *benefacta s. studia mea.* וַיִּצְבֹּעַ, *et in custodiis ejus*, h. e., in illa domo exercendis. *Vulg., et in carminibus ejus.*

*Houb.*—*Neque in oblivione esse sinas id, quod bene feci, constituendis Dei mei custodiis.*

*Dathe.*—*Nec oblivioni des studium illud meum, quod pro æde tua ejusque ritibus observandis exhibui.*

*Offices.*

*Gesen.*—*וַיִּצְבֹּעַ* m. (r. *וַיִּצְבֹּעַ*.) 1. watch, guard.

4 observance, what is observed or kept, usage, rite, Neh. xiii. 14. Concr. *one who is observed*, treated with respect and reverence, spoken of a prince, Ex. xxxviii. 7.

*Prof. Lee.*—*וַיִּצְבֹּעַ*, m. r. *וַיִּצְבֹּעַ*. (a) *The act of guarding, or watching.* (e) *What should be observed and kept, an appointed duty.*

Ver. 15.

— וַיִּצְבֹּעַ עַל הַצִּבְאוֹת  
וַיִּצְבֹּעַ עַל הַצִּבְאוֹת  
בְּבֵית הַמִּלִּי וּבְמִשְׁכַּנִּי :

וַיִּצְבֹּעַ עַל הַצִּבְאוֹת

— καὶ ὅταν καὶ σταφυλῇ καὶ σῦκα καὶ πᾶν βόστανγμα, καὶ φέροντας εἰς Ἱερουσαλὴμ ἐν ἡμέρᾳ τοῦ σαββάτου· καὶ ἐπεμαρτυρήμην ἐν ἡμέρᾳ πρῶστος αὐτῶν.

*Au. Ver.*—15 In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.

*As also wine, &c.: and I testified against them in the day wherein they sold victuals.*

*Booth.*—15 — And also that on the sabbath, they brought into Jerusalem, wine,

Grapes, and figs, and burdens of every kind; and I testified to them when they ought to sell food. See the note of *Houb.* below.

*Houb.*—*Imò eos qui virum, qui uvas, ficus, et quævis onera die Sabbati Jerosolymam adveherent, et testem me feci adversum eos de die illo, quo annonam venderent.*

15 וְהָיָה כִּי יִבְרָאִים...: Omittunt *qñ* plerique interpretes; et credo equidem, quia non possent conjungere id *qñ* cum verbo sequenti, וְיִבְרָאִים; quippe cum conjunctio *ante* verbum *posita*, nexum utriusque dissolveret. Sed vis est, in *qñ* interpreti non negligenda. Etenim Nehemias observat, contemptum Sabbati eò prorupisse, ut Judæi non modò vindemiæ ac messis necessarias operas Sabbato exercerent, sed ut etiam mercium comportationes eæ, quæ minimè urgebant, fieri solerent. Jam adverbium *qñ* postulat ut verbo innitatur, quo non jam innitetur, si relinqueretur conjunctio *ante* verbum *posita*. Itaque illud *ante* abjiciendum; quod quidem videtur ex antecedenti altero וְיִבְרָאִים perpetrâ fuisse repetitum. Ita rem Syrus exsequitur, non omittens *qñ*, omittens *ante* וְיִבְרָאִים: quippe vertit כִּי, *afferentes...* וְיִבְרָאִים, *et testem me feci.* Addimus, *adversum eos*; nam legimus בְּיָמַי בָּרַם בְּיָמַי, addito בְּיָמַי, quod prope simile בְּרַם exciderit. Sic Syrus וְיִבְרָאִים, et post eum Arabs, *et contestatus sum eos.* Sic postea ver. 21, וְיִבְרָאִים; sic antea cap. ix. 26, וְיִבְרָאִים, *contestabantur eos*; sic alibi passim; et sine בְּרַם oratio manca relinquitur.

*Bp. Patrick.*—*I testified against them in the day wherein they sold victuals.* Or, as Pellicanus translates it, "I contested with them that they should sell provisions on such days as they might be sold, and not on the Sabbath."

*Rambach.*—*וְיִבְרָאִים, et contestatus sum, scil. sec. R. Sal. sic fieri non oportere; vel, me id posthac non passurum: atque ita severissime id eis interdixi.* Schm., *ideo protestatus sum contra diem, Cler. testes cepi de die, quo venderiant, &c., ne scil., res negari possit.* Sed illud malumus conf. ver. 21; cap. ix. 26, 29; 1 Reg. ii. 42. בְּיָמַי בְּרַם, *die, quo vendebant illi, Gen. xxxvii. 36; Am. ii. 6.* וְיִבְרָאִים, *annonam vel commeatum.*

*Dathe.*—15 — *Sed eos commonefeci de tempore, quo eis licitum esset, cibaria vendere.*

Ver. 16.

*Houb.*—16 וְיִבְרָאִים: Natum *m* ex pronuntia-

tione in contextum allatâ. Itaque recte. Masoretæ בְּרַם, *piscem*; nisi plenè בְּרַם. Sic plenè postea בְּרַם, revocato *medium* in verbum, Tyrii, ut scriptum habet Codex Orat. 53.

Ver. 19.

וַיְהִי כַּאֲשֶׁר קָלְלוּ שְׂעָרֵי יְרוּשָׁלַם לִפְנֵי הַשַּׁבָּת וְהָיָה וַיִּסְגְּרוּ הַדְּלָתוֹת וְהָיָה אֲשֶׁר לֹא יִפְתְּחוּם עַד אַחֵר הַשַּׁבָּת וּבְקִרְבֵּי הַיְּצִדוֹתַי עַל-הַשְּׂעָרִים לֹא-יָבֹאוּ מִקֵּץ יְמֵי הַשַּׁבָּת :

καὶ ἐγένετο ἥνικα κατέστησαν πύλαι ἐν Ἱερουσαλὴμ πρὸ τοῦ σαββάτου, καὶ εἶπα, καὶ ἔκλεισαν τὰς πύλας· καὶ εἶπα, ὥστε μὴ ἀνοίγῃαι αὐτὰς ἕως ὅπως τοῦ σαββάτου· καὶ ἐκ τῶν παιδαρίων μου ἔστησα ἐπὶ τὰς πύλας, ὥστε μὴ αἰρῶν βασιτάγματα ἐν ἡμέρᾳ τοῦ σαββάτου.

*Au. Ver.*—19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.

*Began to be dark, &c.* So Rambach, *Dathe, Gesen., Lee, Booth.*

*Gesen.*—I. לִלְלָה to tinkle, onomatopoeitic; as metal.

II. לִלְלָה to be shaded, darkened, e.g., by shadows, or twilight; see Hiph. In the kindr. dialects also the signif. both of *shade* and of *darkness* is prevalent. Once Neh. xiii. 19, *and it came to pass, when the gates of Jerusalem began to be dark (לִלְלָה) before the sabbath, i.e., on the eve before the sabbath, when the holy time began; comp. Lev. xxiii. 32.*

*Booth.*—19 And when the gates of Jerusalem were overshadowed before the sabbath.

*Rambach.*—19 *Quum igitur opacæ fierent vel obumbrarentur portæ Hieros., cap. vii. 3, Jer. xvii. 21, sole scil. ad vespem inclinato; ubi secund. Gusset., p. 940, domum, vel sec. Cler. montium, qui urbem cingebant, umbræ, solis descensu longiores factæ, totas urbis portas occupabant.* (3) Notante *Masora*, et quidem (1) in *lege*, Exod. xv. 10, et (1) in *prophetia*, Hab. iii. 16, et (1) in *Hagiographis*, h. l., diverso tamen semper significatu. Hoc loco Michlal Jophi recte a

ז, *Tel umbra*, derivat. conf. *Hiph.*, Ezech. xxxi. 3. לַצַּבָּת, *ante sabbatum* vel sabbato adpetente ac imminente, quippe cujus solemnitas circa occasum solis præcedente die incipiebat.

*Houb.*—19 *Deindè, postquam Janitores Jerusalem pridie Sabbati, receptui coccinissent, mandatum feci ut portæ clauderentur, et ut ne, nisi post Sabbatum, aperirentur; atque in portis nonnullos ex famulis meis collocavi, ne onera die Sabbati intrarent.*

19 וַיִּשְׁמְרוּ שְׁמֵי הַבָּיִת: Verbum pro verbo, cùm tinnissent Janitores (*Jerusalem*) vel tinnitum edidissent, nempe cymbalis, aut crotalis, ut receptui canerent, ut fieri solitum iis in uribus, quæ hostium in confinio sitæ sunt. Mirum profectò est Interpretes sententiam talem, quæ Paginâ ex sacrâ sponte nascebatur, non arripuisse, et ad lapidem וַיִּשְׁמְרוּ, allisasse, ut *portas* viderent ibi, ubi sunt *Janitores*. Ad eos *Janitores* tanquam manu ducebat verbum וַיִּשְׁמְרוּ, et *clausurant* quod spectat ad Janitores ..... וַיִּשְׁמְרוּ: Omnino..... וַיִּשְׁמְרוּ, ne abrupta sit oratio. Sic legere videtur Syrus, qui וַיִּשְׁמְרוּ, ut *non*, quomodo solet וַיִּשְׁמְרוּ convertere.

Ver. 21.

*Au. Ver.*—*Testified, &c.*

*Booth.*—*Protested, &c.*

Ver. 22.

*Au. Ver.*—22 And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness [or, multitude] of thy mercy.

*Pool.*—*That they should cleanse themselves*; partly because the work they were now set upon, though common in its nature, yet was holy in design of it, and had respect unto the sabbath; and partly because the day in which they were to do this was the sabbath day, for the observation whereof they were obliged to prepare and purify themselves. *Keep the gates*; either, 1. The gates of the temple. But a particular command was superfluous in that case, because it was their constant work and charge to do this, both sabbath days and every day. Or rather, 2. The gates of the city; for of them he spake last, ver. 19; and not daring to trust the common porters of those gates, not being able always to employ his men in that work, he committeth the charge of them for the present season, and upon the sabbath days,

to the Levites, to whom the care of sanctifying the sabbath did properly belong. *According to the greatness of thy mercy*; whereby he intimates, that though he mentioned his good works as things wherewith God was well pleased, and which he had promised to reward, yet he neither did nor durst trust to their merit, or his own worthiness; but when he had done all, he judged himself an unprofitable servant, and one that needed God's infinite mercy and indulgence to pardon all his sins, and particularly those infirmities and corruptions which adhered to his good deeds.

Ver. 23.

*Houb.*—23 וַיִּשְׁמְרוּ אַחֲזַיִּים, *Azotidas, Ammonitidas*. Sine causâ Masoretæ tollunt prius וַיִּשְׁמְרוּ ex utroque vocabulo. Neque enim solet illud וַיִּשְׁמְרוּ abesse ab illis nominibus.

Ver. 24.

וַיִּשְׁמְרוּ חֲצֵי בְּנֵי אֲשָׁדּוֹד וְחֲצֵי בְּנֵי יְהוּדָה וְכָל־שָׂרֵי הָעָם

καὶ οἱ υἱοὶ αὐτῶν ἡμῶν λαλοῦντες Ἀσσιότι, καὶ οὐκ εἰς τὴν ἐπιγνώσκοντες λαλεῖν Ἰουδαϊστί.

*Au. Ver.*—And their children spake half in the speech of Ashdod, and could not speak [Heb., they discerned not to speak] in the Jews' language, but according to the language of each people [Heb., of people and people].

*Dr. A. Clarke.*—24 *Half in the speech of Ashdod.* There were children in the same family by Jewish and Philistine mothers. As the Jewish mother would always speak to her children in Hebrew or Chaldee, so they learnt to speak these languages; and as the Ashdod mother would always speak to her children in the Ashdod language, so they learnt that tongue. Thus there were, in the same family, children who could not understand each other; half, or one part, speaking one language, and the other part another. Children of different wives did not ordinarily mingle together; and the wives had separate apartments. This is a better explanation than that which intimates that the same child spoke a jargon half Ashdod and half Hebrew.

*Rambach.*—וַיִּשְׁמְרוּ, *Unde liberi eorum.* וַיִּשְׁמְרוּ, *ex parte.* Quidam ad liberos referunt. Sic R. Sal., i. e., multi, et plus quam dimidia



*And smote certain of them, and plucked off their hair.*

*Pool.*—*Smote* certain of them, i. e., I caused to be beaten with stripes, according to the law, Deut. xxv. 2 [so *Rambach*, Bp. *Patrick*], those whose faults were most aggravated by their quality or other circumstances; to whom he added this punishment over and besides the former. *Plucked off their hair*, or, *shaved them*. The hair was an ornament and ensign of liberty among the eastern nations; and baldness was a disgrace and token of slavery and sorrow. See Isa. iii. 24; xv. 2; Jer. xlviii. 37; Ezek. xxix. 18.

*Gesen.*—\* *שָׁקַד* kindr. with *שָׁקַד* q. v. pp. to *make smooth*; hence

1. to *polish*, to *sharpen*, e. g., a sword.

2. to *make smooth* the head of any one, to make bald, i. e., to *tear out the hair*, to *pluck*, e. g., in chastisement, Neh. xiii. 25; in scorn, Is. i. 6.

*Ye shall not give*, &c.

*Gesen.*—*אִם*. C) Conj. 1. for the most part conditional, *if*, Gr. *εἰ*, Lat. *si*, i. q., supposing that, &c. c) By an ellipsis of a formula of swearing, *אִם* becomes in some connexions a negative particle. The full form is read in 1 Sam. iii. 17, *God do so to thee, and more also, if thou*, &c., xxiv. 7; 2 Sam. iii. 35. Hence by ellipsis, espec. in oaths; 2 Sam. xi. 11, *by thy life*, [let God do so to me, and more,] *אִם* *אֶעֱשֶׂה כְּדָבָר כֵּן*, *if I do this thing*, i. e., I will not do this thing, xx. 20; 1 Kings i. 51; also in obtestations, Cant. ii. 7; iii. 5; Neh. xiii. 25; rarely elsewhere, and chiefly in poetry, Is. xxii. 14; lxii. 8; Judg. v. 8; Prov. xxvii. 24, where the other member has *אִם*.

*Prof. Lee.*—*אִם*, part. *אִם*, contr. Gram.,

artt. 77, 242, 5. Arab., *أَمِنْ*, *securitas*,

*rectitudo*, &c. Synon. *אִם*, *certainty*, &c.; hence, adv. I. *Certainly*, *truly*, *really*; and in oaths or vows, which are laid down hypothetically, as, *putting a case*, *if*, &c. The force of this particle is identical with that of

the Arabic *أَمْ*, or *أَمْ*, which the gram-

marians affirm is equivalent to *أَمْ*, *truly*; it is used for the purpose of *confirmation*. It is used moreover, in two acceptations, the one *positive*, the other *negative*. As I. *אִם* ... *אִם* *אֶעֱשֶׂה כְּדָבָר כֵּן*, *really*, or putting the case as a fact, that *thou entirely disregardest Jehovah*, ... then, in that case, *I have attested*, &c. See Gram., art. 233, notes, and ib. *negatively*, on the same principle. *אִם* *לֹא* *אֶעֱשֶׂה כְּדָבָר כֵּן*, *And, putting the case, thou goest not with me, I go not*, Jud. iv. 8. It sometimes seems to be interrogative, but this must depend entirely on the context. *Hath the vine really blossomed?* Cant. vii. 13.

II. In negative sentences, Job xxii. 20, *אִם* *לֹא* *נִקְרָא נִקְרָא נִקְרָא*, (saying) *Hath not our substance been kept back*, i. e., *by injury?* but (as to) *their excess*, the fire hath consumed it; Prov. xxiv. 11, *אִם*, *keep thou surely* (i. e., without fail) *back*, i. e., corresponding, with some additional force, to the preceding imperative; Neh. xiii. 25, *אִם* *אֶעֱשֶׂה כְּדָבָר כֵּן*, *Then I swear them in God's name*; *putting the case* (that) *you give your daughters to their sons*, &c., i. e., as surely as that God liveth, do this, and the curse of the covenant shall fall upon you. *No negative* is here expressed in the original; the context is by a sort of *συνέπαισις*, elliptical only. Ezek. xiv. 20, *אִם* *אֶעֱשֶׂה כְּדָבָר כֵּן*, *Shall they assuredly* (i. e., as certainly as I live) *save son or daughter?* Ps. cxxxii. 2, 3, *He swore to Jehovah* (and to his covenant, which involved a curse), *putting the case that, I enter*, &c., ... *until I find out*, &c. (then let me suffer the curse, &c.). And so in every case, involving some ellipsis to be supplied from the matter intimated by the context, &c., &c.—See Lee's Lexicon, p. 38.

Ver. 30.

*Au. Ver.*—30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business.

*Booth.*—30 Thus, &c., and appointed the offices of the priests and Levites, every one to his own office.



## ESTHER.

## CHAP. I. 1.

וַיְהִי בַּיּוֹם הַהוּא אֲחַשְׁוֶרְוֹשׁ הָרָא אֶת־שָׁנָה  
 הַחֲלָלָה מִלְּדָוָד וְעַד־כִּי־שָׁבַע וְעָשָׂר  
 וַיִּמָּחֶה מִן־הָאָרֶץ :

καὶ ἐγένετο μετὰ τοὺς λόγους τούτους ἐν ταῖς ἡμέραις Ἀρταξέρξου, οὗτος δ' Ἀρταξέρξης ἀπὸ τῆς Ἰνδικῆς ἑκατὸν εἰκοσιεπτὰ χωρῶν ἐκράτησεν.

*Au. Ver.*—1 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces:)

*Pool.—Quest.* Who was this king? *Ans.* It is confessed and manifest that this was one of the kings of Persia; but which of them it was is not yet agreed, nor is it of any necessity for us now to know. But it is sufficiently evident that this was either, 1. Darius Hystaspes, as divers both Jewish and Christian writers affirm; for his kingdom was thus vast, and he subdued India, as Herodotus reports; and one of his wives was called *Atossa*, which differs little from *Hadassah*, which is Esther's other name, *Esth. ii. 7.* Or, 2. Xerxes [so *Vitringa*, *Scaliger*, *Rambach*], whose wife, as Herodotus notes, was called *Amestris*, which is not much differing from *Esther*; by whom all these things were transacted whilst he was potent and prosperous, before his unhappy expedition against the Grecians. Or, 3. Artaxerxes Longimanus [so *Prideaux*], to whom the characters of Ahasuerus represented in this book do not disagree. And whereas it is objected, that by this account Mordecai must be a man of about a hundred and forty years, and consequently Esther, who is called his *uncle's daughter*, chap. ii. 7, must be too old to make a wife for the king; as for Mordecai, it may be granted, there being divers instances of persons of greater age than that in sacred and profane historians; and for Esther, it may be said that she was his *uncle's granddaughter*, nothing being more frequent than for the names of *sons or daughters* to be given to more remote posterity. *An hundred and seven and twenty*

*provinces*; so seven new provinces were added to those hundred and twenty mentioned Dan. vi. 1.

*Bp. Patrick.*—*In the days of Ahasuerus.* This was a Persian, but which of them is a great doubt; for learned men think several of them had this name. There are, I think, eight several opinions about him here mentioned. Our great primate Usher takes him to have been Darius Hystaspes; but he married the daughter of the great Cyrus, to confirm himself in his kingdom, and would not have so easily parted with her as Ahasuerus did with Vashti. The great Scaliger, therefore, thinks him to have been his successor Xerxes; whose wife's name being Amystris, he takes her for Esther, this name being in the Persian language Ham-esther. But this hath been confuted by many learned men, particularly by Jacobus Cappellus; who observes, that this Amystris was the daughter of a powerful man among the Persians, whom Herodotus calls Otanes. Several other reasons he gives against this in his *Historia Sacra et Exotica*, ad A. M. 3640, 3650, where by good arguments he proves it was not Artaxerxes Longimanus, nor Darius Nothus, nor Artaxerxes Mnemon, but concludes, that it was the next king, Ochus, which agrees well with his Persian name, which was Achasch, to which Veresch being added as his surname, he was called by the Persians Achasch-veresch, which the Greeks translated Ahasuerus.

## Ver. 2.

בַּיּוֹם הַהוּא פָּשְׁעָה אֶת־מִלְכוּתָהּ  
 וַיִּשְׁתַּחֲוֶה אֶת־הָאֱלֹהִים  
 וַיִּשְׁתַּחֲוֶה אֶת־הָאֱלֹהִים :

ἐν αὐταῖς ταῖς ἡμέραις οὗτε ἐθρονίσθη βασιλεὺς Ἀρταξέρξης ἐν Σούσις τῇ πόλει.

*Au. Ver.*—2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace.

*Pool.*—*Sat on the throne of his kingdom*, i. e., either was lately advanced to it, or rather was settled in the peaceable possession of it.

*Bp. Patrick.*—*Sat on the throne of his kingdom.*] Enjoying peace. Some think, this phrase, "when he sat on the throne of his kingdom," signifies when he began to reign. But this is confuted by ver. 3, which saith, in the third year of his reign he did what follows.

*Which was in Shushan the palace.* See the notes upon Nehem. i. 1, p. 393.

*Pool.*—*The palace; or, the castle; or, the chief or royal city,* as both Jewish and Christian interpreters render it. Shushan might be the proper name of the palace, which thence was given to the whole city. Here the kings of Persia used to keep their courts chiefly in winter, as ordinarily they were in Ecbatana in summer.

*Dr. A. Clarke.*—*Shushan the palace.*] The ancient city of Susa, now called *Shuster* by the Persians. The word *השן*, which we render the palace, should be rendered the city, *ἐν Σουσοῖς τῇ πόλει*, as in the *Septuagint*.

*Booth.*—2 When in those days, king Ahasuerus sat on the throne of his kingdom, which was in the palace Shushan.

*Rambach.*—*בשן ששן quod solium erat Susis, urbe Persiæ prima et præcipua, ad Choaspem fluvium sita.* *השן, Schm., arcis, melius arce, A. B. E., palatio, Cleric., metropoli s. urbe regia.*

*Houb.*—2 *In diebus igitur illis, cum Rex Assuerus sederet in solio regni sui, quod erat Susis, urbe in reginâ.*

Ver. 3.

בשנת שלוש למלכו עשה משתה  
לכל־שָׂרָיו וְלְכָל־שָׂרָיו וְלְכָל־פָּאָרִים וְלְכָל־  
חֲפָרָתִים וְשָׂרֵי חֲמֻדֵּי־לְבָבוֹ:

נָא פָּאָרִים

ἐν τῇ τρίτῃ ἔτει βασιλεύοντος αὐτοῦ, δοχὴν ἐποίησε τοῖς φίλοις καὶ τοῖς λοιποῖς ἔθνεσι, καὶ τοῖς Περσῶν καὶ Μήδων ἐνδόξοις, καὶ τοῖς ἀρχουσι τῶν σατραπῶν.

*Au. Ver.*—3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces being before him.

*Bp. Patrick.*—*He made a feast unto all his princes and his servants.*] By his servants are meant his subjects; who were called servants in the eastern countries. And it was the manner of the Roman

emperors sometimes to feast all the people of Rome, as well as the senate.

*The power of Persia and Media.*] And first he speaks of the feast made for the great men, whom he calls the "power of Media and Persia;" men in power, as we now speak.

*The nobles and princes of the provinces, being before him.*] He explains who they were; the governors of provinces, and other noble persons, who were all then at his court. The word *παρθέμιμ*, which we translate nobles, some would have to be the corruption of the Greek word *παράτιμος*, "honourable persons;" and Junius with others, deduce it from the Greek word *πρώτος*. But the Greeks were not yet got among them; and therefore it is a Persian word, signifying governors, as R. Solomon expounds it: and Joseph Kimchi thinks they were such great men as governed that tract of land that lay upon the river Phrath, that is, Euphrates. But Hottinger will have it to be a compound word from *par*, which signifies high, and *ram*, which signifies, spirit; as much as to say "high-spirited" or "heroic" persons; which seems to me to be but an ingenious conceit.

*Rambach.*—*יד, Schm., exercitus scil. erant; vel exercitus principibus, ex præcedenti hemistichio, coll. etiam sequ. et 2 Sam. xviii. 1; xxiv. 4; 2 Reg. ix. 5; &c., al., nempe exercitui vel agmini, Vulg., fortissimis Persarum.*

*Gesen.*—*הַפָּאָרִים m. plur., nobles, princes, among the Persians Esth. i. 3; vi. 9; among the Jews Dan. i. 3.* It is of Persian origin, i. q., Pehlvi *pardom* the first, see Anquetil du Perron *Zend-Avesta* ii. p. 468. Comp. *Zend frathemô*, Sanscr. *prathama*, the first; kindr. are Gr. *πρώτος*, Lat. *primus* (*Zend proerim.*)

*Prof. Lee.*—*הַפָּאָרִים m. pl. פָּאָרִים. Apparently the Sanscrit prathama. First, chief. Chiefs, nobles, Esth. i. 3; vi. 9; Dan. i. 3.*

Ver. 4.

בַּחֲרָאוֹ אֶת־עֹשֶׁר בָּבֹר מִלְּבָבוֹ  
וְאֶת־יָקָר תַּפְאֳרַת יְדֻלְתּוֹ יָמִים רַבִּים  
שְׂמוֹנִים וּבָמֶת יוֹם:

καὶ μετὰ ταῦτα μετὰ τὸ δεῖξαι αὐτοῖς τὸν πλοῦτον τῆς βασιλείας αὐτοῦ, καὶ τὴν δόξαν τῆς εὐφροσύνης τοῦ πλοῦτου αὐτοῦ ἐν ἡμέραις ἑκατὸν ὀγδοήκοντα.

*Au. Ver.*—4 When he shewed the riches of his glorious kingdom, and the honour of



קָפָס, *fine white linen or cotton cloth*, Esth. i. 6. Gr. *κάπναρος*, Lat. *carbasus*, a species of fine linen or flax, which the classic writers describe as produced in Spain, and in India, and the east. Sanscr., *karpāsa* cotton. See Celsii Hierobot., t. ii., p. 157.

*Blue*. See the notes upon Exod. xxv. 4, vol. i., p. 320.

*Fine linen*. See the notes upon 1 Chron. xv. 27, vol. iii., p. 80.

*Purple*. See the notes upon Exod. xxv. 4, vol. i., p. 321.

*Gesen.*—II. וָפֶּם m. (r. וָפֶּם obsol. prob. to be white) pp. something white, whiteness.

1. *White marble*, i. q., וָפֶּם; Esth. i. 6; Cant. v. 13.

וָפֶּם. 1. *A bed, couch*; genr. Gen. xlvii. 31, al. So for reclining at table, Esth. i. 6; Ez. xxiii. 41; for ease and quiet, *a sofa*, Am. iii. 12; vi. 4; Esth. i. 6, 7, 8; Prov. xxvi. 14.

וָפֶּם f. (r. וָפֶּם to range, stones artificially, e. g., in a pavement or inlaid work, to checker).

1. i. q., וָפֶּם, *a hot stone*, Is. vi. 6.  
2. *A tessellated pavement*, Esth. i. 6; 2 Chron. vii. 3; Ez. xl. 17, 18; xlii. 3.

וָפֶּם obsol. root, either i. q., Arab. *هت* to lie, to feign; or i. q., Aram. *הת*; Heb. *הת*, pp. to be white, shining; Redslab.—Hence

וָפֶּם Esth. i. 6, a species of marble used for pavements; Sept., Vulg., *μαρμαριδης, smaragdiles*. Arab. *هت* according to the

Camoos, p. 176, is a species of stone, either perh. white marble, or spurious, so called as feigning the appearance of marble; comp. r. וָפֶּם.

*White*. See above.

*Gesen.*—וָפֶּם m. Est. i. 6, commonly taken as i. q., Arab. *در*, *درة*, *a pearl*, espec. a large

pearl, from r. וָפֶּם to glance, to glitter. Nor indeed would pavements inlaid with pearls be foreign from Asiatic luxury; see Bochart Hieroz. II. 708, sq. Yet I would prefer to understand a species of marble resembling pearl, perhaps mother of pearl, or pearl stone, or some kind of alabaster.

וָפֶּם f. in pause וָפֶּם, a kind of costly stone used in tessellated pavements, Esth. i. 6.

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It is either a species of black marble, comp.

Syr. *لَافِيسٌ* lapis niger tinctorius (ו and ו being interchanged); or, better, marble marked with round spots like shields, *spotted or shielded marble*, comp. וָפֶּם. Hartmann, in his Hebräerin, iii., p. 363, supposes וָפֶּם to be *tortoise-shell*, consisting as it were of shields, comp. וָפֶּם; but this would hardly be interspersed in a pavement with various kinds of marble.

*Prof. Lee.*—וָפֶּם, m., וָפֶּם, m., pl. וָפֶּם, and once וָפֶּם, Is. xix. 9. Syr. *لَافِيسٌ*, *albus*. Arab.

وָפֶּם, r. حور, *candida fuit vestis*. I.

*White (fine) linen*, Esth. i. 6; viii. 15; Is. xix. 9. LXX, *τὴν βύσσον*, al., *net-works*. On this pl. see Gram., art. 139, 6.

II. Meton. *Nobles*, as arrayed in white and splendid robes. See Esth. viii. 15; Dan. vii. 9.

וָפֶּם, m. once, Esth. i. 6. Arab. Pers.

وָפֶּם, *كرباس*, *كرباس*, *كرباس*; Bat. *carbasus*;

Gr. *κρβασιος*. *A very fine and precious sort of cotton*, either white or of any colour, as purple. Cels. Hierobot. ii. 161, has a passage from Strabo, illustrating well the place above mentioned: "Et mox," says Celsius, "de Rege Indorum;" "*aurae lectica margaritis circumpendentibus recubat; distincta sunt auro et purpura carbasa, quae indutus est.*" See the whole of the article, It. Schroeder. de ornatu mulierum, p. 108, seq.

וָפֶּם, f. A colour; supposed to be obtained from the *Helix Janthina*; *Violet blue*, and hence, *Any material dyed of this colour*, Exod. xxvi. 4; Num. iv. 6; Esth. viii. 15, &c. LXX, *βακχινθος*. Vulg., *hyacinthinus*. See Hieroz., tom. ii., p. 720.

*Fine linen*. See the notes upon 1 Chron. xv. 27, vol. iii., p. 80.

*Prof. Lee.*—וָפֶּם, m. Apparently a foreign compound, i. q., *ارحوان*, or *ارغوان* as the

Persians write it. Compd. of *آرَج*, *pretium*, *valor*, *imperium*, &c., and *گون*, or *گونه*, *color*, *species*, &c., q. d., *color pretiosus, sive imperialis*. Hinc Syr. *أَرْجَانِي*,

*purpura*. The Heb. כ being a letter of the same organ with י, has been substituted for it. Bochart, however (Hieroz., pars. ii., lib. v., cap. xi.), thinks that the word originated on the shores of Phœnicia, where the *murex* or *conchylum*, with which they dyed purple, was found in great abundance. If so, the

compound might be of Syr. ܕܢܝܢ, *desiring*,

and ܕܢܝܢ, or ܕܢܝܢ, *colour*; the whole meaning *desirable*, *precious*, &c., *colour*. The shell from which the dye was extracted was termed πορφύρα by the Greeks; and, as it was found in Phœnicia, the colour obtained from it (purple) was named ποινίς. See Steph. Thes. or Scapula, sub voce, Exod. xxv. 4; Num. iv. 13; Cant. vii. 6.

כסא, *a couch, bed*, to recline or sleep on, Amos iii. 12; vi. 4, al. — on which they recline at table, Esth. i. 6; Ezek. xxiii. 41.

שׁוֹן, m. (a) I. q. שׁוֹן. *White marble*, Esth. i. 6.

שׁוֹן, f. constr. שׁוֹן. (a) *A burning coal*. (b) *A pavement, floor*, (a) Is. vi. 6. (b) 2 Chron. vii. 3; Esth. i. 6; Ezekiel xl. 17, 18; xlii. 3.

שׁוֹן, m. Esth. i. 6, שׁוֹן. Arabic

سُوْن, i. q. حَمِير, *Stone*. Cogn. وَهْط,

v. validè conculcavit, densum effecit: commodè disposuit lectum. Hence, *Firm, well, handsomely laid pavement*. LXX, Σπαργιδίτης. Ges., *Marmor adulterinum*. Castell., *Porphyrites*; al., *Parius*; al., *Crystallum*;

al., *Smaragdus*. Syr. Vers., simply ܕܢܝܢ, *of marble*; which is probably the most correct.

*White*. See above.

*Prof. Lee*. — ܕܢܝܢ, m. Arab. ܕܢܝܢ, coll.

*uniones*. The *union pearl*, perhaps, or a marble stone, resembling this, Esth. i. 6, al. non occ. Some take it to signify Parian marble, others white marble; but nothing certain is known about it. See Hieroz. Boch., ii., lib. v., c. viii., col. 708.

ܕܢܝܢ, f. once, Esth. i. 6. Usually taken to signify some kind of valuable stone. According to some, *black marble*; comp. ܕܢܝܢ,

and Syr. ܕܢܝܢ, *lapis niger tinctorius*: but according to others, *tortoise-shell*.

*Rambach*.—6 ܕܢܝܢ *Album* s. *Alba* scil. *aulæa*, i. e., sec. Schmid., *Aulæa albi serici*. Al., *Foraminosa* (22) cap. viii. 15, coll. Rom. xix. 9; xxix. 22. Dan. vii. 9. A. b. E. cum versu 4 connectit: *Dum ostentare voluit alba*, &c., versu 5, per parenthesis interjecto. Alii malunt aliquid subaudire. Sic Targ., *Ab arbore ad arborem extensa erant aulæa byssi*. It. Vulg., *Et pendebant ab omni parte tentoria ærei coloris et carbasini*, &c. Alii melius cum sequ. nectunt. כסא *carbasus* (1) velum ex lino factum, viridia, ut videtur, coloris. Arabes enim *Petroselinum*, quod summe viride est, *Carfs* vocant. ܕܢܝܢ et vela *hyacinthini* vel *cærulei* coloris. ܕܢܝܢ Schm., *conjuncta*, i. e., *suspensa* vel sec. Vulg., *sustentata erant*, ܕܢܝܢ *funibus byssi* vel *byssinis*, cap. viii. 15. Cler., *Intelliguntur funes filo lini retorto constantes, partim albi, partim violacei coloris*. ܕܢܝܢ et *purpuræ*, s. *purpureis* כסא *super circulis, annulis*, vel sec. A. b. E. *rotulis argenteis*. Vulg., *qui (funes) eburneis circulis inserti erant*. ܕܢܝܢ et *super columnis marmoreis*, vel sec. Gussset., p. 852, ex marmore albo et byssum imitante confectis, ex quibus scil. tentorium vela pendebant. Vulg., *Et columnis marmoreis fulciebantur* (3) Cant. v. 15; 1 Par. xxix. 2. ܕܢܝܢ *lecti* vero dispositi erant scil. *trilineares*, super quibus sec. R. Sal. sederent, vel potius accumberent ad convivium. ܕܢܝܢ *super pavimento*. ܕܢܝܢ Schm., *porphyritæ*, s. *porphyretico* et *marmoreo*. LXX, Vulg., *smaragdino* (1) Hoc et quæ sequuntur, sunt certæ species marmoris. ܕܢܝܢ Schmid., et *Daris*. AL, *marmoris Parii*. Bochart. tamen Hieroz. ii., fol. 708, seqq., mavult *margaritam* exponere, ab Arab., *dara*, quod denotat *circumire, rotundare*, unde *dur* vel *dor* est *margarita*, cujus plur. *dar*. coll. Arab. vers. Matth. xiii. 46, idemque ostendit, apud Persas et Indos pavimenta interdum fuisse margaritis ornata. ܕܢܝܢ et *Sochereth*, (1) quod Gusssetio, p. 852, videtur *marmor, lineis huc illuc trajicientibus* et quasi *mercatorum vias imitantibus, notatum*. Alii *marmor Scyrium* vertunt. *Fullerus* Miscell. Sacr., p. ii., p. 38, duas postremas voces ita vertit: *super pavimentum ... cum atrii, tum etiam ambitus*. Sed prius malumus.

*Houb*.—6 *Carbasa cærulea et hyacinthina* funibus erant lineis ac purpureis ad annulos districta argenteos, columnis ex marmoreis. Erant lecti aurei et argentei super arcem

*lapide stratum porphyritico, margaritis gemmisque distincto.*

*Dathe.*—6 *Aulea lini optimi alba et cœrulea pendebant funibus byssinis et purpureis ex annulis argenteis in columnis marmoreis. Lecti accumbentium aurei erant et argentei super pavimento porphyritico et marmoreo margaritis et gemmis distincto.*

Ver. 7.

וַחֲשֹׁתָיִם בְּכֶלִי זָהָב וְכֵלִים כֶּסֶף  
שֶׁהָיוּ וַיִּין מִלְּכֻתָּהּ כֶּבֶד הַמֶּלֶךְ :

*ποτήρια χρυσᾶ καὶ ἀργυρᾶ, καὶ ἀνθράκων κυλίκων προκείμενον ἀπὸ ταλάντων τρισμυρίων οἶνος πολὺς καὶ ἥδὺς, ὃν αὐτοὺς ὁ βασιλεὺς ἔπινεν.*

*Au. Ver.*—7 And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine [Heb., wine of the kingdom] in abundance, according to the state of the king [Heb., according to the hand of the king].

*The vessels being diverse one from another.*

*Bp. Patrick.*—7 There was a great variety of wines, it is likely, as well as great plenty; and great variety of vessels to drink in, different from all that they had seen. So Drusius translates those words in the parenthesis, *variantia diversa vasa*, as the Jews are said, ch. iii. 8, to have laws different from all other people, where there is the same word (*Miscellanea*, cent. i., cap. 16). Strabo saith, these princes were so luxurious that they had their wine from Syria, called *chalybomium*; and the water they drank with it, from Eulæus, it being πάντων ἐλαφρότατον, "the lightest of all other waters."

*Booth.*—7 And they gave them drink in golden vessels, the vessels being constantly changed; and royal wine, &c.

*Gesen.*—\* I. נָפַץ.

1. to do again, to repeat.

2. Intrans. to be different, diverse from any thing, seq. כֶּן, Esth. i. 7; iii. 8.

*Prof. Lee.*—נָפַץ. (a) Repeated an action.

(b) was different. (b) Esth. i. 7; iii. 8.

*Rambach.* — 7 נָפַץ. *Et propinando*, scil. propinabant. Vel nominascente infinitivo. *Et propinatio fiebat.* Schm., *Potus autem praebebatur.* Vulg., *Bibebant autem, qui invitati erant.* שָׁוִים vasa autem diversa a se invicem erant, Schm., *differebant*, i. e., sec. Vulg., *aliis atque aliis subinde vasis cibi (et potus) inferebantur*, c. iii. 8; Dan. vii. 3, 19. וְיָין מִלְּכֻתָּהּ, et vinum regni, h. e.,

regium, nobilissimum et pretiosissimum. Targ., *dignum, quod biberetur a rege*, vel potius, quod regia liberalitate suppeditabatur, multum, s. copiosum exhibebatur, secundum manum regis; h. e., prout tanti regis manus valebat. Vulg., *ut magnificentia regia dignum erat.*

*Houb.*—7 *Pocula ministrabantur vasis aureis, quæ identidem mutabantur.* Vina erant regia, tantâque abundantia, quanta regiam decebat magnificentiam.

*Dathe.*—7 *Potum præbebant in vasis aureis subinde mutandis; vinum erat regium, et copiose dabatur pro regis opulentia.*

*Maurer.*—7 נָפַץ. Bene Vulg., *ut magnificentia regia dignum erat.* Confer ad 1 Reg. x. 13.

Ver. 8.

וַחֲשֹׁתָיִהּ כָּדָת יָיִן אֲנִי אֶגְבֶּהּ יָדָא  
הַמֶּלֶךְ עַל כְּלִיבָהּ בְּיָדוֹ לַעֲשׂוֹת כְּרָצוֹן  
אִשְׁוִיָּאשׁ :

*ὁ δὲ πότος οὗτος οὐ κατὰ προκείμενον νόμον ἐγένετο· οὕτως δὲ ἡθέλησεν ὁ βασιλεὺς, καὶ ἐπέταξε τοῖς οἰκονόμοις ποιῆσαι τὸ θέλημα αὐτοῦ καὶ τῶν ἀνθρώπων.*

*Au. Ver.*—8 And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.—So *Rambach*, *Booth*.

*Pool.*—According to the law, none did compel, i. e., according to this law which the king had now made, that none should compel another to drink more than he pleased; which the Persians and other loose and heathenish nations used to do. Or, *no man did compel* another to drink, according to the law, i. e., as by the laws or orders of the Persians prescribed and used in their feasts they might have done, if not restrained by this law.

*Bp. Patrick.*—And the drinking was according to the law; none did compel.] The plainest translation seems to be, "the drinking according to custom, none did compel." It was customary to compel men to drink more than they had a mind to do; but this prince left every man to his liberty, that no man should incur any displeasure if he did not drink what others would impose upon him. But Drusius thinks the word *dath* never signifies a custom.

*Prof. Lee.*—נָפַץ, edict, mandate, law, Esth.

i. 13, 15, 19; ii. 12; iii. 14; viii. 13; ix. 14. Phrases, *לֹא הָיָה הַיּוֹם*, *law of to-day*; i. e., existing law, Esth. ix. 13, &c.

*Gesen.* — *מִן*. A word of the later Hebrew.

1. a mandate of a king, an edict, decree, Ezra viii. 36; Esth. i. 8; ii. 8; iii. 14.

2. a law, statute, Esth. i. 19; ii. 12; iii. 8; iv. 11, 15.

*מִן*, to urge, to press, to compel. Once Esth. i. 8, *מִן* *אֵין*, none did compel, sc. the guests to drink.

*Rambach.*—8 *Potio tamen fiebat secundum statutum s. legem, quam rex de ea causa dederat, vel ex præscepto, ita ut nemo cogeret et invitos in pocula sollicitaret.* *לְשׂוֹן בְּרַחֲמֵי אִשִּׁי*, i. e., ut vinum offerrent, prout singulis gratum esset, nec quemquam cogi sinerent; vel etiam, ut cujusque voluntatem impleverent.

*Houb.*—8 *Potatio tamen non immodica, nemine cogente Regique ex decreto, qui cunctis suæ domûs principibus mandatum fecerat, &c.*

*Dathe.*—8 *Cautum tamen erat, ne quis ad potandum cogeretur. Nam rex, &c.*

#### Ver. 9.

*Au. Ver.*—9 Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

*Bp. Patrick.* — 9 *Also Vashti the queen made a feast for the women.* I have before said, it is not likely (as primate Usher thinks) that this was Atossa the daughter of Cyrus, whom Darius Hystaspes married: for the reason of that match being to strengthen himself in the kingdom, he would not have so lightly parted with her. Jacobus Capellus thinks, by the addition of the word *par* to her name, she was called by the Persians *Par-vashti*, which by the Greeks is pronounced *Parysatis*, the mother of Artaxerxes Mnemon. But she could not be the wife of Ochus, who was his son.

*Dr. A. Clarke.*—*Vashti* is a mere Persian word; and signifies a beautiful or excellent woman.

*Gesen.* — *וַשְׁתִּי* (Pers., *شَنتی*, a beauty, la belle), *Vashti*, the queen of Xerxes, Esth. i. 9.

*Ahasuerus.*—See the notes upon ver. 1.

#### Ver. 10.

*Au. Ver.*—10 On the seventh day, when

the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcaa, the seven chamberlains [*or, eunuchs*] that served in the presence of Ahasuerus the king.

*Mehuman, &c.*

*Dr. A. Clarke.*—All these are doubtless Persian names; but so disguised by passing through a Hebrew medium, that some of them can scarcely be known. *Mehuman* signifies a stranger or guest.

*Gesen.* — *מְהוּמָן* (i. q. Syr., *مَهْمَمَان*), faithful, then eunuch, from r. *מָחַן*,) *Mehuman*, pr. n. of a eunuch in the court of Xerxes, Esth. i. 10.

*בִּזְתָּה*, *Biztha*. Perh. i. q. Pers., *بسته*, beste ligatus sc. membro, i. e., spado.

*חַרְבּוֹנָה* (prob. Pers., *خربان*, ass-driver), *Harbona*, pr. n. of a eunuch of Xerxes, Esth. i. 10, for which *חַרְבּוֹנָה*, vii. 9.

*בִּגְתָּה*, (perh. garden, gardener, see *בָּגַד*), *Bigtha*. For the etymology see *בִּגְתָּה*.

*אֲבָגְתָּה*, *Abagtha*, Pers. pr. n. of a eunuch of Xerxes, Esth. i. 10.—It seems to be i. q., *אֲבָגְתָּה*, and may be explained from the Sanscr., *bagaddā*, 'a fortuna datus;' from *baga*, fortune, Sol. (Bohlen.)

*זֶתָר* (perh. i. q., *زهر*, star) *Zethar*. *כַּרְסָא*, *Carcaa*. Comp. Sanscr., *karkasa*, severe: Benfey, p. 199.

*Chamberlains.* See the notes upon *officer*, 1 Kings xxii. 9, vol. ii., p. 865.

*Pool.*—*Chamberlains, or eunuchs*; which were much in use and in favour in the eastern courts, and particularly with the Persian emperors, as ancient histories inform us.

10, 15, &c. *Ahasuerus*. See the notes upon ver. 1.

#### Vers. 11, 12.

11, 12, 15, &c. *Vashti*. See the notes upon ver. 9.

*Chamberlains.* See the notes upon *officer*, 1 Kings xxii. 9, vol. ii., p. 865.

#### Ver. 13, 14.

13 *וַיִּמְדָּר הַמֶּלֶךְ לְחַכְמַיִם וְדַבָּר הַמֶּלֶךְ לִפְנֵי כָל־הַעַמִּים בִּיבְגַן דְּבַר הַמֶּלֶךְ לִפְנֵי כָל־הָעָם בְּתַנּוּן: 14 וַחֲקָרָב אֵלָיו בְּרִשְׁתָּה שְׂתָר אֲדָמְתָה מְרִשֵּׁשׁ מָרְסָה*

מִמְּנוֹן שֶׁבֶלֶת שָׂרֵי וּפְּרִים וּמְדֵי רָאִי  
פָּנָה הַמֶּלֶךְ הַיְשָׁבִים רֹאשָׁנָה בְּפִלְכֹת:  
v. 13. נִמְצָא לִפְנֵי נִמְצָא v. 14. פְּרִים

13 καὶ εἶπε τοῖς φίλοις αὐτοῦ, Κατὰ ταῦτα  
ἐδάφησεν Ἀστῆν, ποιήσατε οὖν περὶ τοῦτον  
νόμον καὶ κρίσιον. 14 καὶ προσήλθεν αὐτῷ  
Ἀρκεσαῖος, καὶ Σαρσαθαῖος, καὶ Μαλισαῖος οἱ  
ἀρχόντες Περσῶν καὶ Μήδων, οἱ ἐγγυὲς τοῦ  
βασιλέως, οἱ πρῶτοι παρακαθήμενοι τῷ βασι-  
λεῖ.

*Au. Ver.*—13 Then the king said unto  
the wise men, which knew the times, (for so  
was the king's manner toward all that knew  
law and judgement :

14 And the next unto him was Carshena,  
Shethar, Admatha, Tarshish, Meres, Mar-  
sena, and Memucan, the seven princes of  
Persia and Media, which saw the king's face,  
and which sat the first in the kingdom.)

*Which knew the times.* See the notes  
upon 1 Chron. xii. 32, pp. 69—71.

*Pool.*—*Which knew the times;* either,  
1. The histories of former times, what  
princes have done in such cases as this was.  
Or, 2. Things done or to be done in time;  
what was just and fit to be done, or what  
was the law and judgment in these cases, as  
the following words explain it, and how and  
when things were to be done. See my notes  
on 1 Chron. xii. 32. *Times* are oft put in  
Scripture and other authors for the things  
done in them, by a common figure called a  
metonymy of the adjunct.

*Rp. Patrick.*—*Which knew the times.*  
What had been done in former days; or,  
what was fit to be done on all occasions:  
men well versed in ancient histories (as  
Vitranga explains it), and in the laws and  
customs of their country; who were able to  
give counsel in all dubious and perplexed  
cases, such as this was, which rarely hap-  
pened (De Synag. Veteri, par. ii., lib. i.,  
cap. 8).

*Booth.*—13 Then the king said to the  
wise men, who knew the customs, (for thus  
every affair of the king was laid before all  
those who knew law and judgment. 14 And  
there were then near to him Carshena, She-  
thar, Admatha, Tarshish, Meres, Marsena,  
and Memucan, the seven princes of Persia  
and Media, who saw the king's face, and  
held the first place in the kingdom.)

*Rambach.*—דַּע הַמֶּלֶךְ, Schm., gnaris ten-  
porum vel annalium, i. e., summis rerum ad-

ministris, qui periti erant, ut sequitur, legum  
patriarum, et ex usu sciebant, quid similibus  
temporibus similive in casu observatum  
fuerit; כִּי כָן דַּבֵּר הַמֶּלֶךְ, *ita enim erat verbum s.*  
*negotium*, vel sec. R. Sal., *consuetudo regia*;  
i. e., sic enim rex solebat omnia ad regni  
proceres s. magos referre, et eorum consilia  
exposcere. Hæc et quæ sequuntur usque  
ad ver. 15 parenthetica sunt. לְכֹל כִּי יֵרָא  
יָדָיו, *apud omnes scientes legem et iudicium*,  
i. e., legum et consuetudinum patriarum pe-  
ritos. Conf. Coh. viii. 5.

14 וְהָיָה עִמָּו, *proximus vero ei erat Char-  
senas*, cet. Hæc velut novæ parenthesi in-  
cludi possunt. Vulg., *erant vero primi et  
proximi*, &c., Exod. xii. 4. וְהָיָה עִמָּו  
*videntes faciem regis*, i. e., familiares et in-  
timæ admissionis ministri. Non enim cui-  
vis ministrorum licebat quotidie adspicere  
regem, sed tantum regni proceribus, maxime  
apud Persas, ubi rarius conspiciendos se  
reges præbebant, ut augustiores viderentur,  
ut pluribus ostendit *Briusson*, p. 18. Immo  
*septem Persarum principes*, qui post mortem  
Cambysis a magis occupatum imperium vin-  
dicaverant, inter cetera sibi hoc privilegium  
a Dario Hystaspide, patre Xerxis, reservave-  
rant, *ut unicuique eorum in regiam aditus  
pateret, et ad regem, nisi forte cum uxore  
cubantem, sine internuntio introire liceret*.  
Herodot., lib. iii., cap. 84 et 118. Confer  
2 Sam. xiv. 24, 32.

*Houb.*—13 *Itaque rex, legum jurisque  
antistites alloquens (nam decreta regia tūm  
demum rata erant, si coram legum jurisque  
antistitibus fierent); 14 Atque ob eam causam  
rex ex latere habebat Persarum Medorumque  
septem principes Charsena, Sethar, Admatha,  
Tharsis, Mares, Marsana et Mamucan, qui  
regis in conspectu aderant, quique in regno  
principem locum tenebant.)*

13 et 14 וְהָיָה עִמָּו, *qui nōrunt tempora*.  
Hæc verba elabitur Vulgatus, omittunt Græci  
Intt. Nos sic legimus, וְהָיָה עִמָּו, *qui nōrunt  
legem et iudicium*, ut versu inferiori legitur.  
Nam iidem utrobique homines notantur, ut  
liquet tūm ex vocabulo וְהָיָה, repetito, tūm ex  
כִּי, in quibus verbis initium habet paren-  
thesis, quæ ante-dicta resumat et exponat.  
Et certè, si agerentur ver. 13, *temporum  
periti*, iidem recurrerent ver. 14 non autem  
*legum periti*. Versamur in re judiciariâ, in  
quam quadrat *legum periti*, à quâ longè  
absunt *temporum periti*, sive astrologi. Et  
oleum et operam perdit Clericus, vetera  
multa conquirens, ex quibus doceat reges



Persarum habuisse ad latus astrologos "quos consulerent, quique docerent an tempus esset aptum suscipiendis rebus, quas animo agitant." Nam quò hæc attinent? Adeo-ne stolidos reges Persarum fuisse putat Clericus, ut astrologos consulerent, cum debuissent judices, et judicialium legum peritos? Eum regem Persarum Clericus dementem fuisse judicaret, qui, cum suscipiendæ res essent, Judices adisset, non astrologos. Ergò ille etiam demens, qui, cum agatur pœna in ream uxorem sancienda, convertat se ad astrologos, quique de opportunitate temporum inquirat, cum sit de legum normâ statuendum. Hæc absurda Clericus cum non vitaret, sic convertit, dixit rex sapientibus, temporum peritis, mandata regia firma esse apud omnes, qui leges et jura noscent. Quam versionem ut tueatur, rursum vetera conquirat, quibus doceat reges Persarum "fuisse legibus solutos, imperiaque sua legum loco habenda statuisse." Quæ rursum nihil ad rem ibi, ubi agitur, non regis imperium, sed pœna legibus jam data, vel novâ lege, constituenda.

*Dathe.*—13 *Atque propterea consuluit sapientes, consuetudinum peritos, (quorum consilia in omnibus regia negotiis adhibebantur. 14 Erant vero tum ei proximi Carschena, Schethar, Admatha, Tarachisch, Meres, Marsena, Memuchan, septem Persarum et Medorum magnates, ministri ejus intimi, primum in regno locum tenentes.)*

14 *Carschena, &c.*

*Gesen.*—כרשנא, *Carshena*, pr. n. of a prince in the court of Xerxes, *Esth.* i. 14. Bohlen compares mod. Pers. کارشن, belli spoliatio, or spoiler. Benfey suggests Zend. *kereena*, Sanscr. *krishna*, black.

שֶׁתָּר, (i. q. ستار, Pers., a star,) *Shethar*, pr. n. of a Persian prince, *Esth.* i. 14.

מֶרֶס, *Meres*, pr. n. of a Persian prince or noble, *Esth.* i. 14. Comp. Sanscr. *mārsha*, dignus, from r. मृश, Zend. *meresh*; so Benfey, p. 200.

מָרְשָׁנָה, *Marsena*, pr. n. Comp. in מֶרֶס, Sanscr. *mārsha*, id. with the ending *nd*, Zend. nom. *nar*, man; so Benfey, l. c.

Ver. 18.

וְהַיּוֹם הַזֶּה תִּלְכְּחֵן הַמֶּלֶךְ וְשָׂרָיו  
וְכָל אֲשֶׁר שָׂמַעוּ אֶת־דְּבַר הַמֶּלֶךְ  
לֵכֵל אֶת־הַמֶּלֶךְ וְכָל אֲשֶׁר שָׂמַעוּ  
אֹתוֹ שֶׁהָיוּ אֵל טַרְנַנִּידֵס אֵל לֹא־כַּיִן תָּנֻן

ἀρχόντων Περσῶν καὶ Μῆδων ἀκούσασαι τὰ τῷ βασιλεῖ λεχθέντα ὑπ' αὐτῆς, τοιμήσουσιν ὁμοίως ἀτιμάσαι τοὺς ἄνδρας αὐτῶν.

*Au. Ver.*—18 *Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.*

*Dr. A. Clarke.*—*The ladies of Persia.*] מְרָא, the princesses; but the meaning is very well expressed by our term *ladies*.

*Say this day, &c.*

*Commentaries and Essays.*—"And this day will the ladies of Persia, and Media, who have heard of the transaction of the queen, say to all the princes of the king." So the Hebrew literally. But what were they to say? We are not told, the sense is left abrupt and imperfect; and then follows a clause, literally translated, "and as too much of contempt and wrath." The passage as it now stands, appears scarcely intelligible. Our translators endeavour to patch it, as well as they can, but not very successfully. But if instead of כִּי, we were to read וְ, and omit the (י) before that word, (ו and ו are often writ one for the other, and the י inserted or omitted improperly,) and thus make the two clauses one sentence, this small alteration might probably restore its genuine meaning. "And, from this day, or, from henceforth, (as וְהַיּוֹם, often signifies,) will the ladies of Persia, and Media, who have heard of the transaction of the queen, speak to the princes of the king," (i. e., their husbands,) "with too much contempt and heat, or petulance," as the word seems here to mean. Or if we retain the (י) before כִּי, it may be rendered, "even with too much," &c. The LXX seem to have understood the passage in this manner, though their version is rather a paraphrase than a strict translation, τοιμήσουσιν ἀτιμάσαι τοὺς ἄνδρας αὐτῶν; as also the Syriac, whose version is more literal—*Hodie dicent—de omnibus magnatibus regis omnem contemptum, et omnem indignationem.* Neither of them seems to have read the י before כִּי, but to have understood this clause as making one sentence with the former.

*Booth.*—In like manner will the ladies of Persia and Media, who have heard of this deed of the queen, speak to all the king's princes; and thus will arise mutual contempt and displeasure.

*Gesen.*—וְ, constr. וְ, c. suff. וְ.

1. Subst. a sufficiency [so *Prof. Lee*],

καὶ ἀπέστειλεν εἰς πᾶσαν τὴν βασιλείαν  
κατὰ χώραν, κατὰ τὴν λέξιν αὐτῶν, ὥστε εἶναι  
φόβον αὐτοῖς ἐν ταῖς οἰκίαις αὐτῶν.

*Bp Patrick.*—22 The meaning seems to be, that this decree was published in every province, after the manner that such things used to be proclaimed, and in their own tongue, that every one, women as well as men, might understand it. The decree runs thus in the Hebrew, "That every man should bear rule in his own house, and speak in the language of his people." It seems the Persians had yielded so much to their wives, that when they had married a stranger, they suffered her to bring her own language into the family. But this decree altered that custom, and allowed no other language to be spoken in the family but that of the man and of the people among whom he lived (see *De Dieu*). And thus the former Targum, "Every man shall rule in his own house, and compel his wife to speak in the language of her husband, and in the language of his people." Which, indeed, was a token of dominion; all conquerors endeavouring to bring in their own language into the country which they have conquered. The latter Targum hath only these words, that "every man shall be honoured in his own house, and speak according to the language of his people;" that is, give his

commands in his own language, which every one was bound to learn.

*Booth.*—22 For he sent letters into all the king's provinces, into every province, according to its written language, to every people after their own tongue, that every man should bear rule in his own house, and should speak the language of his own people.

*Rambach.*—22 מִשִּׁיתֵּי מִשְׁלָּה, *Misitique libellos*, scil. epistolicos, i. e., *litteras*, cap. viii. 10; cap. ix. 20; 1 Reg. xxi. 8. כְּכַתְּבָהוּ, *secundum scripturam ipsius*, h. e., *secundum* cuiusque regionis stilum et scribendi modum, cap. iii. 12; cap. viii. 9. וְכָל־עַם, *ut omnis vir s. maritus esset principatum habens ac genere*, וְכָל־עַם כְּשֵׁן שָׂוִי, *et ut maritus loqueretur secundum linguam populi sui*, h. e., *sua in ædibus suis uteretur dialecto*, et sec. *R. Sal.* uxorem, si peregrina esset, cogeret, ut mariti linguam addisceret, conf. Dan. i. 4; Neh. xiii. 24. *Erat hæc pars edicti regii; unde male Vulg. et jussit rex, hoc per cunctos populos divulgari.*

*Houb.*—22 Itaque litteras misit Rex in provincias, ut provincia erat, ita scriptas, et populi cuiusque linguâ conceptas, quibus cavebatur, ut vir in suâ cuiusque domo imperium haberet; fuitque Decretum populi cuiusque linguâ promulgatum.

*Dathe.*—22 Edixit per omnes regni sui provincias litteris cuiusque provincie et populi sermone scriptis, ut suæ quisque domi vir principatum teneret et lingua patria uteretur.

*Maurer.*—22 וְכָל־עַם כְּשֵׁן שָׂוִי, *Ut suæ quisque domus principatum teneret et lingua patria uteretur.* Postrema verba non intelligo; neque apud interpretes probabilem eorum inveni interpretationem. Fortasse ad regem referenda sunt, hoc modo: *edixit rex—teneret, literis cuiusque populi sermone scriptis*, propr. *et locutus est* sc. rex *secundum linguam populi sui*, ita ut repetantur, quæ ante dicta sunt.

CHAP. II. 1, 5, &c.

*Ahasuerus.* See the notes upon i. 1.

*Vashti.* See the notes upon i. 9.

Ver. 2.

*Houb.*—2 בְּרָחֳמָי: Forma deficiens, quæ sæpè recurrit in impressis, non item in manuscriptis. Nam qui Codices sunt vetustiores, ii plures vocales retinent. Ex eo numero est codex Reg. xxix., qui בְּרָחֳמָי, plenè, hoc loco.

Ver. 3.

וַיִּפְקֹד הַמֶּלֶךְ פְּקִידִים בְּכָל־מְדִינָתוֹ  
מִלְּכֹהֶם וְיָקָבְצוּ אֶת־יְלִדֵי־הַתְּהוֹמָה  
מִזִּבְתֵּי מִדְּבָרָה אֶל־שֹׁשָׁן הַבִּידָה אֶל־בֵּית  
הַנְּשִׁים אֶל־גֵּד־הַנָּא כְּרִים הַמֶּלֶךְ שֹׁמֵר  
הַנְּשִׁים וְנָהָן תַּמְרָמִזְיוֹן :

καὶ καταστήσει ὁ βασιλεὺς κομάρχους ἐν πάσαις ταῖς χώραις τῆς βασιλείας αὐτοῦ καὶ ἐπιλεξάτωσαν κοράσια παρθενικὰ καλὰ τῇ εἰδὲι εἰς Σούσαν τῇ τῶν πόλεων εἰς τὸν γυναικῶνα, καὶ παραδοθήτωσαν τῇ εὐνούχῃ τοῦ βασιλέως τῇ φύλακι τῶν γυναικῶν καὶ δοθήτω σμῆγμα, καὶ ἡ λοσιπὴ ἐπιμέλεια.

*Au. Ver.*—3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody [Heb., unto the hand] of Hege [or, Hegai, ver. 8] the king's chamberlain, keeper of the women; and let their things for purification be given them.

*And let the king appoint officers, &c.* So *Rambach, Booth.*

*Houb.*—Mandelque Rex Praefectis, &c. See below.

*Shushan the palace.* See the notes upon i. 1, and upon Nehem. i. 1, p. 393.

*The house of the women.*

*Bp. Patrick.* Or rather "of the virgins;" for the house of those who were women or wives was different from this, and under another governor (ver. 14).

*Hege.*

*Gesen.*—וְנָא, Esth. ii. 3 and וְנָא, ver. 8, 15, *Hege, Hegai*, Pers. pr. n. of a eunuch in the court of Ahasuerus. Benfey compares *Āga*, eunuch; *Monatsnamen*, p. 192.

*Chamberlain.* See the notes upon officer, 1 Kings xxii. 9, vol. ii., p. 865.

*Dr. A. Clarke.*—"Hege, the king's eunuch;" so the Septuagint, Vulgate, Targum, and Syriac. In the eastern countries the women are intrusted to the care of the eunuchs only.

*Keeper of the women.*

*Pool.*—Keeper of the women; either, 1. Of the virgins [so *Bp. Patrick*], who are oft called *women*, as here, vers. 11, 12, and elsewhere. So it is a synecdoche. Or, 2. Of all the women, both virgins and concubines; only the virgins he himself took

care of, as requiring more care and caution, and the concubines he committed to Shaashgaz, ver. 14, his deputy.

*Houb.*—3 *Mandetque* Rex omnium regni sui provinciarum Præfectis, ut puellas virgines formosas jubeant Susas, urbem in Reginam, aggregari ad domum mulierum earum, quæ in manu sunt Egei Regis Eunuachi, mulierum custodis, quibus ille det cultum muliebrem.

3 מְדַבֵּרִים...רִשָּׁה: Nos, et mandet...præfectis, sive curam deferat præfectis aggregandarum puellarum; quod maluimus, quam præfectis præfectos ad...cùm satis esset, præfectos provinciarum jam factos, ejus rei curam habere...הָאָם: idem vocatur דָּבִי, vers. 8 et 15, quæ vera hujus nominis scriptura est. Nempè ita Syrus; neque omittunt, in fine, Vulgatus et Græci Intt. Solus Chaldæus הָאָם; etsi idem postea דָּבִי, Egei...דָּבִי: Circulo superno Codices animadvertunt; quippe scribendum וְדָבִי, et qui det.

Ver. 5, 6.

5 מִיֵּשׁ יְהוּדָי הָיָה בְּשׁוּשַׁן הַבִּיטָה  
וְשָׁמוֹ בְּרִדְכִי בֶן יֵאִיר בֶּרֶשֶׁמְעִי בֶן־קִישׁ  
אִישׁ יְמִינִי : 6 מֶלֶךְ הַקָּלָה מִיְּרֻשָּׁלַּיִם  
וְגו'

ver. 5. מֶלֶךְ בִּרְדִּי בֶן יֵאִיר

5 καὶ ἀνθρώπος ἦν Ἰουδαῖος ἐν Σούσοις τῇ πόλει, καὶ ὄνομα αὐτοῦ Μαρδοχαῖος ὁ τοῦ 'Ιαίρου, τοῦ Σεμείου, τοῦ Κισαίου, ἐκ φυλῆς Βενιαμίν, 6 δὲ ἦν αἰχμάλωτος ἐξ Ἱερουσαλὴμ, κ.τ.λ.

*Au. Ver.*—5 Now in Shushan the palace was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah [or, Jehoiachin, 2 Kings xxiv. 6] king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

5 Shushan the palace. See the notes upon i. 1, and upon Nehem. i. 1, p. 393.

*Geen.*—מֶלֶךְ (Pers. مردکی little man,

manikin, or else worshipper of Mars, fr. מֶלֶךְ q. v.) Mordecai, pr. n. a) A Jew of the tribe of Benjamin, living in the metropolis of Persia, the foster-father of Esther, and afterwards chief minister of state, Esth. ii. 5 sq. Sept. Μαρδοχαῖος. b) It is un-

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certain, whether the Mordecai who returned with Zerubbabel is the same person, Ezra ii. 2; Neh. vii. 7.

*Pool.*—Who had been carried away; this may be referred, either, 1. To Kish [so *Le Clerc*, *Houb.*, *Bp. Patrick*, al.], Mordecai's grandfather last mentioned; or, 2. To Mordecai, who was then carried away, either, 1. In the loins of his parents, in which sense Levi is said to be *tithed in Abraham*, Heb. vii.; and as those persons named Ezra ii. are said to have been carried away by *Nebuchadnezzar*, Ezra ii. 1, which is not true of the most of them in their own persons, but only as in their fathers' loins. Or, 2. In his own person: and then indeed he was a man of more than ordinary years. But of that see the notes on chap. i. 1.

*Bp. Patrick.*—6 Mordecai was not then carried away but Kish, who is mentioned just before, from whom Mordecai was descended (see our *Rainoldus*. Cens. lib. Apocryph. prælect. cxli.). And Bonfrerius also hath well observed (in his appendix to his *Præloquium* to his *Commentaries* on the Scripture, ch. 7), if he himself was then brought from Jerusalem, he must be at least a hundred and ten years old (supposing this history to have fallen out in the time of Darius Hystaspes) when he came into the place of Haman; for, from the captivity of Jeconiah, till their deliverance from captivity, was eighty-one years; and from thence to the reign of Darius Hystaspes was almost twenty years, as Eusebius saith; and Haman was hanged in the twelfth year of this king; so here are a hundred and ten years. But it is not credible that a man of such a great age should be advanced to such authority as he had; and more incredible that Esther, who was his cousin-german, should be beloved of Ahasuerus when she was an old maid, as she must have been, if Mordecai was of these years.

*Houb.*—5 et 6 אִישׁ יְמִינִי וְשָׁמוֹ בְּרִדְכִי בֶן יֵאִיר, *vir* Benjamitæ, qui migrârat. Liqueat tollendum esse punctum majus, ante אִישׁ: nam id pronomen de *Cis* effertur, qui fuit Babylonem deportatus. Imò, etsi Mardocheum pronomen spectaret, nihilominus seriè abrumperet major interpunctio. Antea notavimus duo puncta sæpè indicare versus absolutos, non absolutas sententias.

Ver. 7.

וַיְהִי אִמָּן אֶת־תְּרֵדָּהָ הָאִשָּׁה וְשָׁמָּה

3 s

בַּת־דָּוִד בְּיָמֵינוּ לֵאמֹר אֲנִי וְהַצִּנְחָה  
 פִּתְיָהּ לְמִלְכָּה וְכִמְזֹת אֲחֵיהָ  
 וְאִמָּהּ לְקַחָהּ מִדְּבַר לֵבָת :

נ"א וְהַצִּנְחָה

καὶ ἦν τούτῳ παῖς θρεπτή, θυγάτηρ Ἀμινα-  
 δάδ ἀδελφοῦ πατρὸς αὐτοῦ, καὶ ὄνομα αὐτῇ  
 'Εσθήρ' ἐν δὲ τῷ μεταλλάξαι αὐτῆς τοὺς  
 γονεῖς, ἐπαίδευσεν αὐτὴν ἑαυτῇ εἰς γυναῖκα·  
 καὶ ἦν τὸ κοράσιον καλὸν τῷ εἶδει.

*Au. Ver.*—7 And he brought up [Heb.,  
 nourished, Ephes. vi. 4] Hadassah, that is,  
 Esther, his uncle's daughter: for she had  
 neither father nor mother, and the maid was  
 fair and beautiful [Heb., fair of form, and  
 good of countenance]; whom Mordecai,  
 when her father and mother were dead, took  
 for his own daughter.

*Bp. Patrick.*—7 He brought up Hadassah,  
 that is, Esther, his uncle's daughter.] Her  
 Jewish [Clarke, Babylonish] name was  
 Hadassah, signifying in Chaldee a myrtle, as  
 the former Targum saith; but her Persian  
 name was Esther, which he fancies was from  
 the Greek word ἄστηρ, a star. But the  
 other Targum derives it from *salar*, which  
 signifies hidden, because she was hidden in  
 Mordecai's house a long time, and no  
 man saw her but he; or rather, because her  
 nation was concealed, and not known.  
 Primate Usher thinks, that as Vashti was  
 Atossa, so Esther was she whom the  
 Heathens called Artystona: who, as He-  
 rodotus saith, was the wife Darius loved  
 above all other, and had her statue made of  
 pure gold (lib. ii. cap. 88, and lib. vii.  
 cap. 69). He saith, indeed, that she also  
 was another daughter of Cyrus, and sister to  
 Atossa; but he was either ignorant (as  
 that great man thinks) of the Persian gene-  
 alogies, or out of envy concealed their  
 original. It is more likely he gives a true  
 account of her descent, as he doth of other  
 things, and she was not Esther.

Whom Mordecai,—took for his own  
 daughter.] The Vulgar translates it, adopted  
 her for his daughter. Which doth not signify  
 such an adoption as among the Romans (as  
 Mr. Selden observes), but only paternal love  
 and care to bring up a child who had lost  
 her parents. For the Hebrew doctors are so  
 far from acknowledging any adoption, that  
 they say he took her to make her his wife.  
 So Jarchi by *bat* (daughter) understands  
*beth*, a house; which the LXX follow, he

educated her εἰς γυναῖκα, "to be his wife"  
 (lib. De Succession, cap. iv. p. 18).

*Dr. A. Clarke.*—Esther was the daughter  
 of Abihail, the uncle of Mordecai, and  
 therefore must have been Mordecai's cousin,  
 though the Vulgate and Josephus make her  
 Mordecai's niece: but it is safest here to  
 follow the Hebrew.

*Gesen.*—עֲשֵׂת (myrtle) pr. n. Hadassah,  
 the earlier Jewish name of Esther, Esth. ii. 7.

עֲשֵׂת Esther, Pers. pr. n. of a Jewish  
 virgin, before called Hadassa, עֲשֵׂת, Esth.  
 ii. 7, who became the wife of Ahasuerus  
 (Xerxes) and queen of Persia. The ety-  
 mology is correctly given in Targ. sec.

ad Esth. ii. 7, as i. q. Pers. ستاره *sitarah*,  
 star, also good fortune, happiness, Zend.  
*stara*, Sanscr. *str* nom *stra*; whence in the  
 occidental languages, Gr. ἀστήρ, Lat. *aster*,  
 Germ. *Stern*, Engl. *star*. See Lassen Ind.  
 Biblioth. III. 8, 18. In Syr. put for the  
 star of Venus, (see Bar Bahlûl Ms.) and we  
 recognise the same Persian name in the  
 Heb. עֲשֵׂת for which see in its place. This  
 name therefore was particularly appropriate  
 to the character and circumstances of Esther.

*Houb.*—7 ידו: Nos, *patruius*, cum Syri  
 Latino Interprete. Habet τὴν τὰν *patrum*,  
 quàm *patrualem*; et in re incertâ ed incli-  
 namus, quo major est probabilitas. *Vulgatus*,  
*filie fratris sui*, ex mendo Codicum Lati-  
 norum, cùm scribendum fuisset, *filie fratris*  
*patris sui*. Supplet *patris* Veteris Vulgatæ  
 Codex Orator. Rom. Vide Editionem novam  
 Vulgatæ Veteris à Petro Sabbatier, Mona-  
 chisque Bededitinis, anno 1743 editam.

*Mordecai.* See the notes upon ver. 5.

Ver. 8.

— אֶל־שֹׁשַׁן חֲבִירָה אֶל־יָד הָגַי  
 וְהַמֶּלֶךְ אֶסְתֵּר אֶל־בֵּית הַמֶּלֶךְ אֶל־יָד  
 הָגַי שְׁמֵר הַנָּשִׁים :

— εἰς Σούσαν τὴν πόλιν ὑπὸ χεῖρα Γαῖ,  
 καὶ ἡχθη Ἑσθήρ πρὸς Γαῖ τὸν φύλακα τῶν  
 γυναικῶν.

*Au. Ver.*—8 So it came to pass, when the  
 king's commandment and his decree was  
 heard, and when many maidens were  
 gathered together unto Shushan the palace,  
 to the custody of Hegai, that Esther was  
 brought also unto the king's house, to the  
 custody of Hegai, keeper of the women.

*Shushan the palace.* See the notes upon  
 i. 1, and upon Nehem. i. 1, p. 393.

*Hegai.* See the notes upon ver. 3.

*Esther.* See the notes upon ver. 7.

*Was brought.*

*Bp. Patrick.*—8 The words which we translate "was brought," may be translated *was taken*: and that by force, as the word sometimes signifies, and as the former Targum here explains it, "she was brought by violence." The latter Targum tells the manner of it at large, That Mordecai, hearing of this order, hid his cousin in a private place where the officers could not find her. But when the virgins were gathered together, and Esther was missing, whom all the neighbours knew to be a very great beauty, they procured an order from the king to Mordecai, that upon pain of death he should produce her; which he did. But perhaps I take too much notice of these Jewish fables.

*Houb., Dathe.*—*Abducta fuit.*

*Keeper of the women.* See the notes upon ver. 3.

Ver. 9.

וַיִּבְחַל אֶת־מִרְיָמָה וְאֶת־מְנוּחָה  
לְהָאֵלָה וְאֶת־שִׁבְעַת הַחֲצֹצֹת הַרְאִיֹּת  
לְהַחֲלִיָּה מִבְּנֵי הַמֶּלֶךְ וַיִּשְׁנָה וְאֶת־  
בְּגָדֶיהָ לְטוֹב גִּית הַנָּשִׁים :  
נ' א' לְהָאֵלָה נ' א' מְנוּחָה

— καὶ ἐσπευσε δοῦναι αὐτῇ τὸ σμῆγμα, καὶ τὴν μερίδα, καὶ τὰ ἐπὶ τὰ κοράσια τὰ ὑποδεδειγμένα αὐτῇ ἐκ βασιλικοῦ καὶ ἐχρήσατο αὐτῇ καλῶς καὶ ταῖς ἄβραις αὐτῆς ἐν τῷ γυναικῶν.

*Au. Ver.*—9 And the maiden pleased him; and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her [Heb., her portions], and seven maidens which were meet to be given her, out of the king's house: and he preferred her [Heb., he changed her] and her maids unto the best place of the house of the women.

*Which were meet to be given her, out of the king's house: and he preferred her, &c.*

*Dathe, Booth.*—Selected from the king's house: and he preferred her.

*Gesen.*—Part. *אָר* selected, chosen, *Esth.* ii. 9. Comp. *Tob.* xii. 1, *ἔρα, τέκνον, μισθὸν τῷ ἀνθρώπῳ.*

*Piel* *אָר*. 1. *To change, to alter.*

2. *To transfer to another place, Esther* ii. 9.

*Prof. Lee.*—*Pih.* *אָר*. (c) *Removed a person to another place, Esth.* ii. 9.

*Rambach.*—*וַיִּבְחַל וַיִּשְׁנָה, visas, i. e., sec.*

*Schm., quæ idoneæ erant; vel quas visum, dignum aut conveniens erat ei dare.* Part. Paul (1) Rabbini valde hac notione usitatum, conf. synon. *Dan.* iii. 19. *וַיִּשְׁנָה, et mutavit, h. e., transtulit eam in meliorem gynæcei locum; vel sec. Breithauptii not. ad Comment. R. Sal., h. l., præ ceteris puellis meliorem ei conditionem in gynæceo dedit, 2 Reg. xxv. 29; Jer. lii. 33.*

*Houb.*—9 — *Isque egit, ut celeriter ei darentur cultus muliebres, suasque ut partes haberet, septem famulis ei datis, quæ providerent ut de domo Regis aleretur. Denique ipsam ejusque famulas in selecto loco domus regis collocavit.*

9 ... *וַיִּשְׁנָה*: Clericus, ex Castello, *transtulit*, non commodâ sententiâ. Neque enim *Estheram* Egei alibi collocasse legitur, unde eam *transferret* alium in locum. Falso etiam significatu, ex radice *שׁנ*, *mutare*, quam sequebatur *Castellus*. Itaque pro *וַיִּשְׁנָה* potius legendum *וַיַּחֲזִיק*, vel *וַיַּחֲזִיק, posuit eam, ex שׁנ, ponere.*

*Dathe.*—9 — *Ignitur sine mora ei mundum muliebrem et portiones destinatas præbuit, quibus addidit septem pedissequas e palatio regio delectas, eique et pedissequis commodum in gynæceo locum assignavit.*

*Maurer.*—*וַיִּבְחַל*.] *Lectæ, nobiles, E. Gr. crit., p. 431.*

Ver. 12.

מִהַרְצֵי הַיּוֹת לָהּ עֲבֹדַת הַנָּשִׁים —  
שִׁבְעִים עֶשְׂרֵה חֹדֶשׁ בָּיָן יִמְלָאוּ יָמֶי  
מִרְיָמָה וְשִׁבְעָה חֳדָשִׁים בְּשִׁמְן הַחֵמֶר  
וְגו'

נ' א' עֲבֹדַת

— ὅταν ἀναπληρώσῃ μῆνας δεκαδύο· οὕτως γὰρ ἀναπληροῦνται αἱ ἡμέραι τῆς θεραπείας· μῆνας ἐξ ἀλειφομένων ἐν σμυρρίνῳ ἐλαίῳ, κ.τ.λ.

*Au. Ver.*—12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women).

*According to the manner of the women.*

*Booth.*—According to the law respecting the women. See the notes upon *וַיִּבְחַל*, i. 8, p. 491.

*Rambach.*—*Secundum legem feminis præscriptam.*

*Myrrh.*

*Bp. Patrick.*—There are many authors (as Fortunatus Scacchus observes) who take the word *mor* to signify not *myrrh*, but that fragrant herb which we call *marum*, or as some think, *marjoram*, from which excellent oils were drawn (lib. i., Myrothecium, cap. 50), but he takes it, as we do, for *myrrh*.

*Gesen.*—מִרְרָה m. fully מִרְרָה Cant. iv. 6; v. 5, seq., Makk. מִרְרָה Ex. xxx. 23, *myrrh*, so called from its flowing, distilling, see r. מִרְרָה, No. 1, ע,

Arab. مِرْجَر, Gr. μύρρα, (as if from a fem.

מִרְרָה) and σμύρνα, a substance distilling in tears from a tree growing in Arabia, resembling the Egyptian thorn according to Dioscor. i. 77. These tears then harden into a bitter aromatic gum, which was highly prized, and used in incense, Ex. xxx. 23; in perfumes, Ps. xlv. 9; Prov. vii. 17; Cant. iii. 6; in unguents, Esth. ii. 12; Cant. v. 5; and among the Greeks for strengthening wine, Mark xv. 23, 36. The best kind was called מִרְרָה עֵץ Cant. v. 5, and מִרְרָה עֵץ Exod. xxx. 23, as distilling of itself from the tree, and therefore most highly prized, σμύρνα στακτή. So מִרְרָה עֵץ a bag of myrrh, worn for the sake of its odour (as מִרְרָה עֵץ, Is. iii. 20), suspended from the neck of a female, Cant. i. 13. (Others understand a bundle of the flowers or leaves of myrrh, against the common usage of the words.) Of the tree, however, which produces the myrrh, we have had till recently no accurate account. Ehrenberg discovered it in Arabia, and has fully described it. The name is *balsamodendron myrrha*; see Nees v. Esenbeck, Plant. Officin., Tab. 357. Comp. Dioscor., l. c., with Sprengel's Commentary. Celsii Hierobot., t. i., p. 520.

Ver. 13.

וְכֵן הָיָה כְּשֶׁהָיָה בָּתָּח אֶל־הַמֶּלֶךְ אֶת  
כָּל־אֲשֶׁר הָאֵמֶר יִנְחָן לָהּ לְבָנָא עֲשֶׂה  
מִבֵּית הַנְּשִׁים עַד־בֵּית הַמֶּלֶךְ :  
כִּי יִנְחָן

καὶ τότε εἰσπορεύεται πρὸς τὸν βασιλέα· καὶ ὃ ἐὰν εἴπῃ, παραδώσει αὐτὴν συνειρχέσθαι αὐτῷ ἀπὸ τοῦ γυναικῶνος ἕως τῶν βασιλείων.

*Au. Ver.*—13 Then thus came every maiden unto the king; whatsoever she de-

sired was given her to go with her out of the house of the women unto the king's house.

*Pool.*—*Whatsoever she desired*, for ornament, or by way of attendance.

*Dathe, Booth.*—13 When a young woman was introduced to the king, whatsoever she desired to take with her out of the house of the women to the king's house was given to her.

*Rambach.*—13 מִרְרָה : LXX, Nold., *Et tunc, vel Tunc demum*, subintell. מִרְרָה illo tempore; quod Targ. etiam expresse addit, coll. sec. Nold., in not., p. 915, simili ellipsi Gen. xxxv. 17; 1 Reg. viii. 52; xxi. 5. Al., et sic vel tum hoc modo ornata; Cler., ea lege, conf. synon. infra, cap. iv. 16. מִרְרָה לֵאמֹר מִרְרָה quidquid dicebat, vel quemcumque requirebat tanquam conductorem: sive eunuchum, sive puellam, conf. ad phrasin, Num. xxii. 17; 1 Reg. v. 20. מִרְרָה conf. cap. v. 3. לְבָנָא comitatus et ornatus causa.

*Houb.*—13 *Tum demum puella intrabat ad Regem, et quemcumque vellet secum ire domum Regis, de domo feminarum, id ei concedebatur.*

13 מִרְרָה לֵאמֹר מִרְרָה : Nos, *quemcumque vellet*; i. e., sive eum præfectum satellitum, qui se ad regem introduceret, sive puellam, quam ex latere haberet. Nam id, quod sequitur, לְבָנָא, ut *secum intraret*, apertè declarat in pronomine מִרְרָה לֵאמֹר significari *personas*, non autem *res*, quæ ad ornatum pertinerent. Ita rem accepere Chaldæus et Græci Intt. Et errant qui vertunt *quidquid*.

Ver. 14.

*Au. Ver.*—14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

*Dr. A. Clarke.*—*Custody of Shaashgaz.*] This is probably another Persian name, מִרְרָה, beardless, a proper epithet of a

eunuch; or مِسْت غَنِي , weak loins, for the same reason. Names of this kind at once show the reason of their imposition, by describing the state of the person.

*Gesen.*—מִרְרָה Shaashgaz, pr. n. of a Persian eunuch, the keeper of the women in

the court of Xerxes, Esth. ii. 14.—Pers. سازگار servant of the beautiful.

*Chamberlain.* See the notes upon *officer*, 1 Kings xxii. 9, vol. ii., p. 865.

*Which kept the concubines.* See the notes upon ii. 3.

Ver. 16.

*Au. Ver.*—The month Tebeth.

*Gesen.*—טבת *Tebeth*, the tenth Hebrew month, from the new moon of January to that of February, Esth. ii. 16. So Jerome ad Ez. xxxix. 1, "Decimus mensis, qui Hebræis appellatur Tebeth, et apud Ægyptios Τύβη, apud Romanos Januarius." But the Egyptian month here mentioned extended from the 20th day of December to the 20th day of January.—The etymology is unknown.

Ver. 18.

וַתַּחַן מֶלֶךְ אֶת־עֶשְׂתֵּר וְנָתַן  
—

— καὶ ἀφῆσιν ἐποίησε τοῖς ὑπὸ τὴν βασιλείαν αὐτοῦ.

*Au. Ver.*—18 Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release [Heb., rest] to the provinces, and gave gifts, according to the state of the king.

*Dr. A. Clarke.*—18 *Then the king made a release to the provinces.* Remitted some kind of tribute or impost, in honour of Esther, at her coronation, as our kings generally do when they are crowned, ordering a discharge from prison of many who are confined for minor offences. And it was the custom of the Persian kings to give their queens something like what is called with us the *aurum reginæ*, "queen gold," which was a tenth of all fines, &c., above what was given to the king, (for they gave them such a city to buy them clothes, another for their hair, a third for their necklaces, a fourth for their pearls, &c.); it is probable that, on this occasion, Esther so wishing, he relieved those cities and provinces which had before paid this queen gold from all these expenses; and this would tend greatly to make the queen popular.

*Gesen.*—נָתַן f. (verbal of Hiph. from r. נָתַן), permission of rest, rest, quiet, Esth. ii. 18. The LXX and Chald. understand a remission of tribute.

*Rambach.*—וַתַּחַן מֶלֶךְ אֶת־עֶשְׂתֵּר *Schm., et quietem s. immunitatem a tributis et oneribus provinciis concessit*, ut omnes regis causas

etiam gauderent. *Brentius* mavult *cessationem de labore* intelligere. Verosimilius est, inquit, Ahasuerum instituisse in nuptiis festum diem, in omnibus provinciis agendum, ut regis nuptiæ publico otio insignirentur. Utrumque forte conjunctum fuit. (1) LXX, ἀφῆσιν. Luc. iv. 18.

*According to the state of the king.* See the notes upon chap. i. 7.

Ver. 19.

וַתִּבְחַרְבָּן בְּתוֹלוֹת שָׁנִית וַיִּמְרְדְּכָי  
יִשָּׁב בְּשַׁעֲרֵי הַמֶּלֶךְ :

ὁ δὲ Μαρδοχαῖος ἐθεράπευεν ἐν τῇ αἰλῇ.

*Au. Ver.*—19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

*Pool.*—*The second time*; either, 1. When Esther, with others, were brought to the king's house, as it was decreed above, ver. 2, 3, which is called *the second time*, because they had taken this course once before, when Vashti was chosen queen [so *Bp. Patrick*]. But there is no mention of any such former use; and by the manner of proposing it seems to have been a new project. Or, 2. Since Esther was declared queen [so *Maurer*]; for though that point was determined, the king's lust was not yet satisfied; and therefore being pleased with the former experiment, he desired another collection of virgins, whom he might make his concubines. And this seems best to agree with the following words. For it is not probable that Mordecai sat at the king's gate till Esther was queen; for till then he only walked before the court of the women's house, as is expressed, ver. 11. *Mordecai sat in the king's gate*; either, 1. Voluntarily, to learn the progress of affairs. Or rather, 2. By office, as one of the king's guard or ministers; being advanced to this place by Esther's favour, though without any discovery of her relation to him.

*Bp. Patrick.*—This doth not signify that there was another inquiry for virgins after Esther was married; but, to join this history with what follows, he repeats what was said before, ver. 2, that at the time when this second collection of virgins was made for the choice of a new wife, as there had been one before, when Vashti was married, then Mordecai was in attendance at the gate of the palace; and so proceeds to show how he discovered a plot against the life of the king.



*Booth.*—19 *Now Mordecai.*] I have omitted the words, and when the virgins were assembled a second time, on the authority of the Greek version, because they are not connected with the narrative, and as no one has been able to explain them.

*Rambach.*—19 *Ceterum quum congregarentur altera vice, nempe, ut Clerico videtur, in regia Susorum, quum ante in provinciis conquisitæ essent, coll. ver. 3. Regreditur vero hic Scriptor sacer ad pertexenda ea, quæ ante nuptias Estheræ contigerunt, ut historiam duorum eunuchorum addat, ac ostendat, quomodo Mordechæus eorum conjurationem in regem observare potuerit.*

*Dalhe.*—19 *Cum virgines iterum congregarentur, a) sedebat Mardocheus in porta regia.*

a) Hæc non intelligo. Neque apud interpretes probabilem horum verborum inveni interpretationem. Non leguntur illa verba in editione Græca hujus libri.

*Maurer.*—19 *יהודאן בן חזקיהו* Clericus ut explicet illud iterum, dicit primum congregatas fuisse virgines in variis provinciis, deinde Susane, antequam in gynæceum regium intromitteretur; scriptorem autem regredi ad ea, quæ ante nuptias Estheræ contigerant. Sed ita pro *יהודאן* haud dubie scriptum esset *הזקיהו*. Itaque probabilior est Hezelii sententia, qui existimat, post virginum una cum Estheræ collectarum adventum novas iterum congregatas fuisse.

#### Ver. 21.

*Au. Ver.*—21 In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan [or, Bigthana, chap. vi. 2] and Teresh, of those which kept the door [Heb., the threshold], were wroth, and sought to lay hand on the king Ahasuerus.

*Chamberlains.* See the notes upon officer, 1 Kings xxii. 9, vol. ii., p. 865.

*Gesen.*—*Bigthan*, Esth. ii. 21; also *הגנן*, vi. 2. Compare Pers. and Sanscr. *Bagadāna*, 'gift of fortune;' Bohlen.

*הרש*, *Teresh* (Pers. *ترش*, severe, austere), pr. n. of a eunuch at the court of Xerxes, Esth. ii. 21; vi. 2.

*Pool.*—Which kept the door; either, 1. Of the king's chamber. Or, 2. Of his court; and so they sat in the gate, as Mordecai did, who by that means contracting some familiar acquaintance with them, might make some discovery of their minds and design.

#### Ver. 23.

וַיִּבְהַשׁ חֲדָרַי וַיִּמְצָא וַיִּתְּלֵהוּ שְׁגִיחָם  
עַל-גֵּץ וַיִּשְׁתַּבּ בְּקִסְפָּר דְּבָרֵי הַיָּמִים  
לִפְנֵי הַמֶּלֶךְ :

ὁ δὲ βασιλεὺς ἤτασε τοὺς δύο εὐνοῦχους, καὶ ἐκρέμασεν αὐτούς· καὶ προσέταξεν ὁ βασιλεὺς καταχωρίσασθαι εἰς μνημόσυνον ἐν τῇ βασιλικῇ βιβλιοθήκῃ, ὑπὲρ τῆς εὐνοίας Μαρδοχαίου ἐν ἐγκωμίῳ.

*Au. Ver.*—23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

*Hanged.*

*Dr. A. Clarke.*—Perhaps the words *וַיִּתְּלֵהוּ* *וַיִּבְהַשׁ*, they were hung upon wood or a tree, may refer to their being impaled. It has been observed that the name of God does not once occur in this book. This is true of the Hebrew text, and all translations from it; but in the *Septuagint* we find the following words, in ver. 20, after *Esther had not showed her kindred*: Οὕτως γὰρ ἐνετείλατο αὐτῇ Μαρδοχαῖος, φοβεῖσθαι τὸν Θεόν, καὶ ποιεῖν τὰ προστάγματα αὐτοῦ, καθὼς ἦν μετ' αὐτοῦ. "For so Mordecai had charged her to fear God, and to keep his commandments, as she did when with him."

*Gesen.*—\* *הָרָה*, to hang up, to suspend, Chald. and Syr. id. Comp. Gr. *τλάω*, to suspend in a balance, whence *τάλαντον*. 2 Sam. xviii. 10; Job xxvi. 7. *הָרָה* *וַיִּתְּלֵהוּ*, to hang upon a stake or cross, to crucify, a species of punishment common to the Hebrews, Deut. xxi. 22; to the Egyptians, Gen. xl. 19; and to the Persians, Esth. vii. 10; v. 14. Absol. id. 2 Sam. iv. 12.

*Before the king.*

*Pool.*—This may be referred, either, 1. To the writing, to note that this was written in the king's presence by scribes, who were continually present with the king to write all remarkable passages happening in the court from time to time. Or, 2. To the book, which was laid up before the king, that he might more easily and frequently peruse it for his own delight or direction.

#### CHAP. III. 1.

*Au. Ver.*—1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

*Gesen.*—חָמָן, *Haman*, pr. n. of a Persian noble, celebrated for his plots against the

Jews, *Esth.* iii. 1 sq. — Perh. Pers., *هَمان*, *homdm*, magnificent, splendid; or Sanscr., *hēman*, the planet Mercury.

*Masner.*—[חָמָן מִלְּפָנֵי הַמֶּלֶךְ.] Non dixerim cum Gesenio Gr. ampl., p. 836, חָמָן, hic positum esse pro מֶלֶךְ. חָמָן, h. l. manifesto idem valet quod מֶלֶךְ, Gen. i. 7; Jon. iv. 6, *super aliquam rem*.

Ver. 2.

וְכָל-עַבְדֵי הַמֶּלֶךְ וְאֲשֶׁר-בַּשְׁעַת הַמֶּלֶךְ  
לְרַעֲמִים וּמִשְׁתַּחֲוִיִּים לְחָמָן בִּרְכוּן זָגִיד  
לִן הַמֶּלֶךְ וּבְרִדְתִּי לֵא יִבְרַע וְלֵא  
יִשְׁתַּחֲוֶה :

καὶ πάντες οἱ ἐν τῇ αὐλῇ προσεκύνουν αὐτῷ  
οὕτως γὰρ προσέταξεν ὁ βασιλεὺς ποιῆσαι  
ὅ δὲ Μαρδοχαῖος οὐ προσεκύνει αὐτῷ.

*Lu. Ver.*—2 And all the king's servants, that *were* in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.

*Pool.*—The reason of which obstinate refusal was, either, 1. The quality of the person; that he was not only an infamously wicked man, and a heathen, but of that nation which God had obliged the Israelites to abhor and oppose from generation to generation; and therefore he durst not show outward respect to a man whom he did and ought inwardly to contemn. Or rather, 2. The nature of the thing; for the worship required was not only civil, but Divine; which as the kings of Persia did undoubtedly arrogate to themselves, and expect and receive from their subjects and others who came into their presence, as is affirmed by divers authors; so they did sometimes impart this honour to some of their chief favourites, that they should be adored in like manner. And that it was so here seems more than probable, because it was wholly superfluous, and almost ridiculous, to give an express and particular command to all the king's servants that were in the king's gate, as here it was, to pay a civil respect to so great a prince, which of course they used and were ever obliged to do; and therefore a Divine honour must be here intended. And that a Jew should deny this honour, or the outward expressions of

it, to such a person, is not strange, seeing the wise and sober Grecians did positively refuse to give this honour to the kings of Persia themselves, even when they were to make their addresses to them; and one Timocrates was put to death by the Athenians for worshipping Darius in that manner.

*Bp. Patrick.*—2 And all the king's servants, that were in the king's gate, bowed, and revered Haman.] To bow the knee or the body to all great persons was a common respect; for which there needed not a particular command to require this of every body with respect to Haman, since no doubt they did it to all princes, and would much more do it to him, who took place of them all, and was the prince's favourite. There was therefore some kind of divine honour intended in this; such as was paid to the Persian kings themselves, to whom the Greeks would not pay this sort of respect, because it was accounted divine. And the word *reverence* imports something beyond *bowing*, which was falling flat upon their faces to the ground. Such prostrations the kings of Persia expected: and Ahasuerus, to express his great affection to Haman, would have it paid to him. The former Targum, I believe, thought of this, when he saith, "They in the king's gate bowed down to his image which he had set up, and worshipped Haman."

*Dr. A. Clarke.*—Mordecai bowed not.] וְלֵא, "He did not bow down;" nor did *him* reverence, וְלֵא יִשְׁתַּחֲוֶה, "nor did he prostrate himself." I think it most evident, from these two words, that it was not *civil* reverence merely that Haman expected and Mordecai refused; this sort of respect is found in the word כָּרַע, *cara*, to bow. This sort of reverence Mordecai could not refuse without being guilty of the most inexcusable obstinacy, nor did any part of the Jewish law forbid it. But Haman expected, what the Persian kings frequently received, a species of *divine adoration*; and this is implied in the word שָׁחָה, *shachah*, which signifies that kind of *prostration* which implies the highest degree of reverence that can be paid to God or man, lying down flat on the earth, with the hands and feet extended, and the mouth in the dust.

The Targum says that Haman set up a statue for himself, to which every one was obliged to bow, and to adore Haman him-

self. The Jews all think that Mordecai refused this prostration because it implied *idolatrous adoration*. Hence, in the Apocryphal additions to this book, Mordecai is represented praying thus: "Thou knowest that if I have not adored Haman, it was not through pride, nor contempt, nor secret desire of glory; for I felt disposed to kiss the footsteps of his feet (gladly) for the salvation of Israel: but I feared to give to a man that honour which I know belongs only to my God."

Ver. 4.

וַיִּנְדְּדוּ לְהִתְחַנֵּן לְרֹאשׁ הַיָּמִים  
וַיִּתְּנוּ מִן הַיָּמִים לְהִתְחַנֵּן לְרֹאשׁ הַיָּמִים  
וַיִּתְּנוּ מִן הַיָּמִים לְהִתְחַנֵּן לְרֹאשׁ הַיָּמִים

— καὶ ὑπέδειξαν τῷ Ἀμάν, Μαρδοχαίου τοῖς τοῦ βασιλέως λόγοις ἀντιτασσόμενον, καὶ ὑπέδειξαν αὐτοῖς ὁ Μαρδοχαῖος ὅτι Ἰουδαῖός ἐστι.

*Au. Ver.*—4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

To see whether Mordecai's matters would stand, &c.

*Pool.*—Whether Mordecai's matters would stand, i. e., whether he would persist in his refusal, and what the event of it would be. He had told them that he was a Jew; and therefore did not deny this reverence to Haman out of pride, or any personal grudge against him, much less out of a rebellious mind and contempt of the king's authority and command; but merely out of conscience, because he was a Jew, who was obliged to give this honour to none but to God only.

*Booth.*—That they might see whether Mordecai's reasons would stand good; for he had told them that he was a Jew.

*Rambach.*—וַיִּתְּנוּ מִן הַיָּמִים, num *statura* s. *constantia futura essent verba Mordechai*, quibus negaverat, se Hamanem adoraturum. Conf. Psal. xxxiii. 11 et iii. 3.

*Houb.*—Eò ut *comperit haberent, an suis verbis staret Mardochæus, qui quidem eis significarat se esse Judæum.*

*Dathe.*—4 Ut *viderent, num ille in sententia sua esset perseveraturus; se enim Judæum esse, eis dixerat.*

Ver. 5.

See the notes upon ver. 2.

Ver. 7.

וַיִּתְּנוּ מִן הַיָּמִים לְהִתְחַנֵּן לְרֹאשׁ הַיָּמִים  
וַיִּתְּנוּ מִן הַיָּמִים לְהִתְחַנֵּן לְרֹאשׁ הַיָּמִים  
וַיִּתְּנוּ מִן הַיָּמִים לְהִתְחַנֵּן לְרֹאשׁ הַיָּמִים

καὶ ἐποίησε ψήφισμα ἐν ἔτει δωδεκάτῃ τῆς βασιλείας Ἀρταξέρξου, καὶ ἔβαλε κλήρους ἡμέραν ἐξ ἡμέρας, καὶ μῆνα ἐκ μηνός, ὥστε ἀπολίσσαι ἐν μᾷ ἡμέρα τὸ γένος Μαρδοχαίου· καὶ ἔπασσεν ὁ κληρὸς εἰς τὴν τεσσαρεσκαίδεκάτην τοῦ μηνός, ὅς ἐστιν Ἀδάρ.

*Au. Ver.*—7 In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

*Nisan.* See the notes upon Nehem. ii. 1, p. 394.

*They cast Pur.*

*Houb.*—Pur was cast. See below.

*Maurer.*—וַיִּתְּנוּ, impersonaliter accipien-dum.

*Bp. Patrick.*—7 It was the manner of the eastern country, by casting lots into an urn, to inquire what days would be fortunate, and what not, to undertake any business in: according to which superstition Haman endeavoured to find what time of the year was most favourable to the Jews, and what most unlucky. And first he inquired what month was most unfortunate, and found the month Adar, which was the last month in the year, answerable to our February. For, as Guil. Shickard observes, there was no festival solemnity in this month, nor was it sanctified by any peculiar rites. And then he inquired the day, and found the thirteenth day was not auspicious to them (ver. 13). Some think there were as many lots as there were days in the year, and for every day he drew a lot; but found none to his mind, till he came to the last month of all, and to the middle of it (see Hottinger's *Smegma Orientale*, p. 75). Now this whole business was governed by a wonderful providence of God; by whom these lots were directed, and not by the Persian gods, to fall in the last month of the year; whereby almost a whole year intervened between the design and its execution, and gave time for Mordecai to acquaint Esther with it, and for her to

intercede with the king, for the revoking or suspending his decree, and disappointing the conspiracy.

*Gesen.*—פֶּרֶס, *lot*, a *die*, a Persian word, explained Esth. iii. 7 by לוֹט. It corresponds to Pers. پار, i. e., part, portion, whence

פֶּרֶס, *to part*, and פֶּרֶס, *part, lot*. Of the same family is also Lat. *pars*; comp. too Heb. פֶּרֶס and פֶּרֶס.—Plur. פֶּרֶס, *lots*, Esth. ix. 24. Also פֶּרֶס, ver. 31, and simply פֶּרֶס, vers. 29, 32, *the festival of Purim*, i. e., of lots, celebrated by the Jews in memory of the events recorded in the book of Esther, on the 14th and 15th days of the month Adar. Arab. فبر, festival of Purim.

*Ken., Clarke, Booth.*—7 In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman, from day to day, and from month to month, that he might destroy on one day the race of Mordecai, and the lot fell for the fourteenth [LXX] of the twelfth month, which is the month Adar.

*Ken.*—In the first month, that is the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is the lot, before Haman, from day to day and from month to month [ωστε ἀπολεσαι εν μια ημερα το γένος Μαρδοχαιου· και επεσεν ο κληρος εις την τεσσαρεσκαδεκατην του μηνος, ος] of month the twelfth, that is the month Adar. We shall see the utility of the many words here preserved in the Greek version, and the real omission of them in the Hebrew text; if we observe, that this verse now sets forth the method used by Haman, in consulting by lot, for several months together, that so he might fix on the most lucky day for this destruction of the Jews. But the consequence of these frequent consultations, as to any one day at last fixed upon, and what that particular day in fact was, is only told us by the Greek version. And the latter part of the words, above quoted from thence, is also necessary, to introduce with any sense the last words still in the Hebrew—[AND THE LOT FELL ON THE FOURTEENTH DAY OF MONTH] the twelfth, that is the month Adar. For the substance of this remark I am indebted to my late very learned friend, Mr. CHAPPLE, of Exeter.

*Dr. A. Clarke.*—The twelfth year of king Ahasuerus.] According to the chronology in VOL. III.

our Bibles, about five hundred and ten years before Christ.

*They cast Pur, that is, the lot.*] This appears to be the Hebrew corruption of the pure Persian word پار, which signifies anything that happens fortuitously. There is an addition here in the Greek text that was probably in the original, and which makes this place very plain [see the note of Kennicott above].

We see plainly intimated by the Hebrew text that they cast lots, or used a species of divination, to find which of the twelve months would be the most favourable for the execution of Haman's design; and, having found the desired month, then they cast lots, or used divination, to find out which day of the said month would be the lucky day for the accomplishment of the enterprise. But the Hebrew text does not tell us the result of this divination; we are left to guess it out; but the Greek supplies this deficiency, and makes all clear. From it we find that, when they cast for the month, the month Adar was taken; and when they cast for the day, the fourteenth (Heb., thirteenth) of that month was taken.

Some have questioned whether Pur may not have signified also some game of chance, which they played before or with Haman, from day to day, to divert him from his melancholy, till the lucky time came in which he was to have the gratification of slaying all the people who were objects of his enmity; or they cast lots, or played, who should get the property of such and such opulent families.

*Adar.*

*Gesen.*—אֲדָר, Adar, the twelfth Hebrew month, from the new moon of March to that of April; or, according to the Rabbins, from the new moon of February to that of March. Esth. iii. 7, 13; viii. 12; ix. 1, 15, 17; xix. 21. Gr. Ἀδάρ, 1 Macc. vii. 43. Syr.

أَدْر, Arab. أَدَار, and آدَار, the sixth month of the Syro-Macedonians. Perh. from Pers. آذر, fire.

*Houb.*—7 Mense primo, hic est mensis Nisan, anno regis Assueri duodecimo, sortes (quæ Phur nominantur) ductæ fuerunt de die in diem, de mense in mensem, super mensem duodecimum, qui mensis Adar.

7 וְהָלַךְ : Nos, ducta est Phur, sive sors :

Nam legendum *חֹפְּאֵל*, ut sit vox *Hophal*. Sic Vulgatus, *missa est sors*: sic Syrus *חֹפְּאֵל*, *et fuerunt sortes*. Qui convertunt, *duxit sortem*, ex eis quæritur, quis *duzerit*... Non Aman; nam sequitur *חֹפְּאֵל*, *præsente Aman*, neque diceret Contextus, *Aman jecit sortem, præsente Aman*. Non rex Assuerus; quippe qui nondum quidquam resciret de consilio Aman Judæorum occidendorum. Tamen sumit Clericus sortes fuisse ab Assuero ductas; idemque miratur. "A scriptore libri hujus non esse indicatum, quamobrem quotidie jaceret sortes rex Assuerus, cum sequentia cur hoc sit factum, non doceant." Et super eâ re deinde æstuat, cum nusquam legerit "in consiliis regum sortes fuisse adhibitas, ut rescirent quem successum essent habitura consilia...Nec quidquam de eâ re à diligentissimo *Brissonio* notatum fuerit." En quas admirationes, quasque tergiversationes Clerico creabat una litterula malè descripta, etai eum de mendo facto Syrus et Vulgatus admonebant...*שָׁרֵי מִנְּסֵי*, *ex mense in mensem*. Respondet ea pars orationis alteri, quæ antecessit, *מִיּוֹם הַיּוֹם*, *ex die in diem*. Quoniam igitur mox sequitur *שָׁרֵי מִנְּסֵי*, *duodecimum*, superest ut jam nesciatur quid significet id *duodecimum* solitariè positum. Verit Clericus, *singulis mensibus ad duodecimum*. Atqui *שָׁרֵי מִנְּסֵי* non habet *ad duodecimum*, cum præpositione *ad*. Neque enim vocabulum *שָׁרֵי* præfixam habet præpositionem. Quodd si, apud Clericum, *ad duodecimum* respondet Hebraicis verbis *שָׁרֵי מִנְּסֵי*, ita ut verba *singulis mensibus* respondeant vocabulo *שָׁרֵי*, huic reponitur vocabulum *שָׁרֵי* non significare *singulis mensibus*. Ergo contextum suum Clericus, securè interpretatur, parùm intelligit. Qui, si ad Syrum adisset, vidisset ab eo iterari vocabulum *שָׁרֵי*, hoc modo, *שָׁרֵי מִנְּסֵי*, *ex mense in mensem, super mensem (duodecimum)*. Hoc est, cecidit sors, ex mense in mensem, super mensem duodecimum, sententiâ planissimâ. Itaque, post *שָׁרֵי*, addendum *שָׁרֵי*, ut pertineat *שָׁרֵי* ad verbum *חֹפְּאֵל*, *ducta est sors...super mensem duodecimum*. Aliter Sacra Pagina non docebit, super quem mensem sors ceciderit, ne quidem verò, an super duodecimum. Cæteri Interpretes contextum deservuere, quem viderent esse aliquâ mutilatum. Vituperat Vulgatum Clericus, et Græcos Intt. qui "ex conjecturâ suppleverint id, quod Hebraico contextui deerat." Neque is tamen Hebr. in contextui, quid

deesset, satis diligenter inspexit. Itaque illi sapientius fecere Clerico ipsorum reprehensore; qui quidem supplet verbo *חֹפְּאֵל* nominativum *Assuerus*, non supplendum; non supplet *שָׁרֵי* omninò necessarium.

*Dathe*.—7 *Mense primo, qui est mensis Nisan, anno duodecimo regis Ahasveri, Pur, hoc est, sors coram eo jacta est, idque quotidie per aliquot menses repetitum usque ad duodecimum, qui est mensis Adar.*

Ver. 8.

*וַיֹּאמֶר הָקֵן רֹגוֹ*

*καὶ ἐλάλησε, κ.τ.λ.*

*Au. Ver.*—8 And Haman said unto king Ahasuerus, &c.

*And Haman said.* So Houb., *Dathe*, *Booth*.

*Bp. Patrick*.—*Said*.] Or rather, *had said*; for it is not likely he would cast his lots till he knew his mind, for fear he should lose his labour.

Ver. 9.

*וְעַשְׂרֵת אֲלָפִים זָכָרִים וְעַשְׂרֵת אֲלָפִים זָכָרִים — עַל־כֵּן עָשָׂה הַמֶּלֶךְ לְהָרִיק אֶל־זָבָן הַמֶּלֶךְ*

*κατὰ διαγράψιν εἰς τὸ γασοφυλάκιον τοῦ βασιλέως ἀργύριον τάλαντα μύρια.*

*Au. Ver.*—9 If it please the king, let it be written that they may be destroyed [Heb., to destroy them]: and I will pay [Heb., weigh] ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasures.

*Talents.* See the notes upon 2 Chron. xxvii. 5, pp. 269—271.

*Pool*.—*Ten thousand talents of silver*; whether these were Hebrew, or Babylonish, or Grecian talents we cannot certainly know. *The charge of the business*; either, 1. Of this business, to wit, of destroying the Jews; which as soon as they have procured to be done, I will pay the money into their hands, that by them it may be paid into the king's exchequer. Or rather, 2. Of the king's business, or of the treasures, as is implied in the following words. I will pay it to the king's receivers, that they may put it into the king's treasures.

*Bp. Patrick*.—*Of those that have the charge of the business*.] Not of those who had the charge to kill them, but of those that received the king's money; as appears

by the next words, "to bring it into the king's treasures." And so the same Targum, "I will pay it into the hands of those who coin the king's money;" that is, into the mint, as we now speak.

*Houb.*—*Deinde ego curabo ut decem millia talentorum eis, qui pro Rege operam navant, appendantur, ad fiscumque regium perforantur.*

9 עשי המלכה: Ecce iterum Clericus malus Interpres. Nam cum vertit, qui negotium confecerint, tum etiam intelligit negotium occidenti Judæos. Quod significari verbo המלכה, præter Clericum, quis vidit? Intelligentior Clerico Vatablus, qui facientes opus habet ut *Thesaurarios qui præsumt arcæ regie*; etiam Drusius, qui *negotia regis procurantes*, ut cap. ix. 3, legitur עשי המלכה ואשר עשו למך, *facientes opus quod est pro Rege*. Itaque eam sententiam nos extulimus. In promptu est, si pecunia daretur Interfectoribus, eam in Regis thesaurum non fuisse reddituram.

Ver. 12.

וַיִּקְרָא סֹפְרֵי הַמֶּלֶךְ בַּיּוֹם הַהוּא  
בְּשֵׁלֹשָׁה עָשָׂר יוֹם בּוֹ וַיִּבְתֵּב כָּל-  
אֲשֶׁר-צִוָּה הָיוּ אֶל אֲחֻשְׁדָּרְפָּנֵי-הַמֶּלֶךְ  
וְאֶל-הַחֹפְזֹת אֲשֶׁר עַל-מִדְיָנָה וּמִדְיָנָה  
וְאֶל-שְׂרָי עַם וָעַם קִדְיָנָה וּמִדְיָנָה  
כַּקְהָלָה וָעַם וָעַם כְּשֹׁנוֹ בָּשָׂם הַמֶּלֶךְ  
אֲחֻשְׁדָּרְשׁ נִקְבָּה וְנִחְתָּם בְּטַבַּעַת  
הַמֶּלֶךְ :

נ'א וְנִחְתָּם כִּצְנ'וֹ

καὶ ἐκλήθησαν οἱ γραμματεῖς τοῦ βασιλέως  
μνηὶ πρώτῃ τῇ τρισκαίδεκάτῃ, καὶ ἔγραψαν ὡς  
ἐπέταξεν Ἀμάν τοῖς στρατηγοῖς καὶ τοῖς  
ἀρχουσι κατὰ πᾶσαν χώραν ἀπὸ Ἰνδουῆς ἕως  
τῆς Αἰθιοπίας, ταῖς ἐκατόν ἐικοσιπεντά χώραις.  
τοῖς τε ἀρχουσι τῶν ἐθνῶν κατὰ τὴν αὐτῶν  
λέξιν, διὰ Ἀρταξέρξου τοῦ βασιλέως.

*Au. Ver.*—12 Then were the king's scribes [or, secretaries] called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

*Scribes.* See the notes upon 2 Sam. viii. 17, vol. ii., pp. 559, 560.

*Bp. Patrick.*—As there were sacred scribes among the Jews, who were men learned in the law, so there were political both among them and other nations, as L'Empereur observes upon Bertram, De Repub. Jud., p. 381. And there were two sorts of them; one of which was employed in writing public letters or contracts, and other acts that were to be signed by authority, the more honourable and highest of which were such as are called here the "king's scribes," whom the Chaldee call the *king's notaries*, and we now call *secretaries of state*.

*Houb.*—12 בשלושה: Est 1, eo in verbo, barbarum. Itaque etiam id non habent Codices Reg. xxix., Orat. 53.... ויכתבו: Superfluere fortassè videbitur 2. Tamen eadem loquendi forma bis recurrit hoc eodem in Libro; nempè cap. viii. ver. 9 et cap. ix. vers. 17 et 18. Itaque adducor ut credam esse in 2 redundantiam quandam eorum temporum Chaldaicam, et pertinere 2 ad ea, quæ antecedunt.

*Lieutenants.* See the notes upon Ezra viii. 36, vol. iii., p. 378.

*According to the writing thereof, &c.* See the notes upon i. 22.

*Booth.*—Written in the writing, and in the language of every people; in the name of king Ahasuerus was it written.

*Houb.*—12 Ergo convocati sunt scribæ Regis mense primo, die decimâ tertîâ, et scriptum fuit, ut jussisset Aman, ad omnes Satrapas, omnesque provinciæ cujusque præfectos, ad singulosque gentis cujusque Principes, eâ scripturâ, quæ cujusque erat provinciæ, eâ linguâ, quæ cujusque gentis. Scriptum fuit nomine Regis, &c.

*Dathe.*—12 Igitur vocati sunt scribæ regis tertio decimo die mensis primi, et scriptæ sunt littæ ex voluntate Hamanis ad satrapas, prætores omnium provinciarum et populorum præfectos, singularum provinciarum scriptura et singulorum populorum lingua ezaratæ, atque annulo regio obsignatæ.

Ver. 13.

וַיִּשְׁלֹחַ סֹפְרֵי הַמֶּלֶךְ בַּיּוֹם הַהוּא  
מִדְיָנֹת הַמֶּלֶךְ לְהַשְׁמִיד לְהַרְגוֹת וּלְאַבֵּד  
אֶת-כָּל-חַיֵּי-הַיְּהוּדִים כִּפְעַר וְעַד-גָּמֹן כָּף  
וְכָשִׁים בָּנוּם אֶחָד בְּשֵׁלֹשָׁה עָשָׂר  
לְחָדָשׁ שְׁנֵים-עָשָׂר הַיּוֹם הַהוּא  
וַיִּשְׁלַח לְכָל :

καὶ ἀπεσπάλῃ διὰ βιβλιαφόρων εἰς τὴν Ἀρταξέρξου βασιλείαν, ἀφανίσαι τὸ γένος τῶν Ἰουδαίων ἐν ἡμέρᾳ μὴ μηνὸς δωδεκάτου, ὅς ἐστιν Ἀδάρ, καὶ διαρπάσαι τὰ ὑπάρχοντα αὐτῶν. τῆς δὲ ἐπιστολῆς ἐστὶ τὸ ἀντίγραφον τὸδε. “Βασιλεὺς μέγας Ἀρταξέρξης τοῖς ἀπὸ τῆς Ἰνδικῆς ἕως τῆς Αἰθιοπίας ἑκατὸν εἰκοσι-επτὰ χωρῶν ἄρχουσι καὶ τοπάρχαις ὑποταγ- μένοις τάδε γράφει. πολλῶν ἐπάρξας ἔθνων, καὶ πάσης ἐπικρατήσας οἰκουμένης, ἐβουλήθην μὴ τῷ θράσει τῆς ἐξουσίας ἐπαυρόμενος, ἐπει- κέστερον δὲ καὶ μετὰ ἡπιότητος αἰεὶ διεξάγων τοὺς τῶν ὑποταγμένων ἀκυμάτων διαπαντὸς καταστήσαι βίους, τὴν τε βασιλείαν ἡμερον καὶ πορευτὴν μέχρι περάτων παρεζόμενος, ἀνανεώσασθαι τε τὴν ποθουμένην τοῖς πᾶσιν ἀνθρώποις εἰρήνην. πυθομένου δέ μου τῶν συμβούλων, πῶς ἂν ἀχθείη τοῦτο ἐπὶ πέρας, ὁ σωφροσύνη παρ’ ἡμῖν διενέγκας, καὶ ἐν τῇ εὐνοίᾳ ἀπαρallάκτως καὶ βεβαίᾳ πίστει ἀποδεδειγμένος, καὶ δεύτερον τῶν βασι- λειῶν γέρας ἀπειρηγμένος Ἀμάν, ἐπέδειξεν ἡμῖν ἐν πάσαις ταῖς κατὰ τὴν οἰκουμένην φυλαῖς ἀναμειχθαι δυσμενὴ λαόν τινα, τοῖς νόμοις ἀντίθετον πρὸς πᾶν ἔθνος, τὰ τε τῶν βασιλείων παραπρέμποντας διηνεκῶς διατάγματα, πρὸς τὸ μὴ κατατίθεσθαι τὴν ὑφ’ ἡμῶν κατευθυνομένην ἀμέμπτως συναρχίαν. διειληφότες οὖν τότε τὸ ἔθνος μονώτατον ἐν ἀντιπαραγωγῇ παντὶ διαπαντὸς ἀνθρώπῳ κείμενον, διαγωγῇ νόμων ξενίζουσιν παραλλάσσον, καὶ δυσνοοῦν τοῖς ἡμετέροις πράγμασι τὰ χερίστα συντελοῦν κακὰ, καὶ πρὸς τὸ μὴ τὴν βασιλείαν εὐσταθείας τυγχάνειν προστετάχαμεν οὖν τοὺς σημαίνο- μένους ὑμῖν ἐν τοῖς γεγραμμένοις ὑπὸ Ἀμάν τοῦ τεταγμένου ἐπὶ τῶν πραγμάτων, καὶ δευ- τέρου πατρὸς ἡμῶν, πάντας σὺν γυναίξιν καὶ τέκνοις ἀπολέσαι ὀλορίζι, ταῖς τῶν ἐχθρῶν μαχαίραις ἀνευ παντὸς ὀκτου καὶ φειδοῦς, τῇ τεσσαρεσκαίδεκάτῃ τοῦ δωδεκάτου μηνὸς Ἀδάρ, τοῦ ἐνεστώτος ἔτους, ὅπως οἱ πάλοι καὶ νῦν δυσμενεῖς ἐν ἡμέρᾳ μιᾷ βιαίως εἰς τὸν ᾄδην κατελθόντες, εἰς τὸν μετέπειτα χρόνον εὐσταθῇ καὶ ἀτάραχα παρέχωσιν ἡμῖν διὰ τέλους τὰ πράγματα.”

*Au. Ver.*—13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, (which is the month Adar,) and to take the spoil of them for a prey.

*Were sent.*

*Houb.* — 13 שְׁמוֹתָם לֵקַח: Lege ... וְהָיוּ,

*et missæ sunt (litteræ).* Ne aciem quidem Clericanam id mendum fugiebat. Neque mendum non videre cæteri interpretes pos- sunt, nisi qui *Enallagas* semper habent ad manum, quibus excusent librariorum solo- cismos.

*Ver. 14.*

וְהָיוּ שְׁמוֹתָם לֵקַח בְּיָמֵינוּ בְּיוֹם אֶחָד בְּחֹדֶשׁ אֶדָר בְּשָׁנָה אֶחָדָה  
וְהָיוּ שְׁמוֹתָם לֵקַח בְּיָמֵינוּ בְּיוֹם אֶחָד בְּחֹדֶשׁ אֶדָר בְּשָׁנָה אֶחָדָה  
לְהָיוֹת שְׁמוֹתָם לֵקַח בְּיָמֵינוּ בְּיוֹם אֶחָד בְּחֹדֶשׁ אֶדָר בְּשָׁנָה אֶחָדָה

τὰ δὲ ἀντίγραφα τῶν ἐπιστολῶν ἐξετίθετο κατὰ χώραν καὶ προσετάγη πᾶσι τοῖς ἔθνεσιν εἰσὶν εἶναι εἰς τὴν ἡμέραν ταύτην.

*Au. Ver.*—14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

*Booth.* — 14 This was the substance of the written law to be published in every province, and among every people, that they should be ready against that day.

*Gesen.* — *שְׁמוֹתָם*, i. q. *נִסְתָּה*, Heb. and Chald., a transcript, copy, e. g. of a letter, Ezra iv. 11, 23; v. 6; vii. 11. In Targ., id.; Syr., *ܫܡܘܬܐܢ*. The etymology is

obscure; though the word is prob. to be referred to the Sanscrit or old Persian.

*Rambach.*—14 *הוּבָה שְׁמוֹתָם*, Vulg. et Schm., *Summa vel Argumentum epistolæ*, in summam contractum, hoc erat, (3) cap. iv. 8, cap. viii. 13. Conf. Ezr. iv. 11. *וְהָיוּ שְׁמוֹתָם לֵקַח*, ut *proponeret edictum*, v. 15, cap. viii. 13. *וְהָיוּ שְׁמוֹתָם לֵקַח*, manifestum s. patens, et omnium oculis expositum. *Clericus*: Non erat nempe epistola clausa, ad quempiam priva- tim scripta, sed edictum, quod publice pro- ponendum erat, cap. viii. 13.

*Houb.*—14 *Erat in exemplari scriptum: Detur edictum in omnibus singulisque pro- vinciiis, omnibusque gentibus sit manifestum, ut eum in diem omnes sint parati....*

14 הוּבָה שְׁמוֹתָם לֵקַח, erat in exemplari scriptum, detur.... Prima verba edicti hoc versu referuntur, cæteris omissis. Rem sic accepit Vulgatus; rectè. Nam *וְהָיוּ שְׁמוֹתָם לֵקַח*, *scriptum detur*. Chaldaismus est similis ei, *וְהָיוּ שְׁמוֹתָם לֵקַח*, *notum sit*, quem non semel in Libro Esdræ vidimus.

*Dathe.*—14 *Hoc est exemplar a) edicti in omnibus provinciis et inter omnes populos publicati, ut essent omnes dicto die parati ad illud exsequendum.*

a) *Michaëlis* putat, h. l., insertum fuisse edictum illud, quod vero e textu exciderit.

Ver. 15.

הַרְצִים יֵצְאוּ דְבָרֵי הַמֶּלֶךְ  
וְהָתָה כְּתוּבָה בְּשֵׁשׁ עָשָׂר הַיָּמִים וְגו'

— ἐσπεύθετο δὲ τὸ πρᾶγμα, καὶ εἰς Σουσάν, κ.τ.λ.

*Au. Ver.*—15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

*Dr. A. Clarke.*—*The posts.*] Literally, the *couriers*, the *hircurrahs*, those who carried the public despatches.

*Shushan the palace.* See the notes upon i. 1, and upon Nehem. i. 1, p. 393.

*Booth.*—And the decree was published in the palace Shushan.

*Houb.*—*Datumque edictum fuit Susis, urbe in regind.*

*Dathe.*—*Atque edictum Susine est promulgatum.*

CHAP. IV. 4.

וַתִּשְׁלַח בְּנָדִים לְהַלְבִּישׁ אֶת־מָרְדֳּכָי  
בְּלִיָּהּ שֶׁהָיָה מַעֲלָיו וְגו'

— καὶ ἀπέστειλε στολίσαι τὸν Μαρδοχαίου, καὶ ἀφελῆσθαι αὐτοῦ τὸν σάκκον, κ.τ.λ.

*Au. Ver.*—4 So Esther's maids and her chamberlains [Heb., eunuchs] came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

4, 5, &c. *Chamberlains.* See the notes upon *officer*, 1 Kings xxii. 9, vol. ii., p. 865.

*And to take away his sackcloth.*

*Houb.*—4 — *Jussitque ab eo saccum auferri.*

4 וַתִּשְׁלַח, nos, *jussitque auferri*, addito *jussit*, cujus vim habet וַתִּשְׁלַח, *misit*, adjunctum ad וַתִּשְׁלַח, *ad auferendum*. Neque enim mittebantur *vestes ad auferendum*, sed viri qui *auferrent saccum*, ne eo amplius Mardochæus uteretur. Habet autem וַתִּשְׁלַח, non tam rem ipsam, quàm præparationem ad rem, sive hortationem ad auferendum saccum. Neque enim jusserat Esther Mardochæo vim afferri, ut saccum dimitteret, ut liquet ex eo quòd in Estheræ beneficium repudiavit.

Ver. 5.

וַתִּצְוֶהָ עַל־מְרַדְכָי לָבֶעַת מַחֲזָה  
וְעַל־מַחֲזָה :

— καὶ ἀπέστειλε μαθεῖν αὐτῇ παρὰ τοῦ Μαρδοχαίου τὸ ἀκριβές.

*Au. Ver.*—5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her [Heb., whom he had set before her], and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

*Gesen.*—הַחֲדָה *Hathak*, pr. n. of a eunuch in the court of Xerxes, Esth. iv. 5. Bohlen compares טָבָא *verity*.

*What it was, and why it was.*

*Booth.*—What had happened, and on what account he mourned?

*Rambach.*—וַתִּצְוֶהָ עַל־מְרַדְכָי לָבֶעַת מַחֲזָה *quid hoc vestimentum lugubre sibi vellet? et cur illud induisset?* 1 Sam. x. 11; Job x. 2. LXX, ἀκριβές, conf. Act. xxiii. 15, 20.

Ver. 6.

*Au. Ver.*—Street. See the notes upon 2 Chron. xxix. 4, vol. iii., p. 278.

Ver. 11.

אֶת־דָּתוֹ לְחַיִּית לְכֹד מַאֲשֵׁר  
וְיִשְׁמְלוּ הַמֶּלֶךְ וְגו'

— οὐκ ἔστιν αὐτῷ σωτηρία πλὴν ᾧ ἐκείνῃ ὁ βασιλεὺς, κ.τ.λ.

*Au. Ver.*—11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is one law of his to put him to death*, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

*There is one law of his to put him to death, &c.*

*Rambach.*—וַתִּצְוֶהָ עַל־מְרַדְכָי *quod una eademque lex ejus, vel regis, vel potius ejus a. de eo ingressu, sit*, coll. cap. ii. 12; Dan. ii. 9. Dicitur vero sec. *Cler.*, *lex regis*, non quia ab Ahasuero primum lata (jam enim a *Deioce*, teste *Herodoto*, lib. i., instituta fuit) sed lex, ad regiam majestatem tuendam apud Persas nota. *Josephus* tamen et *Targ.* putant, eam, instigante Hamane, fuisse saltem innovatam, ut Estheri, Mordechæo, ceterisque pro Judæorum gente deprecaturis,



aditus præcluderetur. Hoc certum, ea lege diabolus per Hamanem voluisse abuti, ut gentem, penes quam erant promissa de Messia, universam deleteret, sicut bene observat *Rupert. Tuic.*, l. viii., cap. 10. כִּי כִּי seorsim ab eo, i. e., præter eum, cui, &c. *Exod. xii. 37; 2 Reg. xxi. 16.*

## Ver. 14.

*Houb.*—יָצֵא: Melius sine י, ut scriptum lego in Codicibus Orat. tribus: de quo י, in Futuro, superfluente, sæpè diximus. Idem dixeris de כִּי, ver. 16, cujus litteram י circulo superno castigant Codices.

## Ver. 16.

— וְכִּי יִפְּרוּ אֶת־הַמֶּלֶךְ וְהַמִּלְכָּה לֹא  
כָּזָב וְכִּי־אֶשָּׂא אֶת־הַמֶּלֶךְ וְהַמִּלְכָּה

— καὶ τότε εἰσελεύσομαι πρὸς τὸν βασιλέα παρὰ τὸν νόμον, ἐὰν καὶ ἀπολέσθαι με δέη.

*Au. Ver.*—16 Go, gather together all the Jews that are present [Heb., found] in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

*Bp. Patrick.*—*And fast ye for me, and neither eat nor drink three days, night or day.* None, or very few, could keep a fast for three days and nights, without tasting any meat or drink: the meaning therefore is, that they should make no set meal in their families, neither dinner nor supper, but only eat and drink so much at night as would support them in prayer to God for a blessing upon her undertaking; or, as Josephus understands it, they should abstain from all delicacies, and be content with hard and coarse fare. But Drusus thinks this fast was only one whole day and two nights, according as it is said of our Saviour, that he lay three days and three nights in the grave; and then they might fast so long without taking any refreshment: and in those hot countries we read of monks that fasted four or five days.

*Pool.*—*Will fast likewise;* which may belong, either, 1. To the thing only, that as they did fast, so she would. Or rather, 2. To the time of three days and three nights; for so she might do, though she went to the king on the third day. For the fast began at evening; and so she might continue her

fast three whole nights, and two whole days, and the greatest part of the third; a part of a day being reputed a day in the account of Scripture and other authors; of which see on *Matt. xii. 40.*

*And so will I go.*

*Maurer.*—[וְכִּי.] *Et sic, propr. in hoc statu, i. e., tanquam mulier, quæ jejunavit.*

*And if I perish, I perish.*

*Bp. Patrick.*—This is not a speech of despondence, but of courage and resolution; being as much as to say, I am content to perish in so good a cause.

*Booth.*—*And if I perish, I will perish.*

*Rambach.*—Schm., *et si periero, peribo* lubens. Vulg., *tradens me morti et periculo*; q. d. lubens periclitabor de vita pro salute populi mei. *Piscator*: Sunt hæc verba committentis sese gubernationi divinæ in metu casus adversi, inque illa acquiescentis. *Conf. Gen. xliii. 14; 2 Reg. vii. 4.*

*Houb.*—*Et si pereundum est, peribo.*

*Dathe.*—*Si perco, peream!*

*Maurer.*—*Et si periero, periero, h. e., esto, si aliter non ceciderit. Cf. Gen. xliii. 14.*

## CHAP. V. 1.

וַיְהִי בַּיּוֹם הַהוּא וְהַמֶּלֶךְ וְהַמִּלְכָּה  
מִלְכָּתָא וְהַמֶּלֶךְ וְהַמִּלְכָּה  
הַפְּרִיחִיתָ לָכֹחַ בֵּית הַמֶּלֶךְ וְהַמִּלְכָּה  
וְעַל־פִּי מִלְכָּתָא בֵּית הַמֶּלֶךְ  
לָכֹחַ בֵּית הַמֶּלֶךְ

καὶ ἐγενήθη ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ὡς ἐπαύσατο προσευχομένη, ἐξεδύσατο τὰ ἱμάτια τῆς βεραπείας, καὶ περιεβάλλετο τὴν δόξαν αὐτῆς. καὶ γενηθεῖσα ἐπιφανῆς, ἐπικαλεσαμένη τὸν πάντων ἐπόπτην Θεὸν καὶ σωτῆρα, παρέλαβε τὰς δύο ἄβρας· καὶ τῇ μὲν μίᾳ ἐπηρείδετο ὡς τρυφερευομένη, ἡ δὲ ἑτέρα ἐπικολοῦει κομφίζουσα τὴν ἔνδυσιν αὐτῆς. καὶ αὐτῇ ἐρυθρῶσα ἀκμῇ κάλλους αὐτῆς· καὶ τὸ πρόσωπον αὐτῆς ἰλαρὸν, ὡς προσφιλές· ἡ δὲ καρδία αὐτῆς ἀπεστενωμένη ἀπὸ τοῦ φόβου. καὶ εἰσελθούσα πάσας τὰς θύρας, κατέστη ἐνώπιον τοῦ βασιλέως· καὶ αὐτὸς ἐκάθητο ἐπὶ τοῦ θρόνου τῆς βασιλείας αὐτοῦ, καὶ πᾶσαν στολὴν τῆς ἐπιφανείας αὐτοῦ ἐνδεδύκει, ὁλος διὰ χρυσοῦ καὶ λίθων πολυτελῶν, καὶ ἦν φοβερὸς σφόδρα. καὶ ἄρας τὸ πρόσωπον αὐτοῦ πεπυρωμένον δόξῃ, ἐν ἀκμῇ θυμοῦ ἔβλεψεν· καὶ ἔπαισεν ἡ βασίλισσα, καὶ μετέβαλε τὸ χρῶμα αὐτῆς ἐν ἐκλύσει· καὶ κατεπέκυνεν ἐπὶ τὴν κεφαλὴν τῆς ἄβρας τῆς προπορευομένης. καὶ μετέβαλεν ὁ Θεὸς τὸ πνεῦμα τοῦ βασιλέως εἰς πραύτητα,



that Mordecai had told of Bigthana [or, Bigthan, chap. ii. 21] and Teresh, two of the king's chamberlains, the keepers of the door [Heb., threshold], who sought to lay hand on the king Ahasuerus.

See the notes upon chap. ii. 21.

*Houb.*—2 בָּרָמָא tollendum מ, quod forte ex Chaldæo in hod. Codicem fuit allatum. Nam Syrus בגר, *Bagathan*, sine מ in fine; et sic cæteri Intt. sic etiam cap. ii. 21.

Ver. 4.

*Au. Ver.*—4 — to hang Mordecai on the gallows that he had prepared for him.

See the notes upon chap. ii. 3.

Ver. 8.

וְיָבִיאוּ לְבֹשֶׁת מַלְכוּתָא אֲשֶׁר לְבֹשֶׁת  
הַמֶּלֶךְ וְסִסְמָא אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ  
וְאֲשֶׁר נָתַן עֵתָר מַלְכוּתָא בְּרָאשׁוֹ :

ἐνεγκάτωσαν οἱ παῖδες τοῦ βασιλέως στολήν  
βυσσίνην, ἣν ὁ βασιλεὺς περιβάλλεται, καὶ  
ἵππον, ἐφ' ὃν ὁ βασιλεὺς ἐπιβαίνει.

*Au. Ver.*—8 Let the royal apparel be brought [Heb., Let them bring the royal apparel] which the king *useth* to wear [Heb., wherewith the king clotheth himself], and the horse that the king rideth upon, and the crown royal which is set upon his head.

*Pool.*—*The royal apparel*; his outward garment, which was made of purple, interwoven with gold, as Justin and Curtius relate. *Upon his head*; either, 1. Upon the king's head; or, 2. Upon the horse's head; which seems best to agree, 1. With that ancient Chaldee interpreter, and other Jews, who take it thus. 2. With the signification and order of the Hebrew words. 3. With the following verses, in which there is no further mention of this crown, but only of the *apparel*, and of the *horse*, to which the crown belonged, as one of his ornaments. 4. With the custom of the Persians, which some affirm to have been this, to put the crown upon the head of that horse upon which the king rode.

*Bp. Patrick.*—*Let the royal apparel be brought which the king useth to wear.*] When he went abroad, and appeared publicly among his people; which should rather be translated "the royal robe," an external garment, or stole, coming down to his feet, which none wore but himself.

*The crown royal which was set upon his head.*] That is upon the horse's head, upon

which there was a royal ornament; as there is now at Rome, called a *fiocco*. For *keter* is a large word, signifying any ornament about the head or neck. And that this refers to the horse, not to the king, is plain in the Hebrew, and from the next verse, and vers. 10, 11, where there is no more mention of this *keter*; but only of the robe, and of the horse to which this royal ornament upon his head belonged (see Ludovicus De Dieu).

*Dr. A. Clarke.*—*And the horse—and the crown royal.*] Interpreters are greatly divided whether what is called here the *crown royal* be not rather an ornament worn on the head of the horse, than what may be called the *royal crown*. The original may be understood both ways: and our Version seems to favour the former opinion: but I think it more likely that the royal crown is meant; for why mention the ordinary trappings of the royal steed?

*Gesen.*—רָמָא m. *diadem, crown*, of the Persian king, Esth. vi. 8; of the queen, Esth. i. 11; ii. 17. Gr. *kirapis, kidapis*, comp. Curt. iii. 3.

*Prof. Lee.*—רָמָא, *Persian diadem or crown*. Esth. i. 11; ii. 17; vi. 8, al. non occ.

*Houb.*—8 *Præsto sit vestis regia, quam solet Rex induere, et is equus in quo solet Rex equitare, et cujus in capite regia corona solet collocari.*

8 וְאֲשֶׁר נָתַן כֹּדַר מַלְכוּתָא בְּרָאשׁוֹ, et cujus in capite datur corona regni. Hæc de equo efferuntur, non de sessore. Nam ... וְאֲשֶׁר נָתַן, super cujus caput, continuationem habet cum וְאֲשֶׁר רָכַב עָלָיו, in quo equitat, atque adeo utrumque אֲשֶׁר ejusdem est antecedentis, nempe equi, cujus capiti corona, insigne regni, collocabatur, ut hodiè cristâ ornatur caput equorum in quadrigis. Vertit Arias, et quod detur, tanquam esset, et ut detur. Et ita rem accipiunt multi Interpretes, cùm tamen seriem non habeat, et ut...ibi positum, ubi non antecessit alterum ut. Nam quæ tria אֲשֶׁר antecedunt, tria sunt pronomina relativa, nullum eorum est adverbium ut. Sententiam Contextûs esse talem probat non modò versûs hujus series, sed etiam versûs 10 in quo mandat Rex Amano, ut Mardochæo deferat eos honores, quos ipse præscripsit. Nam, cùm honos præcipuus esset, in capite habere coronam regiam, tamen Rex nihil de coronâ regiâ Mardochæo imponendâ. Memorat tantùm Rex vestem regiam et equum, nempe eum, cujus capiti

corona regia imponebatur. Quæ si ita sunt, ut sunt, nihil ad rem attinent ea, quæ Clericus conquirebat, de coronâ regiâ Persarum, quam qui gestasset, vel per lusum, capite damnandus esset.

*Datke.*—8 *Afferat vestis, qua rex ipse fuit indutus, et equus, quo rex vectus est, ejusque capiti corona regia imponatur.* a)

a) Verba textus ambigua sunt. Impositio coronæ potest etiam de equo intelligi. Sic quoque nonnulli interpretes intellexerunt, e. c. *Valabius*; apud Persas (inquit quidam Hebræorum) solebat equus ferre diademata regni; et certe postea non meminit coronæ, ut conjicere liceat, hujus Hebræi opinionem esse veram.—*Michaëlis* vertit: *equus, quo rex vectus est, cum coronaretur*; quem sensum verba Hebræa non videntur admittere. In versione Græca hæc non leguntur.

*Maurer.*—[תָּמַדְךָ בְּיָדֶיךָ וְנָתַתָּהּ לְרֹאשׁוֹ] Impeditioris explicationis locus, quem ita explicandum puto: *et jubeo ut ejus capiti coronam regiam imponamus.* וְנָתַתָּהּ ut, Gen. xi. 7, al. נָתַתָּה non 3 Præter. Niph. sed 1 pl. Fut. Kal. pro נָתַתָּה ut. Jud. xvi. 5 (ubi cum Ges. aliisque erravi scribens *hoc solo loco*).

## Ver. 13.

אָם מִזְרַע הַיְּהוּדִים מְרֹדְכִי —  
אִשָּׁהּ חֲתוּלֹת לִנְפֹל לְפָנָיו לְאַרְבַּע לַיָּמִים  
קִינָהּ וְהָיָה לְפָנָיו :

— *ei ek gévous 'Ioudaïou Marдохайος, ἡρξαι ταπεινούσθαι ἐνώπιον αὐτοῦ, πεσὼν πεσῇ, καὶ οὐ μὴ δύνη αὐτὸν ἀμύνασθαι, ὅτι Θεὸς ζῶν μετ' αὐτοῦ.*

*Au. Ver.*—13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

*Dr. A. Clarke.*—*But shalt surely fall before him.* The Septuagint adds, ὅτι ὁ Θεὸς ὁ ζῶν μετ' αὐτοῦ, *for the living God is with him.* But this is a sentiment that could scarcely be expected to proceed from the mouth of heathens, such as these were.

*Houb.*—*Non tu eum superabis; imò magis magisque ante eum cades.*

13 וְהָיָה לְפָנָיו: Unus codex, וְהָיָה, cæpiati, formâ usitatori. Sic idem codex postea וְהָיָה, sine ו. Quam iterationem nos exhibemus per *magis magisque*, ut potè in

quâ sæpè declaratur rei continuatio, seu ad rem accessio.

## CHAP. VII. 1.

וַיָּבֵא הַמֶּלֶךְ וְהָמָן וְהָיוּ לְשָׂנֵי עִם־אֶסְתֵּר  
הַמֶּלֶכֶת :

εἰσηλθε δὲ ὁ βασιλεὺς καὶ Ἄμαν, συμπιεῖν τῇ βασιλίσσῃ.

*Au. Ver.*—1 So the king and Haman came to banquet [Heb., to drink] with Esther the queen.

*Houb.*—1 וְהָיוּ לְשָׂנֵי: Nos, *ad convivium*, nam וְהָיוּ, ex quo וְהָיוּ, *convivium*, tam habet *cibum sumere*, quàm *potum*; et deerat verbum Latinum, quod pari verbo responderet. Nam neque *cænare* tam latè patet, quàm וְהָיוּ, Hebraicum, neque *epulari*, quo verbo solitò lautior mensa indicatur, in Regem quadrabat invitatum; neque verò etiam *convivari*, quod Clericus adhibuit, satis dignum erat honesto, et quod apud Reginam fieret, convivio.

## Ver. 2.

*Au. Ver.*—2 And the king said again unto Esther on the second day at the banquet of wine, &c.

*Banquet of wine.* See the notes upon v. 6.

*Pool.*—*The banquet of wine*; so it is called, to note that it was not designed for a feast to fill their bellies, but rather for a banquet to delight and please their palates with wine and other delicacies: see on chap. v. 8.

## Ver. 3.

וְהָיָה לִי נִפְשִׁי בְּשִׂמְלַתִּי וְעַמִּי  
בְּבִקְשָׁתִּי :

— *δοθῆτω ἡ ψυχὴ τῇ αἰτήματι μου, καὶ ὁ λαός μου τῇ ἀξιώματι μου.*

*Au. Ver.*—3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request.

*Pool.*—*And my people*; and the lives (which is easily supplied out of the foregoing branch) of my people the Jews.

*Booth.*—And the life of my people, &c.

## Ver. 4.

כִּי נִמְצְאוּ אֲנִי וְעַמִּי לְחַשְׁמִיד  
לְהָרוֹג וּלְאַבֵּד וְלֹאֵנוּ לְעֹבְדִים וְלִשְׂפָחוֹת  
נִמְצְאוּ הַחַיִּים הַיְּהוּדִים כִּי אֵינוּ הִנָּה שְׂנוֹחַ  
בְּגִזְזֵי הַמֶּלֶךְ :

ἐπράθμεν γὰρ ἐγὼ τε καὶ ὁ λαὸς μου εἰς ἀπώλειαν καὶ διαπραγνὴν καὶ δουλείαν, ἡμεῖς καὶ τὰ τέκνα ἡμῶν εἰς παῖδας καὶ παιδίσκας, καὶ παρήκουσα· οὐ γὰρ ἄξιός ἐστι διάβολος τῆς αὐλῆς τοῦ βασιλέως.

*Au. Ver.*—4 For we are sold, I and my people, to be destroyed, to be slain, and to perish [Heb., that they should destroy, and kill, and cause to perish]. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

*Sold.* See the note of Pilkington upon 1 Kings xxi. 25, vol. ii., p. 864.

*Bp. Patrick.*—For we are sold, I and my people, to be destroyed.] For Haman had offered a great sum of money to purchase their destruction. She uses so many words, that she might express the outrageous mischief intended against them, which was no less than their extermination.

*But if we had been sold for bondmen and bondwomen I had held my tongue.*] For that might have turned to the king's profit, and they might, at one time or other, have recovered their liberty.

*Although the enemy could not countervail the king's damage.*] The king would not have gained so much as he would have lost by it. But there is another interpretation which Aben Ezra mentions, who takes the Hebrew word *hatzar* not to signify an enemy, but distress, misery, and trouble. Which makes this sense, "If they had sold us for slaves, I had not troubled the king with my petition, because that misery of ours would not have been so much to the king's damage" (see De Dieu).

*Booth.*—Yet the enemy could not compensate the damage done to the king.

*Gesen.*—\* I. תָּשׁוּ. 1. to be made even, level, see Piel.—Hence 2. to be equal, like in value, to equal anything. seq. 3, Prov. iii. 15; viii. 11; also to countervail, to be equivalent, as Esth. vii. 4, תָּשׁוּ הַמֶּלֶךְ הַדָּם הַזֶּה, the enemy cannot countervail the king's damage, i. e., cannot make it good. Esth. v. 13, הַיְּהוָה אֵלֵינוּ הַזֶּה, all this is not an equivalent to me, i. e., does not suffice me, is not enough. Impers. הַיְּהוָה, it is made even to me, i. e., made good, Job xxxiii. 27.

*Prof. Lee.*—תָּשׁוּ, constr. med. 3, 4. (a) Was equal to, resembled. (b) Was of equal value or importance. Part. תָּשׁוּ. (b) Esth. vii. 4. Were we to have been sold for slaves I should have been silent; for that

calamity would not have been equal to the king's loss, by our intended massacre.

*Rambach.*—תָּשׁוּ, equidem si. תָּשׁוּ, silerem, omitterem, dissimularem. Vulg., esset tolerabile malum, et gemens tacerem. תָּשׁוּ, hostis, al. angustia, ut Job. xxxvi. 16; xxxviii. 23. תָּשׁוּ non æqualis est vel satis habet aut compensat, &c., cap. iii. 8; vi. 13. תָּשׁוּ בְּנִי, in damno vel damnum (1) coll. Dan. vi. 3; Ezr. iv. 13, 22, regis. Varie horum verborum sensum interpretes reddunt. Nonnulli ita: sed non est hostis æstimandus, æquiparandus, ad damnum regis. R. Sal., non curat damnum regis. Syr., non quiescit hostis, damnum facere. Cocc., nam non est angustia tanti, quanti damnum regis. Optime, ut vjdetur, Salomo ben Melech in M. I. et alii: hostis nullo modo æquare, compensare, resarcire potest pecunia sua damnum, quod rex ex nostro excidio patitur, ita et Gussel., f. 838, q. d. Si nos sola libertate privaret, dicere posset, rediturum esse ad regem tot servorum acquisitionem; sed si vita ipsa, rex amittet tot subditos, pro quibus oppressor nihil reddit; quum contra, notante Grotio, rex multa tributa e Judæis caperet.

*Houb.*—4 Utinam vero servorum et ancillarum loco venderemur; nam tacerem: quamquam inimicus noster non tanti est, ut regi noxa inferatur.

4 תָּשׁוּ: Omnino תָּשׁוּ, in *Hophal*: nam neutra sunt cætera verba, quæ subsequuntur. ... תָּשׁוּ בְּנִי הַמֶּלֶךְ הַדָּם הַזֶּה, verbum pro verbo, non est inimicus comparabilis damno regis. Verbum תָּשׁוּ, præpositione 3 subsequente, neutrius est potestatis, non autem activæ. Exponit regi Esther, quantulus homo quantam regno perniciem sit allaturus, quantamque regi infamiam, si una gens propter ejus unius odium deleatur. Sententiam illi introducunt reginâ parùm dignam, qui vertunt, non pensat damnum regis, dicente Esther, "Occidi populum tributa pendentem regi, adeoque ei jacturam creati, quæ nullo emolumento pensetur." Quæ tamen sententia, post multos alios, Clerico placebat. Et præterea iidem aberrant et à grammaticæ normâ mox memoratâ, et ab ipso verbo תָּשׁוּ, quod habet potius regem, quam regnum. Nam regis personam plus curat Esther, quàm ejus thesauros. Carpit Clericus, ut solet, Græcos Intt. qui hæc non intellexerint; cum vertant, non est dignus accusator aulæ regis. Tamen Græci Intt. ut verbum Hebr. תָּשׁוּ deserunt, ita grammaticam legem Clerico sanctiùs tenent. Atque ejus

Interpretis non pudet pigetque, qui, postquam sic convertit, *at queror, quia inimicus noster non pensat damnum regis*, talem deinde attexit Commentarium "*At queror*. Hæc verba sunt necessariò supplenda, quia quæ proximè sequuntur, rationem querelarum continent, non silentii, quod Esthera ait servaturam se fuisse, si gens Judaica vendita fuisset. Nec rarò talia, à lectoribus, supplenda, omittuntur." Ex Clerico quæri potest, hæc verba, *at queror*, ubi ab sacris Scriptoribus omissa fuerint. Quæ, si nullibi omittuntur, nulla causa est cur hic suppleantur, etsi alia verba non rarò absunt. Abesse verò ea verba, quæ cum iis, quæ adsunt, verbis nullum nexum habeant, et à quibus eorum, quæ adsunt, verborum compositio non pendeat, id erat inauditum, antequàm extitissent benè multi Hebr. linguæ non tàm Interpretes, quàm corruptores, qui nodos solvere, quos sæpè ipsi strinxerant, cum non possent, suppleverunt pro libidine, quidquid vellent. Sed hoc loco ludebatur Clericus uno ex verbulo *וְ*, quod, ut vertit *quia*, ita poterat, *quanquam*. Tacerem, inquit Esther, quanquam indignus erat talis inimicus, ut tantam regi infamiam, tacente me, afferret.

*Dathe.*—4 *Qui interitioni, neci et exitio sumus addicti. Si in servitute modo venderemur, tacuissem. Sed hostis nullo modo compensare potest damnum regi illatum.*

Ver. 5.

— מִי הוּא וְהָאֵלֶּה לִּי לְצַחֲוֹתָן בְּנִי —  
לְבָנִי לְבָנִי לְצַחֲוֹתָן בְּנִי :

— *Tis oïtos, ôstis étôlμησε ποιῆσαι τὸ πρᾶγμα τοῦτο;*

*Au. Ver.*—5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart [Heb., whose heart hath filled him] to do so?

*Dr. A. Clarke.*—*Who is he, and where is he.*] There is a wonderful abruptness and confusion in the original words, highly expressive of the state of mind in which the king then was: *מי הוא והאלה לי לצחאות בני*. "Who? He? This one? And where? This one? He? Who hath filled his heart to do thus?"

*That durst presume, &c.*

*Bp. Patrick.*—In the Hebrew the words are, "Who is he whose heart hath filled him to do so?" A speech like that in the New

Testament, Acts v. 3, "Why hath Satan filled thine heart?" Made thee so daring and presumptuous. The like, Ecclesiastes viii. 11.

*Rambach.* — *מִי הוּא וְהָאֵלֶּה לִּי לְצַחֲוֹתָן בְּנִי, quem impleverit, vel sec. al., qui impleverit cor suum ad hoc patrandum? i. e., qui se ipsum tam audacem fecerit, ut hoc tentet, vide not.* Coh. viii. 11, et conf. Act. v. 3. Phraasis Syriaca, notante *Dieu*. Apud Syros enim *replere in corde alicujus* idem est, ac *animum erigere*, sive id fiat consolando, coll. Syr., Joh. xi. 1; Phil. ii. 19, sive audaciam suggerendo: utrobique enim cor spiritibus repletur.

*Houb.* — *מִי הוּא וְהָאֵלֶּה לִּי לְצַחֲוֹתָן בְּנִי, quem implevit cor ejus; quod rectè Vulgatus, qui audeat...* Nimiùm angustè Clericus, *in animum suum induxit*. Nam multò plus est significantiæ in verbis *מִי הוּא*, quæ quidem habent propositum firmum tenaxque, vel proruptam audaciam.

*Maurer.*—5 *Qui implevit animum suum (propr. qui impl. eum, animum suum), ita facere, h. e., ἐτόλμησε ποιῆσαι, LXX.*

Ver. 8.

— וְהָאֵלֶּה לִּי לְצַחֲוֹתָן בְּנִי —  
עֲלֵיתָ וְיָאֵמַר חֲפֹלָה וְנִי

— *Ἀμὰν δὲ ἐπιπαιτῶκει ἐπὶ τὴν κλίνην, ἀξίων τὴν βασιλισσάν· εἶπε δὲ ὁ βασιλεὺς, κ.τ.λ.*

*Au. Ver.*—8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me [Heb., with me] in the house? As the word went out of the king's mouth, they covered Haman's face.

*Pool.*—*Upon the bed; or by or beside the bed; on which the queen sat at meat, after the manner; where he was fallen upon his knees, and upon the ground, at her feet.*

*Will he force, &c.*

*Bp. Patrick.*—The king finding him in this posture, interpreted it, as if he were so impudent as, before the king's face, and in his own palace, to offer violence to the queen's chastity. Not that he believed this was his intention; but in his furious passion he turned everything to the worst sense, and made use of it to aggravate his crime.

*Gesen. Thes.*—Vulg., *num etiam reginam vult opprimere, me præsente, in domo mea?* Nimirum rex iratus quum videret, Hamanem

supplicem genua reginæ contingere, in malam partem hæc interpretabatur. Quod alii putant, regem suspicatum esse, Hamanem vitæ reginæ vim inferre voluisse, neque contextu neque loquendi usu commendatur. Conf. Nehem. v. 5.

*Rambach.*—דָּבַר לְכַבֵּשׁ אֶת הַמֶּלֶךְ *num etiam audet subigere aut cogere reginam?* Vulg., *num etiam reginam vult opprimere?* Gen. i. 28; Num. xxxii. 22; 2 Par. xxviii. 10. *Calov.*, Rex quum videret, Hamanem supplicem genua reginæ contingere, suspicatus est, quod turpitudinis causa id faceret. Alii putant, regem suspicatum, Hamanem, vitæ reginæ vim inferre voluisse. Sed verbum usu biblico constanter *seruilem subjectionem* infert, cf. 2 Sam. viii. 11; Jer. xxxiv. 11, 16; Mich. vii. 19; Zach. ix. 15; Neh. v. 5. Utcumque tamen res se habuit, æquum et justum erat supplicium, observante *Brentio*, ut qui innocentes calumniis et mendaciis oppresserat (cap. iii. 8) vicissim calumniis et mendaciis opprimeretur. Conf. etiam Ps. cix. 7.

*Houb.*—*Mene etiam præsentem, et in domo meâ, reginam fuit oppressurum?*

לִכְבֹּשׁ : circulo superno animadvertunt Codices. Et melius לְכַבֵּשׁ, sine ך. Porro est כָּבַשׁ, *opprimere, vim afferre*, honestum verbum; sic ut nihil minus necesse esset, quàm ut Clericus converteret, *ut subagitet reginam*, utque aded sacram paginam tali fœditate commacularet.

*They covered Haman's face.*

*Bp. Patrick.*—That he might not see the face of the king any more; or rather, as a man condemned, this told him his doom: for it is likely the king, when he saw him in that posture, made a sign what they should do with him, which immediately was performed. Though Aben Ezra saith, this was always done to those with whom the king was angry, though they were not put to death; to show them what they deserved, never to see the king more.

*Rambach.*—*Et faciem Hamanis obvelarunt*, scil. sec. A. b. E., *ministri*; vel facies Hamanis *obvelata est*, ne scil. sec. *Calov.* amplius videret faciem regis; qua gratia indigni censebantur, qui regem offenderant. Fuit vero hoc sec. *Cleric.* initium supplicii: capitalium enim flagitiorum rei involuto capite in carcerem mittebantur. Sic apud *Curtium*, lib. vi., cap. 8. *Philotam, de conspiratione suspectum et quasi victum, injectis catenis, capite velato in regiam adducunt.*

Sic Romani etiam damnatis, maxime ad crucem, caput obnubere solebant. Hinc illud apud Ciceronem: *I licitor, colliga manus, caput obnubito, arbori infelici suspendito.*

Ver. 9.

*Au. Ver.*—9 And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows [Heb., tree] fifty cubits high, which Haman made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

*Gallows.* *Hang him thereon.* See the notes upon ii. 23, p. 502.

*Bp. Patrick.*—*Hang him thereon.*] But whether dead or alive is not said, as *Salmasius* observes; who shows, by many instances (in his book *De Cruce*, p. 494), that it was the manner of the Persians, first to cut off the heads of malefactors, and then to hang them on a gibbet. *Josephus*, indeed, saith, that he commanded Haman, *ἐκ σταυροῦ κρεμασθῆναι ἀποθανεῖν*, “to be put to death hanging on a cross:” but crucifying was not a Persian punishment; nor did the Romans let the bodies of malefactors die on the cross themselves; but they extinguished them some other way.

*Houb.*—9 מָלַךְ: Melius Codex Reg. xxix. מָלַךְ *suspendite eum*, numero plurali. Nam sequitur ver. 10, וְהָיוּ, *et suspenderunt*.

CHAP. VIII. 1.

*Au. Ver.*—1 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen, &c.

*Bp. Patrick.*—*The house of Haman.*] That is, the whole estate belonging to his family (for that is meant by *his house*); his lands, his goods, his servants, his cattle, all the money he had treasured up. For by his crime all was forfeited to the king.

Ver. 7.

וְהָיוּ מָלַךְ עַל-יְהוָה עַל-אֶשֶׁר —  
שָׁלַח יְדוֹ בַּיְחֻדָּיִם;  
”וְהָיוּ

— καὶ αὐτὸν ἐκρέμασα ἐπὶ ξύλου, ὅτι τὰς χεῖρας ἐπήνεγκε τοῖς Ἰουδαίοις, τί ἔτι ἐπιζητεῖς;

*Au. Ver.*—7 Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

*Hanged upon the gallows.* See the notes upon ii. 23, p. 502.

*Because he laid his hand upon the Jews.*

*Booth.*—Because he stretched forth his hand against the Jews.

*Rambach.*—*Eo quod manum injecit*, s. injicere voluit *Judæis*, et sec. *Cler.* quatenus potuit, arreptos eos occidit.

Ver. 8.

*Au. Ver.*—8 Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

*Pool.*—*For the writing which is written in the king's name, and sealed with the king's ring, may no man reverse*: this reason may belong either, 1. To the writing of these present letters; and so the sense is, These letters will be most effectual, being no less irrevocable than the former, and coming last will repeal the former. Or, 2. To the former letters, as a reason, why he could not grant their desires in recalling them, because they were irrevocable by the law of the Medes and Persians. And this sense, though rejected by many, seems to be the truest, because here is no mention of *reversing Haman's letters*, which Esther had desired, ver. 5, and the king denied for the reason here alleged; and because the following letter doth not contain one word about the reversing of the former, nor doth it take away that power which was given to all rulers to destroy all the Jews, chap. iii. 12, 13, but only gives the Jews power and authority to stand up in their own defence, ver. 11, which, all circumstances considered, was sufficient for their preservation.

*Houb.*—8 כר, אשר נכתב... אין לחזור, *Edictum quod scriptum est... non licet revocare.* Clericus sic: "Difficile est intellectu, quò sint hæc verba referenda, possunt enim æquè Edictum Haman's malitiam missum in provincias, ac quod à Mardochæo scriptum fuit, respicere." Tergiversatur Clericus, nodum in sirpo quærens, Nam, cùm edictum posterius non caveat, ut ne Judæos Persæ interficiant, sed ut Judæi salutem suam contrà interfectores tueantur, perspicuum est non antiquari edictum prius; aliter sancitum fuisset posteriori, ne Judæi interficerentur. Itaque opponitur edictum priori posterius, valiturum valituro; ut, quia Persæ

obtemperaturi sunt priori, habeant in posteriori Judæi, undè salutem consulant. Contrà ea, quæ hic statuimus, fortè aliquis dicet, apud *Additamentum*, cap. xvi. ver. 17, legi in Vulgatâ Latinâ sic, unde eas litteras quas sub nomine nostro ille direxerat sciat is esse irritas. Respondemus contrarietatem Vulgatæ Latinæ cum nostrâ sententiâ, non aliundè nasci, quàm ex loco de Græcis Intt. malè converso. Nam apud Græcos sic legitur ver. 11. *Benè ergò facite, non utentes his, quæ ab Aman Amadathi missæ fuerunt litteris*, quibus verbis non facit irritum Rex edictum prius; id tantùm monet, eos benè facturos, qui eo non utentur; quia nempè, Regi non licebat edicto priori apertè contradicere.

Ver. 9.

וְהָרָאָה קְרִי־חֲתָמָאָהּ בְּצֵית־הָהִיא  
בְּיֹדֶה הַשְּׁלִישִׁי הַחֹדֶשׁ לְשָׁנָה  
בְּשָׁלוֹשָׁה וְעֶשְׂרִים בּוֹ וַיִּכְתֹּב בְּכָל־  
אֲשֶׁר־צִוָּה מְרֹדֶכִי אֶל־הַיְּהוּדִים וְאֶל־  
הָאֲחֵשְׁתֵּרִפְנִים וְהַפְּחוּרִים וְשָׂרֵי הַמְּדִינֹת  
וְאֲשֶׁר מְהֻרָּה וְעַד־נֹשֶׁבֶת שְׁבַע וְעֶשְׂרִים  
וּמֵאֹה מְדִינָה מְדִינָה וּמְדִינָה בְּכֻתְבָּהּ  
וְעַם וְעַם כָּל־שָׁנָה וְאֶל־הַיְּהוּדִים בְּכֻתְבָּם  
וְכָל־שָׁנָה :

נ'א מְהֻרָּה נ'א מְרֹדֶכִי

ἐκλήθησαν δὲ οἱ γραμματεῖς ἐν τῷ πρώτῳ μηνί, ὅς ἐστι Νισάν, τρίτῃ καὶ ἐκάδῃ τοῦ αὐτοῦ ἔτους, καὶ ἐγγράφη τοῖς Ἰουδαίοις, ὅσα ἐνετείλατο τοῖς ὀικονόμοις καὶ τοῖς ἀρχουσι τῶν σατραπῶν, ἀπὸ τῆς Ἰνδικῆς ἕως τῆς Αἰθιοπίας, ἑκατὸν ἐικοσιπέντ᾽ σατράπαις κατὰ χώραν καὶ χώραν, κατὰ τὴν αὐτῶν λέξιν.

*Au. Ver.*—9 Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

*Scribes.* See the notes upon 2 Sam. viii. 17, vol. ii., pp. 559, 560



*Dr. A. Clarke.—The month Sivan.*] This answers to a part of our *May* and *June*. So *Rambach*.

*Geen.* סיון, m. *Sivan*, Esth. viii. 9, the third month of the Hebrew year, from the new moon of June to the new moon of July. The form admits a Heb. etymology, e. g. from a root סיו i. q., סו, סף; or from סו, i. q. וי, וי, q. v. Better with Benfey, to regard it as of Persian origin, like the other names of months; the name of the corresponding Persian month being *Sefend-armed*, اسفند ارمد; *Zend.*, *spenti armaiti*; *Pehl.*, *Sapand-omad*. *Monathan.*, p. 13, 41 sq. 122 sq.

*Lieutenants, deputies.* See the notes upon *lieutenants and governors*, Ezra viii. 36, p. 378.

*According to the writing thereof.* See the notes upon i. 22.

*And it was written, &c.—Language.*

*Booth.*—And it was written according to all that Mordecai commanded, to the Jews, and to the lieutenants, and the deputies and rulers of the provinces, from India to Ethiopia, a hundred and twenty-seven provinces; to every province written in the writing and in the language of every people; and to the Jews in their own writing and language.

*Houb.*—9 *Ergo eo tempore convocati sunt scribae Regis, mense tertio, qui est Sivan. Vigesimo tertio die scriptum fuit, Mardochæo jubente, ad Judæos et ad Satrapas, præfectosque ac principes provinciarum, quæ ab Indiâ usque ad Æthiopiam sunt, centum et viginti septem provinciæ, eâ scripturâ, quæ cujusque erat provinciæ, eâ linguâ, quæ cujusque gentis, et ad Judæos sed ipsorum scripturâ, eâque linguâ.*

וידעו כי: Est ב' idem ac וידעו; vide quæ diximus ad cap. iii. ver. 12, וידעו... וידעו, et ad Judæos...secundum linguam suam. Non quod Judæi non uterentur eâ linguâ, quæ in provinciis vigeat, in quibus habitabant, sed quia Judæi erant natio à cæteris nationibus distincta; et quia servatur ea forma scribendi, quæ in edictis viget, ut post populos nominatos, appellantur linguæ populorum.

*Rambach.* — כחצוהו וכלשונו, *Cler.*, Potuit quidem scribere Mardochæus ad Judæos, lingua et scriptura Babylonica, et ab iis intelligi: sed videtur, honoris causa, ad eos quasi ad populum, prorsus ab aliis distinctum,

scripsisse; quam ob rem lingua et scriptura prisca Hebræorum est usus.

*Dathe.*—9 *Igitur vocati sunt scribæ regis, mense tertio, qui est Sivan, ejusque die tertio et vicesimo, qui scripserunt, sicuti Mardochæus jussit, ad Judæos, satrapas, præfectos et prætores centum et viginti provinciarum, ab India usque ad Æthiopiam, et quidem scriptura cujusque provinciæ et cujusque populi lingua, neque minus ad Judæos eorum scriptura et lingua.*

Ver. 10.

וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ מַחְשֹׁרֵשׁ וַיַּחֲזִיק  
בְּפָנָיו וַיִּשְׁלַח סָרָסִים בְּרִי  
הָרָצִים בְּפָרָסִים לְכָבִי הָרָצִים  
הַמְּחַשְׁתָּרִים בְּנֵי הָרָצִים:  
נִי מַחְשֹׁרֵשׁ

ἐγράφη δὲ διὰ τοῦ βασιλέως, καὶ ἐσφραγίσθη τῷ δακτυλῷ αὐτοῦ καὶ ἐξαπέστειλαν τὰ γράμματα διὰ βιβλιοφόρων.

*Au. Ver.*—10 And he wrote in the king Ahasuerus's name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries.

*Bp. Patrick.*—10 It is very difficult to render this verse word by word, though the sense be very plain. For the first words, *bejad haratzim*, seems to me to signify, "by the hand of couriers," as we now speak; for *ratzim* signifies *runners* or *racers*. And the next, *basusim*, undoubtedly signifies on *horses*; the former Targum saith, of horses whose spleens were cut out, and their hoofs pared; which Bochartus shows was sometimes practised, in his Hierozoicon, par. i., lib. ii., cap. xi. Then here follows *rocheve hareches*, riders on a swift beast called *reches*. But what animal that was is very uncertain. Many say a dromedary; with which Drusius is unsatisfied, but leaves it in doubt (*Miscell.*, cent. ii., cap. 73). Bochartus thinks it is a word added to explain what went before, signifying that he sent the posts upon the swiftest horses; for *reches* was a kind of horse (see 1 Kings iv. 28). Our translation takes it for *mules*, which *Ælian* saith, were ἄγαν δρομαίους, "exceeding swift runners," and therefore used in the Olympic races, as Bochartus observes, Hieroz., par. i., lib. ii., cap. xxi. Then the next word *ahashteranim* (which we translate camels), he takes to be a Persian word; for there

is a word at this day in that language of the same sound and signification, viz., *asthera* (see his Phaleg., lib. i., cap. xv.). Then follows *bene haramachim*, which we translate "young dromedaries;" and the latter Targum, the "foals of mares." And so Bochartus shows that *ramec* doth signify a mare; from whence he thinks the word *marc* among the ancient Gauls was derived, which Pausanius tells us signified a horse; for there was such a transposition of letters as is in the word *forma*, which comes from *μορφή*. In his Canaan, lib. i., cap. xlii., there is extant a work of a very learned young man of our own (now with God), who, after that he had observed that neither the latter nor the ancient Jews, nor the Gemarists themselves knew what to make of this word, hath made a large discourse about it (see Guil. Guisius, in his annotations upon that title in the Mischna, called Kelaim).

The sense of the whole is, that he sent men on horseback (naked, as the first Targum will have it, that they might be lighter), and upon other creatures as swift as horses, and upon mules both old and young, according as the places were nearer or farther off. So he ordered the letters to be sent with great speed by the post, which carried them from stage to stage, till they came to the place whither they were directed.

Dr. A. Clarke.—On mules, camels, and young dromedaries.] What these beasts were is difficult to say. The word רכש, which we translate mules, signifies a swift chariot horse.

The strange word אכשתרנים, *achashteranin*, is probably a Persian word, but perhaps incurably corrupted. The most likely derivation is that of Bochart, from the Persian *אכש* *akhash*, huge, large, rough, and *אסתר* *aster*, a mule; large mules.

The words בני הרמכים, *beney haramachim*, the sons of mares, which we translate dromedaries, are supposed to signify mules, produced between the *he ass* and the *mare*, to distinguish them from those produced between the *stallion* and the *ass*.

- Gesen.—רכש m. (r. רכש) in pause רָכֶשׁ, a horse of a nobler and fleeter race, a *steed*, *courser*, Mic. i. 13; 1 Kings v. 8 [iv. 28]; distinguished from רמכים, Esth. viii. 10, 14.

Syr. רָכֶשׁ horse. See Bochart Hieroz. i., p. 95.

רכש, plur. m. mules, Pers. ستر *estâr*, *استر* *ester*, a mule, Sanscr. *açwatara*.

Esth. viii. 10, where it is rendered definite by the addition *sons of mares*.—The יָ is appended, as in רָכֶשֶׁיךָ.

רכש f. a mare, once Esth. viii. 10. Arab.

רכש id. Syr. رُحْدَا herd of horses and mares, also of other animals; prob. from Pers. رَمَد flock, herd, troop.

Prof. Lee.—רכש, m. Arab. رَكش, *cursus*

celer. رَكش, *cucurrit*. Syr. رُحَا, *equus*.

Running; a swift species of horse, a post horse, 1 Kings iv. 28; Esth. viii. 10, 14; Mic. i. 13.

רכש, m. pl. Esth. viii. 10, 14, i. q., רָכֶשֶׁיךָ, ib. See רָכֶשׁ. Compd. of

רכש, and ستر, mule. See Bochart.

Hieroz. tom. i., col. 236; Sup. Lex. Heb. Michaëlis, p. 65. Gesenius supposes that

רכש was formerly pronounced *shatar* or *kshatar*, and that the Hebrews prefixed an א, to facilitate the pronunciation. This is, perhaps, supposing too much.—Mules, produced from a male ass and a mare, which were the swiftest and strongest. See Bochart. l. c.

רכש, plur. רָכֶשֶׁיךָ, once, Esth. viii. 10.

Arab. رَمَد, *equa*. A mare. רָכֶשׁ, the offspring of mares.

Houb.—10 *Erat scriptum nomine Regis, regioque annulo signatum; missæque sunt per Cursores litteræ, vectos equis celeribus, mulisque filiis equarum.*

10 וְשִׁלַּח: Ejusdem ferè generis mendum, atque id וְשִׁלַּח, quod cap. iii. 13 castigabamus, ut esset וְשִׁלַּח. Nam similiter hic legendum וְשִׁלַּח, et missæ sunt, וְשִׁלַּח, litteræ... וְשִׁלַּח: Rectè Clericus observat omissam fuisse conjunctionem, ut ait et mulos. Nam antea non muli, sed equi. Itaque species diversæ per conjunctionem distinguendæ sunt; sic etiam infra ver. 14.

Ver. 13.

פְּחָשְׁוֹן הַבָּקָב לְחַנְּמֵן דָּת בְּבָלָּה  
מְדִינָה וּמְדִינָה גְּלִי לְבָלִי-הָעָלָם

וְלִכְתֹּב לְיָמֵינוּ חֲזָקָה וְיִשְׁתַּחֲוֶה לְפָנֵינוּ  
: כְּחֶזְקָה מְאֹדָה :

וְכָתוּב מ'נ' "וְכָתוּב וְכָתוּב

ὧν ἐστὶν ἀντίγραφον τῆς ἐπιστολῆς τὰ ὑπογεγραμμένα· “Βασιλεὺς μέγας Ἀρταξέρξης τοῖς ἀπὸ τῆς Ἰνδικῆς ἕως τῆς Αἰθιοπίας ἑκατὸν εἰκοσιεπτὰ σατραπείαις χωρῶν ἀρχουσι, καὶ τοῖς τὰ ἡμέτερα φρονούσι, χαίρειν. πολλοὶ τῇ πλείστῃ τῶν εὐεργετούντων χρηστότητι πυκνότερον τιμώμενοι, μείζον ἐφρόνησαν, καὶ οὐ μόνον τοὺς ὑποτεταγμένους ἡμῖν ζητοῦσι κακοποιεῖν, τὸν τε κόρον οὐ δυνάμενοι φέρειν, καὶ τοὶς ἐαυτῶν εὐεργέταις ἐπιχειροῦσι μηχανᾶσθαι· καὶ τὴν εὐχарιστίαν οὐ μόνον ἐκ τῶν ἀνθρώπων ἀνταναίρουσιν, ἀλλὰ καὶ τοῖς τῶν ἀπειραγάνθων κόμπους ἐπαρθέντες, τοῦ τὰ πάντα κατοπτεύοντος αἰὲ Θεοῦ μισοπόνηρον ὑπολαμβάνουσιν ἐκφύεσθαι δικήν. πολλὰκίς δὲ καὶ πολλοὺς τῶν ἐπ’ ἐξουσίαις τεταγμένων τῶν πιστευθέντων χειρίζειν φίλων τὰ πράγματα, παραμυθία μετόχους αἱμάτων ἀθῶων καταστήσασα περιέβαλε συμφοραῖς ἀνηκέστοις, τῇ τῆς κακοθείας ψευδεῖ παραλογισμῷ παραλογισαμένων τὴν τῶν ἐπικρατούντων ἀκέραιον εὐγνωμοσύνην. σκοπεῖν δὲ ἕξεσθαι, οὐ τοσοῦτον ἐκ τῶν παλαιωτέρων ὥς παρεδόκαμεν ἱστορίων, ὅσα ἐστὶ παρά πόδας ὑμᾶς ἐκζητοῦντας ἀνοσίως συντετελεσμένα τῇ τῶν ἀναξία δυναστευόντων λοιμότητι, καὶ προσέχειν εἰς τὰ μετὰ ταῦτα εἰς τὸ τὴν βασιλείαν ἀτάρachον τοῖς πᾶσιν ἀνθρώποις μετ’ εἰρήνης παρεξόμεθα χρώμενοι ταῖς μεταβολαῖς, τὰ δὲ ὑπὸ τὴν ὥψιν ἐρχόμενα διακρίνοντας αἰὲ μετ’ ἐπιεικεστέρας ἀπαντήσεως. ὥς γὰρ Ἀμάν Ἀμαδαθοῦ Μακεδὼν ταῖς ἀληθείαις ἀλλότριος τοῦ τῶν Περσῶν αἵματος, καὶ πολὺ διεστηκὼς τῆς ἡμετέρας χρηστότητος, ἐπιξενωθείς ἡμῖν, ἔτυχεν ἧς ἔχομεν πρὸς πᾶν ἔθνος φιλανθρωπίας ἐπὶ τοσοῦτον, ὥστε ἀναγορεύεσθαι ἡμῶν πατέρα, καὶ προσκυνούμενον ὑπὸ πάντων, τὸ δεύτερον τοῦ βασιλικῷ θρόνου πρόσωπον διατελεῖν. οὐκ ἐνέγκας δὲ τὴν ὑπερφηανίαν, ἐπετήδευσε τῆς ἀρχῆς στερήσαι ἡμᾶς, καὶ τοῦ πνεύματος, τὸν τε ἡμέτερον σωτήρα, καὶ διαπαντὸς εὐεργέτην Μαρδοχαῖον, καὶ τὴν ἀεμπετον τῆς βασιλείας κοινωνὸν Ἑσθήρ σὺν παντὶ τῷ τοῦτων ἔθνει, πολυπλόκοις μεθόδων παραλογισμοῖς αἰτησάμενος εἰς ἀπώλειαν. διὰ γὰρ τῶν τρόπων τούτων φήβη λαβὼν ἡμᾶς ἐρήμους, τὴν τῶν Περσῶν ἐπικράτησιν εἰς τοὺς Μακεδόνας μετάξει. ἡμεῖς δὲ τοὺς ὑπὸ τοῦ τρισυλατηρίου παραδεδομένους εἰς ἀφανισμόν Ἰουδαίους, εὐρίσκομεν οὐ κακούργους ὄντας, δικαιοτάτοις δὲ πολιτευομένους νόμοις, ὄντας

δὲ υἱὸς τοῦ ὑψίστου μεγίστου ζῶντος Θεοῦ, τοῦ κατευθύνοντος ἡμῖν τε καὶ τοῖς προγόνους ἡμῶν τὴν βασιλείαν ἐν τῇ καλλίστῃ διαθέσει. καλῶς οὖν ποιήσετε μὴ προσχρησάμενοι τοῖς ὑπὸ Ἀμάν Ἀμαδαθοῦ ἀποσταλῆσι γράμμασι· διὰ τὸ αὐτὸν τὸν ταῦτα ἐξεργασάμενον πρὸς ταῖς Σούσαν πύλαις ἐσταυρώσθαι σὺν τῇ πανοικίᾳ, τὴν καταξίαν τοῦ τὰ πάντα ἐπικρατούντος Θεοῦ διατάχους ἀποδόντος αὐτῷ κρίσιν. τὸ δὲ ἀντίγραφον τῆς ἐπιστολῆς ταύτης ἐκθέντες ἐν παντὶ τόπῳ μετὰ παύρησας, ἔαν τοὺς Ἰουδαίους χρῆσθαι τοῖς ἐαυτῶν νομίμοις, καὶ συνεπισχύειν αὐτοῖς, ὅπως τοὺς ἐν καιρῷ θλίψεως ἐπιθεμένους αὐτοῖς, ἀμύνωνται τῇ τρισκαideκᾷ τῷ δωδεκάτῳ μηνὲς Ἀδάρ τῇ αὐτῇ ἡμέρᾳ. Ταύτην γὰρ ὁ τὰ πάντα δυναστεύων Θεὸς αὐτ’ ἀλεθρίας τοῦ ἐκλεκτοῦ γένους, ἐποίησεν αὐτοῖς εὐφροσύνην. καὶ ὑμεῖς οὖν ἐν ταῖς ἐπωνύμοις ὑμῶν ἑορταῖς, ἐπίσημον ἡμέραν μετὰ πάσης εὐωχίας ἄγετε, ὅπως καὶ νῦν καὶ μετὰ ταῦτα σωτήρια ἢ ἡμῖν καὶ τοῖς εὐνοοῦσι Πέρσαις, τοῖς δὲ ἡμῖν ἐπιβουλευούσι, μνημόσυνον τῆς ἀπωλείας. πᾶσα δὲ πόλις ἢ χώρα τὸ σύνολον, ἥτις κατὰ ταῦτα μὴ ποιήσῃ, δόρατι καὶ πυρὶ καταναλωθήσεται μετ’ ὀργῆς· οὐ μόνον ἀνθρώποις ἄβατος, ἀλλὰ καὶ θηρίοις καὶ πετεινοῖς εἰς τὸν ἅπαντα χρόνον ἔχθιστος κατασταθήσεται. τὰ δὲ ἀντίγραφα ἐκτιθέσθωσαν ὀφθαλμοφανῶς ἐν πόσῃ τῇ βασιλείᾳ, ἐτοίμοις τε εἶναι πάντας τοὺς Ἰουδαίους εἰς ταύτην τὴν ἡμέραν, πολεμῆσαι αὐτῶν τοὺς ὑπερσυνεῖτους.

*Au. Ver.*—13 The copy of the writing for a commandment to be given in every province was published [Heb., revealed] unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

*Copy.* See the notes upon iii. 14.

*Booth.*—13 The copy of the written law to be published in every province, and among every people, that the Jews should be ready, &c.

*Rambach.* — שׁוּמָא וֶרֹא שׁוּמָא, *Exemplar vel Summa vero scripti hæc fuit.* וְכָתוּב, ut manifestum sit.

*Houb.*—13 *Erat in Exemplari scriptum: detur Edictum in omnibus singulisque provinciis, omnibusque gentibus id sit manifestum, ut eum in diem Iudæi sint parati, ut sumant ullionem de inimicis suis.*

מִנְתָּה : Antea cap. iii. 14 מִנְתָּה, sine י, parallelo in loco; et deinde מִנְתָּה, ut vult Masora, consueta formâ. Nam מִנְתָּה habet hircos, non paratos.

*Dathe.*—13 *Exemplar edicti publicandi in*





γὰρ αὐτῶν μυρίους πεντακισχίλους τῇ τρισκαδεκάτῃ τοῦ Ἀδάρ, καὶ οὐδὲν διήρπασαν. 17 καὶ ἀνεπαύσαντο τῇ τεσσαρεσκαδεκάτῃ τοῦ αὐτοῦ μηνὸς, καὶ ἤγον αὐτὴν ἡμέραν ἀναπαύσεως μετὰ χαρᾶς καὶ εὐφροσύνης. 18 οἱ δὲ Ἰουδαῖοι ἐν Σούσοις τῇ πόλει συνήχθησαν καὶ τῇ τεσσαρεσκαδεκάτῃ, καὶ ἀνεπαύσαντο ἤγον δὲ καὶ τὴν πεντεκαδεκάτην μετὰ χαρᾶς καὶ εὐφροσύνης.

*Au. Ver.*—16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

17 On the thirteenth day of the month Adar; and on the fourteenth day of the same [Heb., in it] rested they, and made it a day of feasting and gladness.

18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

*Bp. Patrick.*—On the thirteenth day of the month Adar.] This is to be referred to the foregoing words; the slaughter was made in the provinces on the thirteenth day of this month, when they should have been destroyed themselves.

*Booth.*—16 But the other Jews who were in the king's provinces assembled themselves on the thirteenth day of the month Adar [ver. 17], that they might defend their own lives, and rest from their enemies; and they slew of their foes seventy-five thousand; but on the spoil they laid not their hands. 17 And on the fourteenth day of the same they rested, &c.

*Gesen.*—ט"ז. 1. rest, quiet, Esth. ix. 16, 17, 18; c. suff. נחתו, 2 Chron. vi. 41.

*Adar.* See the notes upon chap. iii. 7.

*Rambach.*—16 וישא, ver. 12. נקדו, ver. 2, 15, 18. ועמד על נפשם, et stando sc. steterunt pro vita sua, contra aggressores, cap. viii. 11; cf. not. cap. i. 7. ונח, deinde quiescendo sc. quieverunt vers. 17, 18. וחדו, et occidendo occiderunt, vers. 6, 12.

17 וחדו, vers. 1, 15; cap. viii. 12 scil. interfecerunt, vel cædem illam peregerunt. Vulg., dies decimus tertius Adar primus apud omnes interfectionis fuit. ונח, vers. 16, 18, 22. וישא ונח, et faciendo fecerunt eum vers. 18, 22.

ונח, vers. 16, 17, 22. ועשה ונח, et faciendo sc. fecerunt illum diem, vers. 17, 19.

*Houb.*—16 *Cæterique Judæi, qui erant in regis provinciis, pariter convenerunt, pro vitâ suâ steterunt, et luti fuerunt ab inimicis. Nam ex inimicis septuaginta quinque millia viros occiderunt. 17 Quod cùm fecisset mensis Adar die decimo tertio, die decimo quarto in tulo fuerunt, eumque diem fecerunt esse diem convivii et hilaritatis.*

16 et 17 וחדו...ונח...ועמד: tria hæc verba in triplici mendo sunt, cùm scribendum fuisset, וחדו...ונח...ועמד, et steterunt...et quieverunt...et interfecerunt. Sic se legere demonstrant omnes Veteres; sic infra ver. 22 נח. Idem tenor est orationis, qui supra ver. 15, ubi tria verba וחדו, ונח, וקדו, ejusdem sunt numeri; sic ut perperam conquirantur huic mendo triplici, ex aliis mendis, autoritates; cùm præsertim vers. 6 et 12, duo menda ונח, וחדו, ejus generis sint, in quod animadvertunt Masoretæ ver. 27 in נח, pro, קל, scripto. Patefaciebat mendum verbum tertium וחדו, quod nemo non sentit scriptum fuisse pro ונח. Aiebat Clericus, ונח habere et stando. Verum enimverò congregati sunt et stando, pro congregati sunt ut starent, formam non servat Hebraicam; sic sequenti versu legendum ונח, et quieverunt, ut legunt omnes in Polyglottis, præter unum Chaldæum, apud quem id verbum fuit prætermisum. Sic postea ונח, et fecerunt, quomodo item omnes, excepto Chaldæo, qui mendum, נח, in suo Codice gestabat. Nam liquet ex נח, quod sequitur, non esse נח verbum passivum, factum fuit, ut potè verbo passivo recusante, ne affixo ו, post נח, utatur, tanquam suo nominativo. Jam hæc verba, נח, נח, adjungenda sunt ad ea, quæ antecedunt, ut notationem temporis habeant rei ante-dictæ: quam scribendi formam vidimus cap. viii. 12. Formam talem esse Clericus non animadvertens, convertit sic, his peractis, die decimo tertio, additque his peractis, parum curans interpretandi leges.

Ver. 19.

על־צֶן הַיְּהוּדִים הַפְּרוֹצִים הַיְּשָׁבִים  
בְּעָרֵי הַפְּרוֹצוֹת עָשִׂים לָתֵת יוֹם אֶרְבָּעָה  
עָשָׂר לְתַלְשׁ הָאֵזֶר שְׂמִתָּהּ וּמִשְׁתָּהּ וַיִּנֵּם  
מִזֶּבֶר וּמִשְׁלָלָהּ מִנּוֹת אִישׁ לְרַעְיוֹ :  
וַיַּחֲדוּ ו"

διὰ τοῦτο οὖν οἱ Ἰουδαῖοι οἱ διεσπαρμένοι ἐν πάσῃ χώρῃ τῇ ξέῳ, ἀγούσι τὴν τεσσαρεσκαδεκάτην τοῦ Ἀδάρ ἡμέραν ἀγαθὴν μετ' εὐφρο-

σύνης, ἀποστέλλοντες μερίδας ἕκαστος τῷ πλησίον.

*Au. Ver.*—19 Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

*The Jews of the villages that dwell in the unwall'd towns.* So Booth.

*Pool.*—In the unwall'd towns, Heb., in the cities of the villages, i. e., in the lesser cities and villages, which are here opposed to the great city Shushan, and those who dwelt in it.

*Gesen.*—*רָאָה* m. (from *רָאָה*), a countryman, rustic, dwelling in the country; collect. Deut. iii. 5; 1 Sam. vi. 18; *רָאָה* *רָאָה*, country-village. Plur. Esth. ix. 19, Keri. *רָאָה*, f. (r. *רָאָה* fin.) only plur., *רָאָה*, country regions, open country, as opp. to cities; Arab., *رُفَا*

*فَز* id. Ez. xxxviii. 11, *רָאָה* *רָאָה*, land of open country; as immediately follows: without walls, and having neither bars nor gates. Esth. ix. 19, *רָאָה* *רָאָה*, the country-towns, opp. to the metropolis, ver. 18; Zech. ii. 8, Jerusalem *רָאָה* *רָאָה* shall be inhabited as open land, i. e., because of the multitude of her inhabitants no wall can be built around her.

*Prof. Lee.*—*רָאָה*, m. One living in an unwall'd town or a village, Esth. ix. 19, al.

*רָאָה*, pl. f. Settlements apart from the principal town or city; unwall'd towns, villages, Esth. ix. 19, al.

*Rambach.*—19 *רָאָה*, *pagani*, Schm., *suburbani*. (3) Deut. iii. 5; 1 Sam. vi. 18. *הַיְשִׁבִּים בְּשַׁר הַרְיָה*, *habitantes in urbibus pagorum*, i. e., provincialibus; in oppositione ad Susan regiam. LXX, *dispersi per omnem regionem*, scil. regni Persici. Vulg., *qui in oppidis non muratis ac villis morabantur*. (3) Ezech. xxxviii. 11; Zach. ii. 8; Masc. Hab. iii. 14. Conf. Jud. v. 7.

*Houb.*—19 *Propter* *Judæi provinciales*, *qui cæterorum locorum urbes habitant, diem decimum quartum mensis Adar, diem habent faustum, in quo convivia et gaudia concelebrant, &c.*

*רָאָה*: Verbum pro verbo *segregati*, ex potestate Arabicæ verbi *רָאָה*, *segregare*, undè *רָאָה*, *pars segregata*, à cæteris distincta, ut significentur illi Judæi, qui alibi, quàm Susa, habitabant, in cæterasque regni sparsi erant provincias. Non licebat vertere cum Vulgato, *in oppidis non muratis ac villis*, quia non excluduntur è Contextu

*muratæ urbes*; neque, cum Clerico, *pagani habitantes in pagis*, ne *urbes* excluderemus, vel ne vocabulum *רָאָה*, contrà fas, omitteremus. Itaque ex sententiâ diximus, *provinciales, qui cæterorum locorum urbes habitabant*, verbi Arabici potestatem retinentes in verbo *provinciales*, et in verbis *cæterorum locorum*.

*Adar.* See the notes upon chap. iii. 7, p. 505.

*A good day.* See the notes upon chap. viii. 17.

*Dr. A. Clarke.*—Of sending portions to each other; that is, the rich sent portions of the sacrifices slain on this occasion to the poor, that they also might be enabled to make the day a day of festivity; that as the sorrow was general, so also might the joy be.

It is worthy of remark that the ancient *Itala* or *Anle-hieronymian* version of this book omits the whole of these nineteen verses. Query, Were they originally in this book?

Ver. 20.

*Au. Ver.*—20 And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far.

*Pool.*—Mordecai wrote these things; either, 1. The letters here following. But that is distinctly mentioned in the next words. Or, 2. The history of these things, which was the ground of the feast; which Mordecai knew very well ought to be had in remembrance, and to be told to their children and posterity, through all ages, according to the many commands of God to that purpose, and the constant practice of the holy men of God in such cases.

*Dr. A. Clarke.*—Mordecai wrote these things.] It has been supposed that thus far that part of the book of Esther which was written by Mordecai extends: what follows, to the end, was probably added either by Ezra, or the men of the Great Synagogue; though what is said here may refer only to the letters sent by Mordecai to the Jews of the provinces. From this to the end of the chapter is nothing else than a recapitulation of the chief heads of the preceding history, and an account of the appointment of an annual feast, called the feast of Purim, in commemoration of their providential deliverance from the malice of Haman.

Ver. 22.

*Houb.*—22 *אֲנִינִים*: Codices Orat. 42 et

57, אַמּוֹרִים, plenè, priori scribæ manu, et quidem, ut solet, accuratori. Itaque etiam in Codice Orat. 53 additum fuit *suprà* verbum, quod idem *fuit* in *suprà*-dictis Codicibus posteriori manu deletum.

Ver. 23.

וְקִבְּלוּ תְּהִיגִים וְגו'

καὶ προσεδέξαντο οἱ Ἰουδαῖοι, κ.τ.λ.

*Au. Ver.*—23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them.

*Undertook.*

*Houb.*—Booth. — Read וְקִבְּלוּ [thirteen MSS.].

וְקִבְּלוּ: Legendum וְקִבְּלוּ, et *receperunt*. Sic Codex Reg. 29 sic etiam priori manu Codex Orat. 53, sic vult וְקִבְּלוּ, *caperunt*, quod sequitur. Sic etiam emendat Masora, ver. 27, ut nos ad versum 6, monuimus.—*Houb.*

*Rambach.*—וְקִבְּלוּ אִיחָדִים, *Acceperunt vero, vel in se suscepit quisque Judæorum, &c.*

Ver. 24.

וְהִקְפֵּל פָּנָיו חָמָא הַנּוֹזֵל לְהַמָּם וּלְאַפְדָּם :

נִמָּ וְהִקְפִּיל

— καθὼς ἔθετο ψήφισμα καὶ κλήρον ἀφαιρῆσαι αὐτοὺς.

*Au. Ver.*—24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume [Heb., crush] them, and to destroy them.

*And had cast Pur, &c.* See the notes upon iii. 7.

*Houb.*—24 חָמָא: Monent editores in aliis Codicibus scriptum legi וְהִקְפֵּל, et *jecerat*, quod antefendum, ut potè usitatum. Et sic habent Codices Orat. 53 et 57.

Ver. 25.

וּבְבֹאֶתָּהּ לִפְנֵי הַמֶּלֶךְ אִמְרָ עִם־הַשֹּׁפָר וְגו'

καὶ ὡς εἰσῆλθε πρὸς τὸν βασιλέα, λέγων, κρεμάσαι τὸν Μαρδοχαῖον· ὅσα δὲ ἐπεχείρησεν ἐπάσαι ἐπὶ τοὺς Ἰουδαίους κακὰ, κ.τ.λ.

*Au. Ver.*—25 But when *Esther* came [Heb., when she came] before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that

he and his sons should be hanged on the gallows.

*But when Esther came, &c.*

*Rambach.*—*Sed quum venisset hoc*, scil. per *Estheram*, vel sec. Targ., Syr., et al., *Quum venisset Esthera* ad regem, cap. v. 1, seqq. אִמְרָ עִם־הַשֹּׁפָר, *edixit per epistolam*, i. e., sec. *R. Sal.* dixit ore suo, et præcepit, ut scriberentur epistolæ, cap. viii. 8, seqq.

*Houb.*—25 ...*Quæ cum ad Regem intrasset, per litteras decretum fuit, ut, &c.*

וּבְבֹאֶתָּהּ לִפְנֵי הַמֶּלֶךְ... *Quæ cum venisset coram rege.* Nos, antè hæc verba, lacunam facimus, quam quomodò expleremus, non docebant Veteres. Nam ab *hod.* scripturâ, eâdemque mutilâ, omnes abeunt, nodumque, ut possunt, contractant. Plerique addunt, *Esther*, quia in בְּבֹאֶתָּהּ, affixum *ת* indicat reginam, quæ tamen *regina*, vel *Esther*, non compareret in *suprà*-dictis. Desunt ea, in quibus memorabatur, ut *Aman* consilium, de abolendâ suâ gente, *Esther* resciverit; quæ superiùs sunt narrata. Haud scio etiam an mutilata hæc verba fuerint, אִמְרָ עִם־הַשֹּׁפָר, *dixit cum scribâ.* Nos, *decretum fuit per litteras*, partim ex sententiâ, partim ex conjecturâ.

*Should be hanged upon the gallows.* See the notes upon ii. 23, p. 502.

Ver. 26, 27.

26 עַל־כֵּן קָרְאָהּ לַיָּמִים הָאֵלֶּה חֹמֶל פּוּרִים  
עַל־שְׁמֵם הַפּוּר עַל־כֵּן עַל־פִּלְדֵּי־דְבָרֶיהָ  
הַמְּנַחֵת הַגָּמָל וְהַחֲדָתָה עַל־פִּלְדָּהּ וְהָקָה  
הַנֵּץ אֶל־הָיָהִם : 27 הָיָה וְהִקְפֵּל הַיְּהוּדִים  
עַל־הֵם וְעַל־יָרֵאָם וְעַל פִּלְהֶתְלֵיגִים  
עַל־הֵם וְלֹא יַעֲבֹר לַחַיִּים עֲשִׂים־מֶת  
שְׁנֵי הַיָּמִים הָאֵלֶּה כִּכְתָּבָם וְכִנְיָמָם  
כִּכְלִשְׁנָה וְשִׁנָּה :

v. 27. קִרְיָ וְגו'

26 διὰ τοῦτο ἐπεκλήθησαν αἱ ἡμέραι αὗται Φουραὶ διὰ τοὺς κλήρους, ὅτι τῇ διαλέκτῳ αὐτῶν καλοῦνται Φουραὶ, διὰ τοὺς λόγους τῆς ἐπιστολῆς ταύτης, καὶ ὅσα πεπόνθασιν διὰ ταῦτα, καὶ ὅσα αὐτοῖς ἐγένετο, 27 καὶ ἔστησε· καὶ προσεδέχοντο οἱ Ἰουδαῖοι ἐφ' ἑαυτοῖς καὶ ἐπὶ τῷ σπέρματι αὐτῶν καὶ ἐπὶ τοῖς προστεθειμένοις ἐπ' αὐτῶν, οὐδὲ μὴν ἄλλως χρῆσονται· αἱ δὲ ἡμέραι αὗται μνημόσυνον ἐπιτελούμενον κατὰ γενεάν καὶ γενεάν, καὶ πόλιν, καὶ πατριάν, καὶ χώραν.

*Au. Ver.*—26 Wherefore they called these days Purim after the name of Pur [*that is,*



lot]. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail [Heb., pass], that they would keep these two days according to their writing, and according to their appointed time every year.

*Purim.* See the notes upon iii. 7.

*Bp. Patrick.* — 26 *Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them.* This seems to refer to the foregoing words; “wherefore they called these days Purim,” because of what was contained in the letters of Mordecai, and because of what they had seen when these things fell out, and what they heard reported of them in the places where they could not see them. But we take them to be the reason of what follows; viz., of the keeping these days [so *Houb.*, *Dathe*, *Booth.*].

*Dr. A. Clarke.*—*And of that which they had seen.* The first letter to which this second refers, must be that sent by Mordecai himself. See ver. 20.

*Rambach.* — על כן, Schmid., *propterea etiam*. Redditur caussa, cur Judæi illos dies receperint et celebrarint, ver. 23. על כל דבר האמרו הוא, nempe *propter omnia verba epistolæ hujus*, seu quæ in ista epistola Mordechaii, ver. 20 seqq. narrantur, ver. 29; Nehem. ii. 7, 8, ומה ראוי על כן, et *propter id, quod*, Hos. ix. 14; Job. xxxiv. 33, *viderunt ipsi de ejusmodi rebus*, tanquam testes oculati. ומה הגיע אליהם, et *quod pervenit ad ipsos*, scil. vel mandato regio, vel facto et rumore, cap. ii. 12; cap. iv. 3; cap. viii. 17; cap. ix. 1.

27 וקבל, confirmarunt, sanxerunt. והגלים עליהם, et *susceperunt* tanquam legem. ומה יצר, *adjungendos ipsis*, Vulg., *qui religioni eorum voluerunt copulari*, i. e., proselytos. ומה יצר, ita ut nemo transgrediatur, vel ut transgredi non liceat, ver. 28, cap. i. 19. Cler., *non præteribit*; q. d., nunquam fore id tempus, quo obsoleverit consuetudo observandorum et celebrandorum dierum Purim, coll. Matth. xxiv. 34, 35. *Transire* enim sec. *Drus.* dicitur, quod aut revocatur, aut intermittitur. ככתבם, sec. *præscriptum eorum*, coll. v. 23; cap. viii. 8, 13. Aliter sumitur, cap. viii. 9, conf. synon. Jos. viii. 31; 1 Reg. ii. 3, &c.

והסכים, et *secundum tempus* eorum, h. e., quo modo et tempore dies præscripti sunt celebrandi.

*Houb.*—26 *Propterea dies illi vocantur Phurim, de nomine Phur. Propter has igitur litteras, et propter id quod viderant, et quod eis contigerat*; 27 *Statutum fecerunt, quod omitti non liceret, receperuntque in se Judæi, et in posteros suos, in eosque qui se iis adjungerent, ut eos dies duos statuto tempore, ut conscripti erant, quotannis celebrarent.*

26 ... על כן על כל דבר האמרו הוא, *propter has igitur litteras, et propter...* verba duo על כן solus Veterum Chaldæus exhibet, quæ tamen non superfluent. Nam seriem habent cum קמו, in quo verbo incipit versus 27. Itaque delenda, ante קמו, interpunctio major, ut series sit talis, *propterea...statutum fecerunt* (קמו) ... על כן: Id adverbium, quod vertit Arias *ad sic*; quod Clericus; *super hujusmodi*, adverbium nihili est, cujus exemplum nusquam reperi, et quod Lexica omittunt. Nec dubium, fuisse על suo ex loco trajectum, cum olim sic legeretur, ומה ראוי על כן, et *propterea quod ita experti fuerant*. Nam respondet illud על כן alteri על, quod antecessit in iis verbis על כל דבר. Rem ita exequitur Syrus, qui sic מרדכי ומה, et *propter id, quod viderant*. Idemque addit ומה מרדכי ומה, et *propter id quod contigerat eis*, tanquam legeret, ומה מרדכי ומה על כן, et *propterea quod sic viderant, et quod...* quæ scribendi forma, ut est usitatissima, ita probam exhibet scripturam.

*Gesen.*—מקמץ. (Kametz impure) a word of the later Hebrew for the earlier קמץ.

1. *Writing, a writing.*

2. *A prescript, precept*, sc. as written.

3. *A document, book*; e. g., an edict, decree, &c.

*Prof. Lee.*—קָרָב, lit. (a) *writing*; thence, (b) *Epistle, letter*; (c) *register, record*; (d) *Scripture*. Differs from קָרָב, in this particular, that קָרָב has respect to the *manner* of writing, קָרָב, to the *matter*, or things enumerated. Gesenius's “*pro antiquiore קָרָב*,” is, therefore, groundless. See Esth. i. 22; iii. 14; Ezek. xiii. 9; Esth. ix. 27, al.

Ver. 29.

*Au. Ver.*—29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority [Heb., all strength], to confirm this second letter of Purim.

*Pool.*—Or, with all might, or efficacy, as that word usually signifies; he pressed it with all earnestness and vehemency.

*Gesen.*—מִצָּחַ m. *might, power, authority*, Esth. ix. 29, al.; R. מִצָּחַ to *overpower*.

*Prof. Lee.*—מִצָּחַ. Syr. ܡܨܚܐ, *prævaluit, invaluit*. Arab. تَقَفَّ, *certavit et vicit ingenio, solertid. Strength, power, authority*.

Ver. 30.

וַיִּשְׁלַח סָפָרִים אֶל־קָל־הַיְּהוּדִים אֶל־שֶׁבַע וְעֶשְׂרִים וְאַחַד מְדִינָה מְלָכוֹת אֶחָד־שָׁנָה דְּבַר שְׁלוֹם וְאַמֶּת :

*Au. Ver.*—30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth.

*Pool.*—Or, even words of peace and truth; which may respect either, 1. The form of the writing, wherein after the custom he saluted them with hearty wishes of their true peace or prosperity, or of the continuance of those two great blessings of God, *truth*, i. e., the true religion; and *peace*, either among themselves, or with all men, that they might peaceably and quietly enjoy and profess the truth. Or, 2. The manner of his writing, which was with *peace*, i. e., friendship and kindness to his brethren; and *truth*, i. e., sincerity; which is the more noted and commended in him, because it is so unusual in such great courtiers as he now was; comp. chap. x. 3: or the matter of his writing, which was to direct and persuade them to keep both *peace* and *truth*, i. e., both to live peaceably and lovingly both one with another, and with all their neighbours, not insulting over them upon their confidence in Mordecai's great power, or upon this late and great success, as men naturally and commonly do, nor giving them any fresh provocations, and yet holding fast the true religion in spite of all the artifices or hostilities of the Gentiles among whom they lived.

*Bp. Patrick.*—With words of peace and truth.] Full of sincere love and affectionate desires of their happiness. "Verbis amicis et sinceris." Or, as others will have it, wishing their prosperity, and exhorting them to live in love and peace, and to be faithful in their religion; and particularly in keeping their promise of observing these days. But after all Conradus Pellicanus seems to me to have guessed the best at the meaning of

these words *peace* and *truth*; which he thinks were the salutation at the top of the letter.

*Rambach.*—רַבֵּי שְׁלוֹם וְאֶמֶת quibus perscripta erant *verba pacis et fidei*, i. e., verba amica et sincera. Al. q. d. precantes eis *pacem* seu prosperitatem, et exhortantes eos ad *veritatem*, h. e., *fidelitatem* seu *constantiam* in servandis promissis de festo hoc celebrando. A. b. E., *verba pacis* ut non timerent propterea, quod intermisissent praeceptum Purim. Putant enim nonnulli Hebræorum, Judæos aliquando intermisisse celebrare hos dies, ideoque Estheram et Mordechium scripsisse denuo ver. 29 ad epistolam priorem de hoc festo confirmandam. Conf. 2 Reg. xx. 19; 2 Par. xxxii. 1.

*Houb.*—*Salutem perpetuam optans.*

Ver. 31.

לְהַזְכִּיר אֶת־יְמֵי תְּפִלָּה וְצוּמֵיהֶם בְּיָמֵיהֶם כִּי־שָׁמְרוּ מִדְּכָר הַיְּהוּדִי וְאַחֲתָר הַמֶּלֶכָה וְכִי־שָׁמְרוּ הַיְּמֵי צוּמָתָם וְעַל־זֶרַעַם דְּבַר הַצּוּמֹת וְיַעֲזָרָהֶם :

י"א לְהַזְכִּיר

καὶ Μαρδοχαῖος καὶ Ἑσθήρ ἡ βασίλισσα ἔστησαν αὐτοῖς καθ' αὐτῶν, καὶ τότε στήσαντες κατὰ τῆς ὑμερίας αὐτῶν καὶ τὴν βουλήν αὐτῶν.

*Au. Ver.*—31 To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves [Heb., for their souls] and for their seed, the matters of the fastings and their cry.

31, 32 *Purim*. See the notes upon chap. iii. 7.

*Pool.*—31 For or about those great and overwhelming calamities which were decreed to all the Jews, and for the removing of which not only Esther, and the Jews in Shushan, but all other Jews in all places, as soon as they heard those dismal tidings, did doubtless fly to that last and only refuge of seeking to God by fasting, and earnest prayers, and strong cries unto God; which God was pleased graciously to hear, and in answer thereunto to give them this amazing deliverance. And this was that which they were now to remember, to wit, the greatness of their danger, and of their rescue from it.

And, accordingly, the Jews used to observe the first of those days with fasting, and crying, and other expressions of vehement grief and fear, and the latter with feasting, and thanksgiving, and all demonstrations of joy and triumph.

*Bp. Patrick.*—Some learned men understand these words as if they meant that these days of Purim were therefore appointed, that they might be a memorial of that deliverance which was obtained of God by fastings and prayers unto him; which, if it be admitted, gives no ground to conclude from thence that they observed a fast upon this occasion, as well as a feast. The Jews, indeed, think quite otherwise; and, if we may believe their calendar, have ever since kept a fast on the thirteenth of Adar, which was the day appointed for their extirpation. Upon the hearing of which decree all places were filled with doleful lamentations, there being no help for them if God did not deliver them; unto whom, therefore, they cried with fasting and prayer. In memory of which they undertook to keep a yearly fast, as well as days of feasting and gladness, which immediately ensued. But their calendar is a new piece, and of no credit at all; nor do we find the least indication that Esther or Mordecai enjoined anything but a feast, no mention being made of a fast in their decree: and therefore it was voluntarily undertaken by the Jews themselves in after-ages, as this verse seems to import. Which the former Targum thus paraphrases (and the latter to the same purpose): "To confirm these days of Purim, as Mordecai the Jew, and Esther the queen, appointed concerning them; and as the Jews ordained for themselves, and for their posterity, to keep in memory the matter of their fastings and their prayers."

*Rambach.*—דברי הציונות, *res a. mandata* jejuniorum, cap. iv. 3, 16. :תעצום, *et clamoris eorum*, i. e. sec. *Piscat.*, jejunia eorum cum clamore juncta, cap. iv. 1; Neh. v. 6; ix. 9. Cler., *sicut sibi et posteris suis verba jejuniorum ac orationum constituerunt*. Putat nimirum Hebræos ab iis temporibus formulas quasdam precum sibi constituisse, quas illis diebus in synagogis recitarent. Hoc certum, Judæos hodiernum pridie festi, die decimo tertio mensis Adar, *jejunium* celebrare, quod *jejunium Estheræ* vocant, quam tamen abstinentiam sequentibus diebus festis, die 14 et 15 Adar, quos recte *Judæorum Bacchanalia*

dixeris, largissime compensant, vino ultra modum ingesto.

*Houb.*—*Ut rati haberentur suo in tempore dies illi sortium, quomodo eos instituerant Mardocheus Judæus et regina Esther, et quomodo ipsi statuerant, pro se et pro posteris, ut essent jejunia et orationes.*

*Dathe.*—*Eosque humane et serio admonuerunt, 31 ut hos Purim dies tempore constituto peragerent, quemadmodum eis esset a Mardocheo Judæo et Estera regina sancitum, et quemadmodum ipsi jam pro se et posteris suis sanxissent, idque adhibitis jejuniis et precibus.*

Ver. 32.

וְיִמְאַרְרֵם אֶת־הַיּוֹם הַזֶּה בְּפֶסַח  
וְיִזְכְּרוּ אֶת־הַיּוֹם הַזֶּה בְּפֶסַח

καὶ ἑσθήρ λόγῳ ἔστησεν εἰς τὸν αἰῶνα, καὶ ἐγράφη εἰς μνημόσυνον.

*Au. Ver.*—32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

*Pool.*—*Esther had received authority and commission from the king to impose this upon all the Jews. In the book; either in the public registers of that kingdom; or rather, in the records which the Jews kept of their most memorable passages.*

*Bp. Patrick.*—Either she made a new decree by her sole authority to enforce the former; or the meaning is, that she commanded the forementioned decree, which confirmed the days of Purim, to be recorded and made a public act, in a book where, perhaps, this whole history was contained. Which record testified in time to come what passed in her days; viz., their danger, and their wonderful deliverance, and the decree of Esther concerning the observation of these days.

*Dr. A. Clarke.*—*The decree of Esther confirmed these matters.*] It was received by the Jews universally with all respect, and they bound themselves to abide by it.

The *Vulgate* gives a strange turn to this verse: *Et omnia quæ libri hujus, qui vocatur Esther, historia continentur*; "And all things which are contained in the history of this book, which is called Esther."

The *Targum* says, *And by the word of Esther all these things relative to Purim were confirmed; and the roll was transcribed in this book.* The *Syriac* is the same as the *Hebrew*, and the *Septuagint* in this place not very different.

*Booth.*—32 And the decree of Esther confirmed these matters of Purim, as it is written in this book.

*Rambach.*—*Igitur edictum etiam Estheræ*, ver. 29; cap. i. 15, *confirmavit ea*, ver. 29, 31. וְכִתְּבָהּ, *scriptumque est*. וְכִתְּבָהּ, in hoc libro. Schm., in libro *Scripturæ*; vel sec. A. b. E. in alio, qui periit, ut *Liber recti, bellorum Domini*, &c., ver. 20. Alii iterum ad libellum epistolarem hoc referunt, qui de sententiâ Reginæ et Mordochæi ad Judæos scriptus et missus fuit, ver. 29, 30; coll. ver. 20.

*Houb.*—30 *Ex mandato igitur Reginæ Esther, Phûrim statuti sunt, et in libro conscripti.*

*Dalhe.*—32 *Edictum Esteræ confirmavit institutum festi Purim, quod in hoc libro scriptum est.*

#### CHAP. X. 1.

וַיִּשְׁמַע מַרְדּוֹכָאִים הַיְּהוּדִי מִשְׁלָלָהּ  
חֲמִצָּה וְאֵת הָהָם :

וְהָיָה כִּי יִשְׁמַע מַרְדּוֹכָאִים הַיְּהוּדִי מִשְׁלָלָהּ  
חֲמִצָּה וְאֵת הָהָם :

*Au. Ver.*—1 And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

*Ahasuerus.* See the notes upon i. 1, p. 486.

*The isles of the sea.*

*Bp. Patrick.*—Our primate Usher understands by the *isles* here mentioned, those in the *Ægean Sea*, which were conquered by Darius Hystaspes, who was the first that laid a tribute on his subjects; for Cyrus, and Cambyases before him, laid none, but being begun, they continued it to the reign of this king, *ad Annum Per. Julian.* 4219. Strabo saith (lib. xv. p. 735), that the tribute exacted on the sea-coast was paid in silver; but that from the land in such commodities as every country afforded, in wool, drugs, cattle, &c.

*Dr. A. Clarke.*—*Laid a tribute upon the land*] On the one hundred and twenty-seven provinces of which we have already heard.

*The isles of the sea.*] Probably the isles of the *Ægean Sea*, which were conquered by Darius Hystaspes. Calmet supposes that this Hystaspes is the Ahasuerus of Esther.

*Rambach.*—1 וְכִתְּבָהּ. Imposuit vero Ahaschueroschus tributum. Exod. i. 2; Jos.

xvii. 13; 2 Sam. xx. 24; 2 Par. x. 18. ærario, ut putant, per bellicos adversus Græciam apparatus procul dubio exhausto. Vox tamen Hebræa usu biblico alias constanter non tam pecunias, quam homines s. operas serviles significat, e. c., 1 Reg. v. 27, 28; ix. 15, cet. Cleric., Darius Hystaspida primus tributa ordine descripsit, imposuitque provinciis, coll. not. Neh. v. 18. Illa vero auxisse videtur Ahasuerus, quæ mobrem hic imposuisse dicitur, seu nova addidisse iis, quæ jam Darius imposuerat. Significatur hoc modo sec. A. b. E. florens regis fortuna, quum Mordechaius rebus præesset. Quæ tamen felicitas Xerxis minus constans aut diuturna fuit, dum sec. Usseri Ann. i., p. 187, anno imperii sui 13, noctu jacens in lecto ab Artabano, regiorum satellitum principe jugulatus, et regnum ad filium ejus Artaxerxem Longimanum, lenitate et celestidine animi præcellentem, translatus fuit. פָּרַח לוֹ, Schm., *super terram continentem, et insulas maris* scil. *Ægæi.*

#### Ver. 3.

כִּי יִשְׁמַע מַרְדּוֹכָאִים הַיְּהוּדִי מִשְׁלָלָהּ  
חֲמִצָּה וְאֵת הָהָם :

ὁ δὲ Μαρδοχαῖος διεδέχετο τὸν βασιλεῖα Ἀρταξέρξη, καὶ μέγας ἦν ἐν τῇ βασιλείᾳ, καὶ δεδοξασμένος ὑπὸ τῶν Ἰουδαίων· καὶ φιλούμενος διηγείτο τὴν ἀγωγὴν παντὶ τῷ ἔθνει αὐτοῦ. “καὶ εἶπε Μαρδοχαῖος, Παρὰ τοῦ Θεοῦ ἐγένετο ταῦτα. ἐμνήσθην γὰρ περὶ τοῦ ἐνυπνίου, οὗ εἶδον περὶ τῶν λόγων τούτων· οὐδὲ γὰρ παρελθὲν ἀπ’ αὐτῶν λόγος. ἡ μὲν πηγή, ἣ ἐγένετο ποταμὸς, καὶ ἦν φῶς καὶ ἥλιος καὶ ὕδωρ πολὺ. Ἐσθὴρ ἐστὶν ὁ ποταμὸς, ἣν ἐγάμησεν ὁ βασιλεὺς, καὶ ἐποίησε βασιλίσσαν. οἱ δὲ δύο δράκοντες, ἐγὼ εἰμι καὶ Ἀμάν. τὰ δὲ ἔθνη τὰ ἐπισυναχθέντα ἀπολέσαι τὸ ὄνομα τῶν Ἰουδαίων. τὸ δὲ ἔθνος τὸ ἐμὸν, οὕτως ἐστὶν Ἰσραὴλ, οἱ βοήσαντες πρὸς τὸν Θεόν, καὶ σωθέντες· καὶ ἔσωσε Κύριος τὸν λαὸν αὐτοῦ, καὶ ἐρρύσαστο Κύριος ἡμᾶς ἐκ πάντων τῶν κακῶν τούτων· καὶ ἐποίησεν ὁ Θεὸς τὰ σημεῖα, καὶ τὰ τέρατα τὰ μεγάλα, ἃ οὐ γέγονεν ἐν τοῖς ἔθνεσι. διὰ τοῦτο ἐποίησε κλήρους δύο, ἓνα τῷ λαῷ τοῦ Θεοῦ, καὶ ἓνα πᾶσι τοῖς ἔθνεσι. καὶ ἦλθον οἱ δύο κληροὶ οὗτοι εἰς ὥραν καὶ καιρὸν, καὶ εἰς ἡμέραν κρίσεως. ἐνώπιον τοῦ Θεοῦ καὶ πᾶσι τοῖς ἔθνεσι. καὶ

ἐμνήσθη ὁ Θεὸς τοῦ λαοῦ αὐτοῦ, καὶ ἐδικαίωσε τὴν κληρονομίαν αὐτοῦ. καὶ ἔσονται αὐτοῖς αἱ ἡμέραι αὗται, ἐν μηνὶ Ἀδὰρ τῇ τεσσαρεσκαideκάτῃ, καὶ τῇ πεντεκαideκάτῃ τοῦ μηνὸς, μετὰ συναγωγῆς καὶ χαρᾶς καὶ εὐφροσύνης ἐνώπιον τοῦ Θεοῦ, κατὰ γενεάν εἰς τὸν αἰῶνα ἐν τῷ λαῷ αὐτοῦ Ἰσραὴλ. ἔτους τετάρτου βασιλεύοντος Πτολεμαίου καὶ Κλεοπάτρας, εἰσήνεγκε Δοσίθεος, ὃς ἔφη εἶναι ἱερεὺς καὶ Λευίτης, καὶ Πτολεμαῖος ὁ υἱὸς αὐτοῦ, τὴν προκειμένην ἐπιστολὴν τῶν Φρουραῖ, ἣν ἔφασαν εἶναι καὶ ἡρμηνεύεσθαι Λυσίμαχον Πτολεμαίου, τὸν ἐν Ἱερουσαλὴμ.

*Au. Ver.*—3 For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

*Multitude.*

*Houb.*—3 דָּרָא: Omnino דָּרָא, multitudini, ut scriptum habent duo Codices Orat. Nam דָּר, ubi multitudinem habet, respuit ו interpositum.

*Seeking, &c. Seed. So Booth.*

*Pool.*—To all his seed; or, for all his seed, to wit, the Jews, who were of the same seed and root from which he was descended. He spoke and acted with great kindness and friendliness to them, when they resorted to him upon any occasion.

*Rambach.*—*Quærens bonum, vel studens commodo et saluti gentis suæ, et loquens apud regem pacem pro semine suo, i. e., sec. Vulg., ea, quæ ad pacem ac salutem populi suorum pertinebant. Vel sec. Cler., omnes Judæos humaniter compellabat, nec ullum, honoribus ac divitiis inflatus, spernebat, coll. Gen. xxxvii. 4. Sed illud præferimus. Cf. ad prius 1 Sam. xix. 4; Jer. xviii. 20; xxix. 7; 1 Macc. xiv. 4.*

*Houb.*—*Populi sui utilitatibus consulens, seminis sui procurans salutem et incolumitatem.*

*Dathe.*—*Utilitatis eorum erat studiosus, et salutem gentis suæ, quantum poterat, promovebat.*

END OF THE HISTORICAL BOOKS.

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For *J. H. Michaëlis*, read *Rambach*.







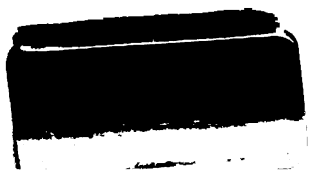


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